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THE GENERAL
BIOGRAPHICAL DICTIONARY

NEW EDITION.

VOL. XX

BIOGRAPHICAL DICTIONARY

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F. S. A.

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# A NEW AND GENERAL

## BIOGRAPHICAL DICTIONARY.

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**L**ANGUET (HUBERT), a native of France, and minister of state to Augustus elector of Saxony, was born at Vitteaux in 1518; and, having passed through his studies at home, went to Italy in 1547, to complete his knowledge in the civil law, of which he commenced doctor at Padua. Thence going to Bologna, he met with one of Melancthon's works, which raised in him a desire to be acquainted with that eminent reformer; accordingly he made a tour into Germany, on purpose to visit him at Wittenberg in Saxony, where he arrived in 1549, and shortly after embraced the protestant religion. From this time there commenced a strict friendship between him and Melancthon, so that they became inseparable companions; and Melancthon, finding Languet well acquainted with the political interest of princes, and with the history of illustrious men, was wonderfully delighted with his conversation, and his extensive fund of information, in all which he was not only minutely correct as to facts, but intelligent and judicious in his remarks and conjectures.

This connexion with Melancthon did not, however, extinguish the inclination which Languet had to travel. In 1551, he took up a resolution to visit some part of Europe every year, for which he set apart the autumn season, returning to pass the winter at Wittenberg. In the course of these travels, he made the tour of Rome in 1555, and at of Livonia and Laponia in 1558. During this last tour, he became known to Gustavus king of Sweden, who conceived a great affection for him, and engaged him to go into France, in order to bring him thence some of the best scholars and artists; for which purpose his majesty gave



## LANGUET.

him a letter of credit, dated Sept. 1, 1557. Two years after, Languet attended Adolphus count of Nassau and prince of Orange, into Italy; and at his return passed through Paris, to visit the celebrated Turnebus; but it was a great deduction from the pleasure of this interview, that he heard at this time of the death of his friend Melancthon.

In 1565, Augustus elector of Saxony invited him to his court, and appointed him envoy to that of France the same year, after which he sent him as his deputy to the diet of the empire, which was called by the emperor Maximilian in 1568, at Augsburg. Thence the same master dispatched him to Heidelberg, to negotiate some business with the elector palatine; and from Heidelberg he went to Cologne, where he acquired the esteem and confidence of Charlotte de Bourbon, princess of Orange. The elector of Saxony sent him also to the diet of Spire; and in 1570 to Stetin, in quality of plenipotentiary, for mediating a peace between the Swedes and the Muscovites, who had chosen this elector for their mediator. This prince the same year sent Languet a second time into France, to Charles IX. and the queen-mother Catharine of Medicis, in the execution of which commission he made a remarkably bold speech to the French monarch, in the name of the protestant princes in Germany. He was at Paris upon the memorable bloody feast of St. Bartholomew, in 1572, when he saved the life of Andrew Wecheliuſ, the famous printer, in whose house he lodged; and he was also very instrumental in procuring the escape of Philip de Mornay count de Plessis; but, trusting too much to the respect due to his character of envoy, was obliged for his own safety to the good offices of John de Morvillier, who had been keeper of the seals. Upon his recal from Paris, he received orders to go to Vienna, where he was in 1574; and in 1575 he was appointed one the principal arbitrators for determining of the disputes, which had lasted for thirty years, between the houses of Longueville and Baden, concerning the succession of Rothelin.

At length, in the controversy which arose in Saxony between the Lutherans and Zuinglians, respecting the eucharist, Languet was suspected to favour the latter, and in consequence was obliged to beg leave of the elector, being then one of his chief ministers, to retire; which was granted, with a liberty to go where he pleased. He chose Prague for the place of his residence, where he was in

1577 ; and in this situation applied himself to John Casimir, count Palatine, and attended him to Ghent, in Flanders, the inhabitants of which city had chosen the count for their governor. On his quitting the government, Languet accepted an invitation from William prince of Orange, and remained with him until the bad state of his health obliged him to go in 1579 to the wells of Baden ; and there he became acquainted with Thuanus, who was much struck with his conversation, probity, and judgment, not only in the sciences, but in public affairs. Thuanus tells us that Languet was so well acquainted with the affairs of Germany, that he could instruct the Germans themselves in the affairs of their own country. After Thuanus had left that place, they appear to have corresponded, and Thuanus speaks of some memoirs then in his possession, which Languet sent to him, containing an account of the present state of Germany, of the right of the diets, of the number of the circles, and of the order or rank of the different councils of that country.

Languet returned to Antwerp in 1580 ; and in 1581 the prince of Orange sent him to France to negotiate a reconciliation between Charlotte of Bourbon, his consort, and her brother Louis, duke of Montpensier ; which he effected. He died at Antwerp, Sept. 20, 1581, and was interred with great funeral solemnity, the prince of Orange going at the head of the train. During his illness he was visited by madam Du Plessis, who, though sick herself, attended him to his last moment. His dying words were, that " the only thing which grieved him was, that he had not been able to see mons. Du Plessis again before he died, to whom he would have left his very heart, had it been in his power : that he had wished to live to see the world reformed ; but, since it became daily worse, he had no longer any business in it : that the princes of these times were strange men : that virtue had much to suffer, and little to get : that he pitied mons. Du Plessis very much, to whose share a great part of the misfortunes of the time would fall, and who would see many unhappy days ; but that he must take courage, for God would assist him. For the rest, he begged one thing of him in his last farewell, namely, that he would mention something of their friendship in the first book he should publish." This request was performed by Du Plessis, soon after, in a short preface to his treatise " Of the Truth of the Christian religion ;" where he makes

the following elege of this friend in a few comprehensive words: "Is fuit qualis multi videri volunt: is vixit qualiter optimi mori cupiunt."

Of this eminent statesman we have some works not wholly unknown in this country. The first mentioned is a history in Latin of the siege of Gotha, which Schardius has inserted in his History of Germany during the reign of Ferdinand I. but without mentioning Languet's name. 2. "Epistolæ ad principem suum Augustum Saxonix ducem," Halle, 1699, 4to. 3. "Epistolæ Politicæ et historicæ ad Philippum Sydnæum," 12mo. Of this collection of letters to our sir Philip Sydney, the late lord Hailes published a correct edition in 1775, 8vo. They are 97 in number, dated from 1573 to 1580, and are remarkable for purity of language and excellence of sentiment. 4. "Epistolæ ad Joachim Camerarium, &c." and other learned men, 12mo. Carp-zovius published a new edition of these at Leipsic, with additions. 5. "Hist. descriptio susceptæ à Cæsarea majestate executionis Augusto Saxonix duce contra S. Romani imperii rebelles," &c. 1563, 4to. 6. "Vindiciæ contra Tyrannos, sive de principis in populum, populique in principem legitima potestate," 1579, 12mo. This bears the name of Stephanus Junius Brutus, and the place Edinburgh, but the place was Basil, and it never was doubted that Languet was the author of this spirited attack on tyranny. It was often reprinted and translated into French. There are are a few other tracts attributed to Languet, but upon more questionable authority.<sup>1</sup>

LANGUET (JOHN BAPTIST JOSEPH), great grand nephew of the preceding, doctor of the Sorbonne, the celebrated vicar of St. Sulpice, at Paris, and a man of extraordinary benevolence, was born at Dijon, June 6, 1675. His father was Denis Languet, procurator-general of that city. After having made some progress in his studies at Dijon, he continued them at Paris, and resided in the seminary of St. Sulpice. He was received in the Sorbonne, Dec. 31, 1698, and took his degree with applause. He was ordained priest at Vienne, in Dauphiny; after which he returned to Paris, and took the degree of doctor Jan. 15, 1703. He attached himself from that time to the community of St. Sulpice; and la Chetardie, who was vicar there, chose him for his curate. Languet

<sup>1</sup> Gen. Dict.—Nicéron, vol. III.—Moreri.—Saxii Onomast.

continued in that office near ten years, and sold his patrimony to relieve the poor. During this period, St. Valier, bishop of Quebec, being prisoner in England, requested of the king that Languet might be his assistant in North America. Languet was about to accept of the place, prompted to it by his zeal for the conversion of infidels; but his patrons and friends advised him to decline the voyage, as his constitution was by no means strong. He succeeded la Chetardie, as vicar of St. Sulpice, in June 1714.

His parish-church being out of repair, and scarce fit to hold 1200 or 1500 persons out of a parish which contained 125,000 inhabitants, he conceived a design to build a church in some degree proportionable to them; and undertook this great work without any greater fund to begin with than the sum of one hundred crowns, which had been left him for this design by a pious and benevolent lady. He laid out this money in stones, which he caused to be carried through all the streets, to shew his design to the public. He soon obtained considerable donations from all parts; and the duke of Orleans, regent of the kingdom, granted him a lottery. That prince likewise laid the first stone of the porch in 1718; and Languet spared neither labour nor expence during his life, to make the church one of the finest in the kingdom, both for architecture and ornaments. It was consecrated in 1745, with so much splendour, that Frederic II. of Prussia wrote the vicar a congratulatory letter, in which he not only praises the building, but even the piety of the founder, a quality which Frederic knew how to notice when it served to point a compliment.

Another work, which does no less honour to Languet, is the house *de l'enfans Jésus*. The nature of this establishment, as originally constituted, will best evince his piety and talents. It consisted of two parts; the first composed of thirty-five poor ladies, descended from families illustrious from 1535 to the present time; the second, of more than four hundred poor women and children of town and country. Those young ladies whose ancestors had been in the king's service, were preferred to all others, and an education given them suited to the dignity of their birth. They were employed, by turns, in inspecting the bake-house, the poultry-yard, the dairies, the laundries, the gardens, the laboratory, the linen-warehouses, the

spinning-rooms, and other places belonging to the house. By these means they became good housewives, and able to relieve their poor relations in the country; and it was also part of the duty to succour by a thousand little kind offices, the poor women and girls who worked there, and to acquire those habits of condescension and benevolence which are of great service to society.

Languet used besides to grant great sums of money to such ladies as were examples of œconomy, virtue, and piety, in those religious houses which he superintended. The poor women and children who formed the second part, were provided with food every day, and work at the spinning-wheel. They made a great quantity of linen and cotton. Different rooms were assigned to them, and they were arranged under different classes. In each room were two ladies of the society of St. Thomas, of Ville Neuve, of which Languet was superior-general. These ladies were placed there to oversee the work, and to give such instructions as they thought proper. The women and the girls who found employment in this house, had in a former period of their lives been licentious and dissolute, but were generally reformed by the example of virtue before their eyes, and by the salutary advice given to them, and had the amount of their work paid them in money when they left the house. By these means they became industrious and exemplary, and were restored to the community. There were in the house *de l'enfans Jésus*, in 1741, more than 1400 women and girls of this sort; and the vicar of St. Sulpice employed all the means in his power to make their situation agreeable. Although the land to the house measured only 17 arpens (about 100 perches square, each perch 18 feet), it had a large dairy, which gave milk to 2000 children belonging to the parish, a menagery, poultry of all sorts, a bake-house, spinning-rooms, a very neat and well cultivated garden, and a magnificent laboratory, where all sorts of medicines were made. The order and œconomy observed in this house in the education, instruction, and employment of so many people, were so admirable, and gave so great an idea of the vicar of St. Sulpice, that cardinal Fleury proposed to make him superintendant-general of all the hospitals in the kingdom; but Languet used to answer him with a smile, "I have always said, my lord, that it was the bounty of your highness led me to the hospital." The expence of this establishment

was immense. He spent his revenue on it; an inheritance which came to him by the death of the baron of Montigni, his brother, and the estate of the abbé de Barnay, granted him by the king.

Languet was not less to be esteemed for his beneficence and his zeal in aiding the poor of every sort. Never man took more pains than he did in procuring donations and legacies, which he distributed with admirable prudence and discretion. He inquired with care if the legacies which were left him were to the disadvantage of the poor relations of the testator; if he found that to be the case, he restored to them not only the legacy, but gave them, when wanting, a large sum of his own. Madame de Camois, as illustrious for the benevolence of her disposition as for her rank in life, having left him by her last will a legacy of more than 600,000 livres, he only took 30,000 livres for the poor, and returned the remaining sum to her relations. It is said from good authority, that he disbursed near a million of livres in charities every year. He always chose noble families reduced to poverty, before all others; and there were some families of distinction in his parish, to each of whom he distributed 30,000 livres per annum. Always willing to serve mankind, he gave liberally, and often before any application was made to him. When there was a general dearth in 1725, he sold, in order to relieve the poor, his household goods, his pictures, and some scarce and curious pieces of furniture, which he had procured with difficulty. From that time he had only three pieces of plate, no tapestry, and but a mean serge bed, which madame de Camois had lent him, having before sold all the presents she had made him at different periods. His charity was not confined to his own parish. At the time that the plague raged at Marseilles, he sent large sums into Provence to assist the distressed. He interested himself with great zeal in the promotion of arts and commerce, and in whatever concerned the glory of the nation. In times of public calamity, as conflagrations, &c. his prudence and assiduity have been much admired. He understood well the different dispositions of men. He knew how to employ every one according to his talent or capacity. In the most intricate and perplexed affairs he decided with a sagacity and judgment that surprized every one. Languet refused the bishopric of Couserans and that of Poitiers, and several others which were offered

him by Louis XIV. and Louis XV. under the ministry of the duke of Orleans and cardinal Fleury. He resigned his vicarage to Mons. l'Abbé du Lau, in 1748, but continued to preach every Sunday, according to his custom, in his own parish church; and continued also to support the house *de l'enfants Jésus* till his death, which happened Oct. 11, 1750, in his seventy-fifth year, at the abbey de Bernay, to which place he went to make some charitable establishments. His piety and continued application to works of beneficence did not hinder him from being lively and cheerful; and he delighted his friends by the agreeable repartees and sensible remarks he made in conversation.<sup>1</sup>

LANGUET (JOHN JOSEPH), brother of the preceding, a doctor of the Sorbonne, and bishop of Soisson, to which see he was promoted in 1715, and afterwards archbishop of Sens, was distinguished for his polemical writings, and published numerous pieces in defence of the bull *Unigenitus*, in which he was much assisted by M. Tournely, professor at the Sorbonne; and this celebrated doctor dying 1729, the appellants then said that Père de Tourne mine directed his pen. M. Languet was appointed archbishop of Sens, 1731. He was very zealous against the miracles attributed by the appellants to M. Paris, and against the famous convulsions. He died May 3, 1753, at Sens, in the midst of his curates, whom he then kept in retirement. M. Languet was a member of the French academy, superior of the royal society of Navarre, and counsellor of state. His works are, three "Advertisements" to the appellants; several "Pastoral Letters, Instructions, Mandates, Letters," to different persons, and other writings in favour of the bull *Unigenitus*, and against the Anti-Constitutionarians, the miracles ascribed to M. Paris, and the convulsions, which were impostures then obtruded on the credulity of the French, but which he proved to have neither certainty nor evidence. All the above have been translated into Latin, and printed at Sens, 1753, 2 vols. fol.; but this edition of M. Languet's "Polemical Works," was suppressed by a decree of council. He published also a translation of the Psalms, 12mo; a refutation of Dom. Claudius de Vert's treatise "On the Church Ceremonies," 12mo. Several books of devotion; and "The Life of Mary Alacoque," which made much

<sup>1</sup> Moreri,—Dict. Hist.—Dodsley's Annual Register for 1763,

noise, and is by no means worthy of this celebrated archbishop, on account of its romantic and fabulous style, the inaccurate expressions, indecencies, dangerous principles, and scandalous maxims which it contains. Languet is esteemed by the catholics as among the divines who wrote best against the Anti-constitutionarians, and is only chargeable with not having always distinguished between dogmas and opinions, and with not unfrequently advancing as articles of faith, sentiments which are opposed by orthodox and very learned divines.<sup>1</sup>

LANIERE (NICHOLAS), an artist of various talents in the seventeenth century, was born in Italy, and appears to have come over to England in the time of James I. He had a great share in the purchases of pictures made for the royal collection. He drew for Charles I. a picture of Mary, Christ, and Joseph; his own portrait done by himself with a pallet and pencils in his hand, and musical notes on a scrip of paper, is in the music-school at Oxford. He also employed himself in etching, but his fame was most considerable as a musician. It is mentioned in the folio edition of Ben Jonson's works, printed 1640, that in 1617, his whole masque, which was performed at the house of lord Hay, for the entertainment of the French ambassador, was set to music after the Italian manner, *stilo recitativo*, by Nic. Lanieri, who was not only ordered to set the music, but to paint the scenes. This short piece being wholly in rhyme, though without variation in the measure, to distinguish airs from recitation, as it was all in musical declamation, may be safely pronounced the first attempt at an opera in the Italian manner, after the invention of recitative. In the same year, the masque called "The Vision of Delight," was presented at court during Christmas by the same author; and in it, says Dr. Burney, we have all the characteristics of a genuine opera, or musical drama of modern times complete: splendid scenes and machinery; poetry; musical recitation; air; chorus; and dancing. Though the music of this masque is not to be found, yet of Lanieri's "*Musica narrativa*" we have several examples, printed by Playford in the collections of the time; particularly the "Ayres and Dialogues," 1653, and the second part of the "Musical Companion," which appeared in 1667; and in which his

<sup>1</sup> Dict. Hist.



music to the dialogues is infinitely superior to the rest; there is melody, measure, and meaning in it. His recitative is more like that of his countrymen at present, than any contemporary Englishman's. However, these dialogues were composed before the laws and phraseology of recitative were settled, even in Italy. His cantata of "Hero and Leander" was much celebrated during these times, and the recitative regarded as a model of true Italian musical declamation. Lanieri died at the age of seventy-eight, and was buried in St. Martin's in the Fields, Nov. 4, 1646.<sup>1</sup>

LANINI (BERNARDINO), an historical painter, was a native of Vercelli, a pupil of Gaudenzio Ferrari, and imitated the style of that master in his first works to a degree of illusion. As he advanced in practice he cast a bolder eye on nature, and by equal vigour of conception and execution, proved to the first artists of Milan, that, like Ferrari, he was born for grand subjects; such is that of S. Catarina, near S. Celso: the face and attitude of the heroine anticipate the graces of Guido; the colour of the whole approaches the tones of Titian, the glory of the angels rivals Gaudenzio; a less neglected style of drapery would have left little to wish for. Among his copious works at Milan, and in its districts, the dome of Novara claims distinguished notice. There he painted those Sybils, and that semblance of an Eternal Father, so much admired by Lomazzo; and near them certain subjects from the life of Mary, which even now, in a ruined state of colour, enchant by spirit and evidence of design. His versatile talent indulged sometimes in imitations of Lionardo da Vinci; and at the Basilica of St. Ambrogio, the figure of Christ between two Angels, in form, expression, and effect, fully proves with what felicity he penetrated the principles of that genius.

He had two brothers unknown beyond Vercelli; GAUDENZIO, of whom some sainted subject is said to exist in the sacristy of the Barnabites; and GIROLAMO LANINI, of whom Lanzi mentions a Christ taken from the Cross, in some private collection. They approach Bernardino in their style of faces, and the former even in strength of colour; but they remain far behind him in design. This artist died about 1578.<sup>2</sup>

<sup>1</sup> Walpole's Anecdotes.—Dr. Burney in Rees's Cyclopædia.

<sup>2</sup> Pilkington, last edit. by Fuseli.

**LANSBURG (PHILIP)**, a mathematician, was born in Zealand, in 1561, and was a preacher at Antwerp, in 1586, and afterwards for several years; Vossius mentions that he was minister at Goese in Zealand, twenty-nine years; and being then discharged of his functions, on account of his old age, he retired to Middleburgh, where he died in 1632. His works were principally the following: 1. "Six Books of sacred Chronology," printed in 1626. 2. "Essays on the Restitution of Astronomy," printed at Middleburgh, 1629. 3. "Four Books of Geometrical Triangles," printed in 1631. 4. "Of Measuring the Heavens," in three books, in the same year. 5. "An Account of the diurnal and annual Motion of the Earth and of the true Situation of the visible celestial Bodies." In this work he declares himself openly for Copernicus's System, and even pretends to improve it. He composed this work in Dutch, and it was translated into Latin by Martinus Hortensius, and printed at Middleburgh, 1630. Fromond, a doctor of Louvain, wrote an answer to it, and endeavoured to prove the earth stood still; and his son published an answer not only to Fromond, but to Morin, regius professor at Paris, and to Peter Bartholinus, which is entitled "A Defence of the Account," &c. This occasioned a controversy, but of no long duration.<sup>1</sup>

**LANZI (LEWIS)**, an able Italian antiquary, was born June 13, 1732, at Monte-del-Celmo, near Macerata, and was educated in the schools of the Jesuits, where he was distinguished for the rapid progress he made in theology, philosophy, rhetoric, and poetry. After being admitted into the order of the Jesuits, he taught rhetoric in various academies in Italy with great success. When the order of the Jesuits was suppressed, he was appointed sub-director of the gallery of Florence, by Peter Leopold, grand duke of Tuscany; and that noble collection was considerably improved and enriched by his care. His first work was a "Guide" to this gallery, which he printed in 1782; and which both in matter and style is far superior to performances of that kind. In 1789 he published his "Essay on the Tuscan Language," 3 vols. 8vo, which gave him a reputation over all Europe, and was followed by his elaborate "History of Painting in Italy," the best edition of which is that printed at Bassano, in 1809, 6 vols. 8vo.

<sup>1</sup> Gen. Dict.—Moreri.—Martin's Biog. Philosophica.

His next publication, much admired by foreign antiquaries, was his "Dissertations on the Vases commonly called Etruscan." In 1808 appeared his translation of "Hesiod," 4to, of which a very high character has been given. He died March 31, 1810, at Florence, a period so recent as to prevent our discovering any more particular memoirs of him than the above.<sup>1</sup>

LANZONI (JOSEPH), a physician, was born at Ferrara, October 26th, 1663, and after a careful education under the best masters, distinguished himself particularly in the schools of philosophy and of medicine, and graduated in both these sciences in 1683. In the following year he was appointed ordinary professor, and displayed talents which did honour to the university of Ferrara, during the long period in which he filled that office. He died in February, 1730.

Lanzoni acquired a high reputation by the success of his practice, and obtained the confidence and esteem of many illustrious personages. His attachment to study increased with his years; and every moment in which he was not employed in the duties of his profession, was devoted to literature, philosophy, or antiquarian research. His character as a physician and philosopher, indeed, ranked so high, that if any question upon these subjects was agitated in Italy, the decision was commonly referred to him. He was distinguished likewise by his genius in Latin and Italian poetry; and he was the restorer and secretary of the academy of Ferrara, and a member of many of the learned societies of his time. He left a considerable number of works, a collection of which was printed at Lausanne, in 1738, in 3 vols. 4to, with an account of his life, under the title of "*Josephi Lanzoni, Philosophiæ et Medicinæ Doctoris, in Patria Universitate Lectoris primarii, &c. Opera omnia Medico-physica et Philologica.*"<sup>2</sup>

LAPIDE, (CORNELIUS A). See PIÉRE.

LARCHER (PETER HENRY), an eminent French scholar and translator, was born at Dijon, Oct. 12, 1726, of ancestors who were mostly lawyers, connected with some of the first names in the parliament of Burgundy, and related to the family of Bossuet. His father was a counsellor in the office of finance, who died while his son was an infant, leaving him to the care of his mother. It was her intention

<sup>1</sup> Dict. Hist. Supplement.

<sup>2</sup> Moreri.—Rees's Cyclopædia, from Eloy.

to bring him up with a view to the magistracy, but young Larcher was too much enamoured of polite literature to accede to this plan. Having therefore finished his studies among the Jesuits at Pont-a-Mousson, he went to Paris and entered himself of the college of Laon, where he knew he should be at liberty to pursue his own method of study. He was then about eighteen years of age. His mother allowed him only 500 livres a year, yet with that scanty allowance he contrived to buy books, and when it was increased to 700, he fancied himself independent. He gave an early proof of his love and care for valuable books, when at the royal college. While studying Greek under John Capperonnier, he became quite indignant at having every day placed in his hands, at the risk of spoiling it, a fine copy of Duker's Thucydides, on large paper. He had, indeed, from his infancy, the genuine spirit of a *collector*, which became an unconquerable passion in his more mature years. A few months before his death he refused to purchase the new editions of Photius and Zonaras, because he was too old, as he said, to make use of them, but at the same time he could not resist giving an enormous price for what seemed of less utility, the *princeps editio* of Pliny the naturalist. It is probable that during his first years at Paris, he had made a considerable collection of books, for, when at that time he intended, unknown to his family, to visit England for the purpose of forming an acquaintance with the literati there, and of learning English, to which he was remarkably partial, he sold his books to defray the expence of his journey. In this *elopement*, for such it was, he was assisted by father Patouillet, who undertook to receive and forward his letters to his mother, which he was to date from Paris, and make her and his friends believe that he was still at the college of Laon.

It does not appear that Larcher published any thing before his translation of the "Electra" of Euripides, which appeared in 1750; for the "Calendrier perpetuel" of 1747, although attributed to him, was certainly not his. The "Electra," as well as many other of his publications, appeared without his name, which, indeed, he appended only to his "Memoire sur Venus," his "Xenophon," "Herodotus," and "Dissertations academiques." The "Electra" had not much success, and was never reprinted, unless by a bookseller, who blunderingly inserted it among a collection of *acting* plays.

In 1751 Larcher is supposed to have contributed to a literary journal called "*Lettres d'une Societé*;" and afterwards, in the "*Melange litteraire*," he published a translation of Pope's essay on Pastoral Poetry. He was also a contributor to other literary journals, but his biographer has not been able to specify his articles with certainty, unless those in the "*Collection Academique*" for 1755, where his articles are marked with an A. and in which he translated the Philosophical Transactions of London. He translated also the "*Martinus Scriblerus*" from Pope's works, and Swift's ironical piece on the abolition of Christianity. Having while in England become acquainted with sir John Pringle, he published a translation of his work "*On the Diseases of the Army*," of which an enlarged edition appeared in 1771.

In 1757 he revised the text of *Hudibras*, which accompanies the French translation, and wrote some notes to it. But these performances did not divert him from his Greek studies, and his translation of "*Chereas and Calliroe*," which appeared in 1758, was considered in France as the production of one who would prove an honour to the class of Greek scholars in France. This was reprinted in the "*Bibliotheque des Romans Grecs*," for which also Larcher wrote "*Critical Remarks on the Æthiopics of Heliodorus*," but for some reason these never appeared in that work. In 1767 the quarrel took place between him and Voltaire. Larcher, although intimate with some of those writers who called themselves philosophers, and even favourable to some of their theories, was shocked at the impiety of Voltaire's extremes; and when the "*Philosophy of History*" appeared, was induced by some ecclesiastics to undertake a refutation, which was published under the title of "*Supplement à la Philosophie de l'Histoire*," a work which Voltaire himself allowed to be full of erudition. He could not, however, conceal his chagrin, and endeavoured to answer Larcher in his "*Defense de mon oncle*," in which he treats his antagonist with unpardonable contempt and abuse. Larcher rejoined in "*Reponse à la Defense de mon oncle*." Both these pamphlets added much to his reputation; and although Voltaire, whose resentments were implacable, continued to treat Larcher with abuse in his writings, the latter made no reply, content with the applause of the really learned, particularly Brunck and La Harpe, which last, although at that time the warmest of

Voltaire's admirers, disapproved of his treatment of such a man as Larcher; and in this opinion he was joined even by D'Alembert.

His reputation as a translator from the Greek being now acknowledged, some booksellers in Paris who were in possession of a manuscript translation of Herodotus left by the abbé Bellanger without revision, applied to Larcher to prepare it for the press; and he, thinking he had only to correct a few slips of the pen, or at most to add a few notes, readily undertook the task, but before he had proceeded far, the many imperfections, and the style of Bellanger, appeared to be such, that he conceived it would be easier to make an entire new translation. He did not, however, consider this as a trifling undertaking, but prepared himself by profound consideration of the text of his author, which he collated with the MS copies in the royal library, and read with equal care every contemporary writer from whom he might derive information to illustrate Herodotus. While engaged in these studies, Paw published his "*Recherches philosophiques sur les Egyptiens et les Chinois*," and Larcher borrowed a little time to publish an acute review of that author's paradoxes in the "*Journal des Savans*" for 1774. The year following, while interrupted by sickness from his inquiries into Herodotus, he published his very learned "*Memoire sur Venus*," to which the academy of inscriptions awarded their prize. During another interruption of the Herodotus, incident to itself, he wrote and published his translation of Xenophon, which added much to the reputation he had already acquired, and although his style is not very happily adapted to transfuse the spirit of Xenophon, yet it produced the following high compliment from Wyttenbach (*Bibl. Critica*) "*Larcherus is est quem non dubitemus omnium, qui nostra aetate veteres scriptores in linguas vertunt recentiores, antiquitatis linguæque Græcæ scientissimum vocare.*" Larcher's critical remarks in this translation are very valuable, particularly his observations on the pronunciation of the Greek. The reputation of his "*Memoire sur Venus*," and his "*Xenophon*," procured him to be elected into the Academy of inscriptions, on May 10, 1778. To the memoirs of this society he contributed many essays on classical antiquities, which are inserted in vols. 43, 45, 46, 47, and 48; and these probably, which he thought a duty to the academy, interrupted his labours on Herodotus, nor

did it issue from the press until 1786. The style of this translation is liable to some objections, but in other respects, his profound and learned researches into points of geography and chronology, and the general merit and importance of his comments, gratified the expectations of every scholar in Europe. It was translated into Latin by Borheck, into German by Degan, and his notes have appeared in all the principal languages of Europe. We may here conclude this part of our subject by noticing his new and very much improved edition of "Herodotus," published in 1802, 9 vols. 8vo. The particulars which distinguish this edition are, a correction of those passages in which he was not satisfied with having expressed the exact sense; a greater degree of precision and more compression of style; a reformation of such notes as wanted exactness; with the addition of several that were judged necessary to illustrate various points of antiquity, and render the historian better understood. We have already hinted that Larcher was at one time not unfriendly to the infidel principles of some of the French encyclopedists. It is with the greater pleasure that we can now add what he says on this subject in his apology for further alterations. "At length," he says, "being intimately convinced of all the truths taught by the Christian religion, I have retrenched or reformed all the notes that could offend it. From some of them conclusions have been drawn which I disapprove, and which were far from my thoughts; others of them contain things, which I must, to discharge my conscience, confess freely, that more mature examination and deeper researches have demonstrated to have been built on slight or absolutely false foundations. The truth cannot but be a gainer by this avowal: to it alone have I consecrated all my studies: I have been anxious to return to it from the moment I was persuaded I could seize it with advantage. May this homage, which I render it in all the sincerity of my heart, be the means of procuring me absolution for all the errors I have hazarded or sought to propagate."—In this vast accumulation of ancient learning, the English reader will find many severe strictures on Bruce, which he may not think compatible with the general opinion now entertained both in France and England on the merits of that traveller.

During the revolutionary storm Larcher lived in privacy, employed on his studies, and especially on the second

edition of his "Herodotus," and was but little disturbed. He was indeed carried before the revolutionary committee, and his papers very much perplexed those gentlemen, who knew little of Greek or Latin. For one night a sentinel was placed at his door, who was set asleep by a bottle of wine, and next morning Larcher gave him a small assignat, and he came back no more. When the republican government became a little more quiet, and affected to encourage men of letters, Larcher received, by a decree, the sum of 3000 livres. He was afterwards, notwithstanding his opinions were not the fashion of the day, elected into the Institute; and when it was divided into four classes, and by that change he became again, in some degree, a member of the Academy of inscriptions, he published four dissertations of the critical kind in their memoirs. The last honour paid to him was by appointing him professor of Greek in the imperial university, as it was then called; but he was now too far advanced for active services, and died after a short illness, in his eighty-sixth year, Dec. 22, 1812, regretted as one of the most eminent scholars and amiable men of his time. His fine library was sold by auction in Nov. 1814.<sup>1</sup>

LARDNER (NATHANIEL), a very learned dissenting clergyman, was born at Hawkhurst, in Kent, June 6, 1684. He was educated for some time at a dissenter's academy in London, by the Rev. Dr. Oldfield, whence he went to Utrecht, and studied under Grævius and Burman, and made all the improvement which might be expected under such masters. From Utrecht Mr. Lardner went to Leyden, whence, after a short stay, he came to England, and employed himself in diligent preparation for the sacred profession. He did not, however, preach his first sermon till he was twenty-five years of age. In 1713 he was invited to reside in the house of lady Treby, widow of the lord chief justice of common pleas, as domestic chaplain to the lady, and tutor to her youngest son. He accompanied his pupil to France, the Netherlands, and United Provinces, and continued in the family till the death of lady Treby. It reflects no honour upon the dissenters that such a man should be so long neglected; but, in 1723, he was engaged with other ministers to carry on a course of lectures at the Old Jewry. The gentlemen who conducted these

<sup>1</sup>Life prefixed to the catalogue of his library, probably by one of the De Buré's.



lectures preached a course of sermons on the evidences of natural and revealed religion. The proof of the credibility of the gospel history was assigned to Mr. Lardner, and he delivered three sermons on this subject, which probably laid the foundation of his great work, as from this period he was diligently engaged in writing the first part of the *Credibility*. In 1727 he published, in two volumes octavo, the first part of "The Credibility of the Gospel History; or the facts occasionally mentioned in the New Testament, confirmed by passages of ancient authors who were contemporary with our Saviour, or his apostles, or lived near their time." It is unnecessary to say how well these volumes were received by the learned world, without any distinction of sect or party. Notwithstanding, however, his great merit, Mr. Lardner was forty-five years of age before he obtained a settlement among the dissenters; but, in 1729, he was invited by the congregation of Crutched-friars to be assistant to their minister. At this period the enthusiasm of Mr. Woolston introduced an important controversy. In various absurd publications he treated the miracles of our Saviour with extreme licentiousness. These Mr. Lardner confuted with the happiest success, in a work which he at this time published, and which was entitled "A Vindication of three of our Saviour's Miracles." About the same time also he found leisure to write other occasional pieces, the principal of which was his "Letter on the Logos." In 1733, appeared the first volume of the second part of the "Credibility of the Gospel-history," which, besides being universally well received at home, was so much approved abroad, that it was translated by two learned foreigners; by Mr. Cornelius Westerbaen into Low Dutch, and by Mr. J. Christopher Wolff into Latin. The second volume of the second part of this work appeared in 1735; and the farther Mr. Lardner proceeded in his design, the more he advanced in esteem and reputation among learned men of all denominations. In 1737 he published his "Counsels of Prudence" for the use of young people, on account of which he received a complimentary letter from Dr. Secker, bishop of Oxford. The third and fourth volumes of the second part of the "Credibility," no less curious than the preceding, were published in 1738 and 1740. The fifth volume in 1743. To be circumstantial in the account of all the writings which this eminent man produced would greatly exceed our limits. They were all considered as of

distinguished usefulness and merit. We may in particular notice the "Supplement to the Credibility," which has a place in the collection of treatises published by Dr. Watson, bishop of Llandaff. Notwithstanding Dr. Lardner's life and pen were so long and so usefully devoted to the public, he never received any adequate recompence. The college of Aberdeen conferred on him the degree of doctor of divinity, and the diploma had the unanimous signature of the professors. But his salary as a preacher was inconsiderable, and his works often published to his loss instead of gain. Dr. Lardner lived to a very advanced age, and, with the exception of his hearing, retained the use of his faculties to the last, in a remarkably perfect degree. In 1768 he fell into a gradual decline, which carried him off in a few weeks, at Hawkhurst, his native place, at the age of eighty-five. He had, previously to his last illness, parted with the copy-right of his great work for the miserable sum of 150*l*. but he hoped if the booksellers had the whole interest of his labours, they would then do their utmost to promote the sale of a work that could not fail to be useful in promoting the interests of his fellow creatures, by promulgating the great truths of Christianity. After the death of Dr. Lardner, some of his posthumous pieces made their appearance; of these the first consist of eight sermons, and brief memoirs of the author. In 1776 was published a short letter which the doctor had written in 1762, "Upon the Personality of the Spirit." It was part of his design, with regard to "The Credibility of the Gospel History," to give an account of the heretics of the first two centuries. In 1780 Mr. Hogg, of Exeter, published another of Dr. Lardner's pieces, upon which he had bestowed much labour, though it was not left in a perfect state; this was "The History of the Heretics of the first two centuries after Christ, containing an account of their time, opinions, and testimonies to the books of the New Testament; to which are prefixed general observations concerning Heretics." The last of Dr. Lardner's pieces was given to the world by the late Rev. Mr. Wiche, then of Maidstone, in Kent, and is entitled "Two schemes of a Trinity considered, and the Divine Unity asserted;" it consists of four discourses; the first represents the commonly received opinion of the Trinity; the second describes the Arian scheme; the third treats of the Nazarene doctrine; and the fourth explains the text according to

that doctrine. This work may perhaps be regarded as supplementary to a piece which he wrote in early life, and which he published in 1759, without his name, entitled "A Letter written in the year 1730, concerning the question, Whether the Logos supplied the place of the Human Soul in the person of Jesus Christ:" in this piece his aim was to prove that Jesus Christ was, in the proper and natural meaning of the word, a man, appointed, anointed, beloved, honoured, and exalted by God, above all other beings. Dr. Lardner, it is generally known, had adopted the Socinian tenets.

For the many testimonies given of Dr. Lardner's character, the reader must be referred to the very elaborate and curious life written by Dr. Kippis, and prefixed to a complete edition of his works, published in 1788, in eleven very large volumes, by the late J. Johnson. This edition, on which uncommon care was bestowed, has of late become very scarce and dear, and another has just been undertaken, to be printed in a 4to size.<sup>1</sup>

LARREY (ISAAC DE), a French historian, was born September 7, 1638, at Montivilliers, of noble parents, who were Protestants. After having practised as an attorney some time in his native country, he went to Holland, was appointed historiographer to the States General, and settled afterwards at Berlin, where he had a pension from the elector of Brandenburg. He died March 17, 1719, aged eighty. His principal works are, the "History of Augustus," 1690, 12mo; "The History of Eleanor, queen of France, and afterwards of England," 1691, 8vo; "A History of England," 1697 to 1713, 4 vols. fol. the most valued of all Larrey's works on account of the portraits, but its reputation has sunk in other respects since the publication of the history written by Rapin. He wrote also the history, or rather romance of "the Seven Sages," the most complete edition of which is that of the Hague, 1721, 2 vols. 8vo; and "The History of France, under Louis XIV." 3 vols. 4to, and 9 vols. 12mo, a work not in much estimation, but it was not entirely his. The third volume 4to was the production of la Martiniere.<sup>2</sup>

LARROQUE (MATTHEW DE), in Latin Larroquanus, whom Bayle styles one of the most illustrious ministers the

<sup>1</sup> Life by Kippis, as above.

<sup>2</sup> Nicéron, vol. I. and X.—Bibl. Germanique, vol. I.—Moreri.—Diet. Hist.

## L A R R O Q U E.

reformed ever had in France, was born at Leirac, a small city of Guienne, near Agen, in 1619. He was hardly past his youth when he lost his father and mother, who were persons of rank and character. This misfortune was soon followed by the loss of his whole patrimony, although by what means is not known; but the effect was to animate him more strongly to his studies, and to add to polite literature, which he had already learned, the knowledge of philosophy, and above all, that of divinity. He made a considerable progress in these sciences, and was admitted a minister with great applause. Two years after he had been admitted in his office he was obliged to go to Paris to answer the cavils of those who intended to ruin his church, in which, although he was not successful, he met with such circumstances as proved favourable to him. He preached sometimes at Charenton, and was so well liked by the duchess de la Tremouille, that she appointed him minister of the church of Vitré, in Britany, and gave him afterwards a great many proofs of her esteem; nor was he less respected by the prince and princess of Tarente, and the duchess of Weimar. He served that church about twenty-seven years, and studied the ancient fathers with the utmost application. He gave very soon public proofs of the progress he had made in that study, for the answer he published to the motives which an opponent had alledged for his conversion to popery, abounded with passages quoted from the fathers, and the works which he published afterwards raised his reputation greatly. There was an intimate friendship between him and Messieurs Daillé, father and son, which was kept up by a constant literary correspondence; and the journey he took to Paris procured him the acquaintance of several illustrious men of letters. The church of Charenton wished to have invited him in 1669, but his enemies had so prepossessed the court against him, that his majesty sent a prohibition to that church not to think of calling him, notwithstanding the deputy general of the reformed had offered to answer for Mons. de Larroque's good behaviour. He was afterwards chosen to be both minister and professor of divinity at Saumur. The former he accepted, but refused the professorship of divinity, as it might interfere with the study of church history, to which he was very partial. The intendant of the province, however, forbade him to go to Saumur; and although the church complained of this unjust prohibition,

and petitioned very zealously for the necessary permission, which she obtained, Larroque did not think it proper to enter upon an employment against the will of the intendant. He continued therefore still at Vitré, where he did not suffer his pen to be idle. Three of the most considerable churches of the kingdom chose him at once, the church of Montauban, that of Bourdeaux, and that of Roan. He accepted the invitation of Roan, and there died, Jan. 31, 1684, having gained the reputation not only of a learned man, but also of an honest man, and a faithful pastor.

His principal works are, a "*Histoire de l'Eucharistie*," Elzevir, 1669, 4to, and 1671, 8vo; An answer to M. Bossuet's treatise "*De la Communion sous les deux espèces*;" "*An Answer to the motives of the minister Martin's Conversion*;" "*An Answer to the office of the Holy Sacrament of Port Royal*;" two Latin dissertations, "*De Photino et Liberio*;" "*Considérations servant de reponse à ce que M. David a écrit contre la dissertation de Photin*," 4to; "*Observations*," in Latin, in support of Daillé's opinion, that the epistles of St. Ignatius are spurious, against Pearson and Beveridge; "*Conformité des Eglises réformées de France avec les anciens*;" "*Considerations sur la nature de l'Eglise, et sur quelques-unes de ses propriétés*," 12mo; a treatise in French on the Regal and Sacred Observations, in Latin, with "*A Dissertation on the Thundering Legion*." These two last works were published by his son.<sup>1</sup>

LARROQUE (DANIEL de), son of the preceding, was born at Vitré. He retired 1681, to London, on the revocation of the edict of Nantes, and afterwards to Copenhagen, where his father's friends promised him a settlement, but finding them unsuccessful, he went into Holland, where he remained till 1690, and then going into France, abjured the protestant religion, and turned Roman catholic. He usually resided at Paris, but having written the preface to a satirical piece, in which great liberties were taken with Louis XIV. on account of the famine in 1693, he was arrested and sent to the Châtelet, and then removed to the castle of Saumur, where he remained five years. At the end of that time, however, he regained his liberty by the abess of Fontevraud's solicitations, and got a place in M. de Torcy's office, minister and secretary of state. When

<sup>1</sup> Gen. Dict.—Niceron, vol. XXI.

the regency commenced, Larroque was appointed secretary to the interior council, and on the suppression of that council, had a pension of 4000 livres till his death, September 5, 1731, when he was about seventy. He left several works, but much inferior to his father's : the principal are, "*La Vie de l'Imposteur Mahomet*," 12mo, translated from the English of Dr. Prideaux ; "*Les véritables Motifs de la Conversion de M. (le Bouthilier de Rancé) l'Abbé de la Trappe*," with some reflections on his life and writings, 1685, 12mo, a satirical work. "*Nouvelles Accusations contre Varillas, ou Rémarques critiques contre une Partie de son Histoire de l'Hérésie*," 8vo ; "*La Vie de François Eudes de Mezerai*," 12mo, a satirical romance ; a translation of Echard's Roman History, revised and published by the abbé Desfontaines. Larroque also assisted, during some months, in the "*Nouvelles de la Republique des Lettres*," while Bayle was ill. The "*Advice to the Refugees*" is also attributed to him, which was believed to have been written by Bayle, because the latter would never betray Larroque, who, it is supposed, was the real author of it, chusing rather to suffer the persecution which this publication raised against him, than prove false to his friend, who had enjoined him secrecy.<sup>1</sup>

LASCA. See GRAZZINI.

LASCARIS (CONSTANTINE), a learned Greek, descended from the imperial family of that name, was born at Constantinople, but became a refugee when it was taken by the Turks in 1454, and went to Italy, where he was most amicably received by duke Francis Sforza of Milan, who placed his own daughter, a child of ten years of age, under the care of Lascaris for instruction in the Greek language, and it is said to have been for her use he composed his Greek grammar. From Milan he went to Rome, about 1463, or perhaps later, and from thence, at the invitation of king Ferdinand, to Naples, where he opened a public school for Greek and rhetoric. Having spent some years in this employment, he was desirous of repose, and embarked with the intention of settling at a town of Greece ; but having touched at Messina, he was urged by such advantageous offers to make it his residence, that he complied, and passed there the remainder of his days. Here he received the honour of citizenship, which he merited

<sup>1</sup> Moreri.—Dict. Hist. de l'Advocat.

by his virtues as well as his learning, and by the influx of scholars which his reputation drew thither. He lived to a very-advanced age, and is supposed to have died about the end of the fifteenth century. He bequeathed his library to the city of Messina. His Greek grammar was printed at Milan in 1476, reprinted in 1480, and was, according to Zeno, "*prima Græco-Latina prælorum fœtura*," the first Greek and Latin book that issued from the Italian press. A better edition of it was given in 1495, by Aldus, from a copy corrected by the author, and with which the printer was furnished by Bembo and Gabrielli. This was the first essay of the Aldine press. Bembo and Gabrielli had been the scholars of Lascaris, although in his old age, as they did not set out for Messina until 1493. A copy of this Greek grammar of the first edition is now of immense value. Erasmus considered it as the best Greek grammar then extant, excepting that of Theodore Gaza. Lascaris was author likewise of two tracts on the Sicilian and Calabrian Greek writers, and some other pieces, which remain in manuscript.<sup>1</sup>

LASCARIS (JOHN, or JOHN ANDREW), called Rhyndacenus, as Constantine was called Byzantinus, was a learned Greek of the same family with the preceding, who came either from Greece or Sicily to Italy, on the ruin of his country. He was indebted to cardinal Bessarion for his education at Padua, where he obtained a high reputation for his knowledge in the learned languages, and received the patronage of Lorenzo de Medici, who sent him into Greece with recommendatory letters to the sultan Bajazet, in order to collect ancient manuscripts: for this purpose he took two journeys, in the latter of which he appears to have been very successful. After the expulsion of the Medici family from Florence, in 1494, he was carried to France by Charles VIII. after which he was patronized by Louis XII. who sent him, in 1503, as his ambassador to Venice, in which office he remained till 1508. He joined the pursuit of literature with his public employment, and held a correspondence with many learned men. After the termination of his embassy, he remained some years at Venice, as an instructor in the Greek language. On the election of pope Leo X. to the popedom in 1513, he set

<sup>1</sup> *Hodius de Græcis illustribus.*—*Saxii Onomasticon.*—*Bibliotheca Spenceriana*, vol. III.—*Brunet's Manuel du Libraire*.

put for Rome, where, at his instigation, Leo founded a college for noble Grecian youths at Rome, at the head of which he placed the author of the plan, and likewise made him superintendant of the Greek press; his abilities as a corrector and editor, had been already sufficiently evinced by his magnificent edition of the Greek "Anthologia," printed in capital letters at Florence in 1494, and by that of "Callimachus," printed in the same form. Maittaire thinks he was also editor of four of the tragedies of "Euripides," of the "Gnomæ Monastichoi," and the "Argonautics" of Apollonius Rhodius. He now printed the Greek "Scholia" on Homer, in 1517; and in 1518 the "Scholia" on Sophocles. Having in this last-mentioned year quitted Rome for France, whither he was invited by Francis I. he was employed by that monarch in forming the royal library. He was also sent as his ambassador to Venice, with a view of procuring Greek youths for the purpose of founding a college at Paris similar to that of Rome. After the accomplishment of other important missions, he died at Rome in 1535, at an advanced age. He translated into the Latin language, a work extracted from Polybius, on the military constitutions of the Romans; and composed epigrams in Greek and Latin; this rare volume is entitled "Lascaris Rhydaceni epigrammata, Gr. Lat. edente Jac. Tossano," printed at Paris, 1527, 8vo. There is another Paris edition of 1544, 4to. Mr. Dibdin has given an ample and interesting account of his "Anthologia" from lord Spencer's splendid vellum copy.<sup>1</sup>

LASENA, or LASCENA (PETER), a learned Italian, was born at Naples, Sept. 25, 1590. In compliance with his father, he first cultivated and practised the law; but afterwards followed the bent of his inclination to polite literature; applying himself diligently to acquire the Greek language, in which his education had been defective. He also learnt French and Spanish. From Naples he removed to Rome; where he was no sooner settled, than he obtained the protection of cardinal Francis Barberini, besides other prelates; he also procured the friendship of Lucas Holstenius, Leo Allatius, and other persons of rank in the republic of letters. He made use of the

<sup>1</sup> Hodius de Græcis illustribus.—Gresswell's Politian.—Roscoe's Leo.—Bibl. Spenceriana, vol. II.



repose he enjoyed in this situation to put the last hand to some works which he had begun at Naples; but his continual intense application, and too great abstinence (for he made but one meal in twenty-four hours), threw him into a fever, of which he died, Sept. 30, 1636. At his death, he left to cardinal Barberini two Latin discourses, which he had pronounced before the Greek academy of the monks of St. Basil, "*De Lingua Hellenistica*," in which he discussed, with great learning, a point upon that subject, which then divided the literary world. He also left to cardinal Brancaëcio his book entitled "*Dell' antico Ginnasio Napolitano*," which was afterwards published in 1688, 4to. It contains a description of the sports, shows, spectacles, and combats, which were formerly exhibited to the people of Naples. He was the author likewise of "*Nepenthes Homeri, seu de abolendo luctu*," Lugd. 1624, 8vo; and "*Cleombrotus, sive de iis qui in aquis pereunt*," Romæ, 1637, 8vo.<sup>1</sup>

LASCO. See ALASCO.

LASSALA (MANUEL), a Spanish Ex-jesuit, was born at Valentia in 1729, and died in 1798, at Bologna, to which he had retired on the expulsion of his order. Our authority gives little of his personal history. He owed his celebrity to his knowledge of the ancient languages, and of poetry and history, which he taught in the university of Valentia. His works are in Spanish, Italian, and Latin; in the Spanish he wrote, 1. "*An essay on general History, ancient and modern*," Valentia, 1755, 3 vols. 4to, said to be the best abridgment of the kind which the Spaniards have; at the end he gives the lives of the Spanish poets. 2. "*Account of the Castillian poets*," *ibid.* 1757, 4to. He wrote also tragedies; 1. "*Joseph*," acted and printed at Valentia in 1762. 2. "*Don Sancho Abárva*," *ibid.* 1765, in Italian, and such pure and elegant Italian as to astonish the critics of Italy. He wrote three tragedies; 1. "*Iphigenia in Aulis*." 2. "*Ormisinda*." 3. "*Lucia Miranda*." In Latin, he exhibited his talents for poetry, and is highly commended for the classical purity of style of his "*Rhenus*," Bologna, 1781; the subject, the inundations of the Rhine: and his "*De sacrificio civium Bologniensium libellus singularis*," *ib.* 1782, composed in honour of a fête given by the merchants of Italy. He also made a good transla-

<sup>1</sup> Nicéron, vol. XV.—Saxii Onomasticou.

tion from the Arabic into Hebrew of "Lokman's Fables," Bologna, 1781, 4to.<sup>1</sup>

LASSONE (JOSEPH MARIA FRANCIS DE), an eminent French physician, was born at Carpentras, on the 3d of July, 1717. He was removed for education to Paris, but in his early years he was less remarkable for his perseverance in study, than for a propensity which he shewed for the gay pleasures of youth; yet even then he raised the hopes of his friends by some ingenious performances, which merited academic honours. At length he applied with seriousness to study, and devoted himself wholly to the pursuits of anatomy, in which he made such rapid progress, that, at the age of twenty-five, he was received into the academy of sciences as associate-anatomist. An extraordinary event, however, put a period to his anatomical pursuits. In selecting among some dead bodies a proper subject for dissection, he fancied he perceived in one of them some very doubtful signs of death, and endeavoured to re-animate it: his efforts were for a long time vain; but his first persuasion induced him to persist, and he ultimately succeeded in bringing his patient to life, who proved to be a poor peasant. This circumstance impressed so deep a sense of horror on the mind of the anatomist, that he declined these pursuits in future. Natural history succeeded the study of anatomy, and mineralogy becoming a favourite object of his pursuit; he published his observations on the crystallized free-stones of Fontainebleau; but chemistry finally became the beloved occupation of M. de Lassone. His numerous memoirs, which were read before the royal academy of sciences, presented a valuable train of new observations, useful both to the progress of that study, and to the art of compounding remedies; and in every part of these he evinced the sagacity of an attentive observer, and of an ingenious experimentalist. After having practised medicine for a long time in the hospitals and cloisters, he was sent for to court; and held the office of first physician at Versailles. He lived in friendship with Fontenelle, Winslow, D'Alembert, Buffon, and other scientific characters; and the affability of his manners, and his ardent zeal for the advancement of knowledge, among the young scholars, whose industry he encouraged, and whose reputation was become one of his most satisfactory enjoyments,

<sup>1</sup> Dict. Hist. Supplement.

gained him general respect. When from a natural delicacy of constitution, M. de Lassone began to experience the inconveniences of a premature old age, he became sorrowful and fond of solitude; yet, reconciled to his situation, he calmly observed his death approaching, and expired on Dec. 8, 1788. Lassone, at the time of his death, held the appointment of first physician to Louis XVI. and his queen; he was counsellor of state, doctor-regent of the faculty of medicine at Paris, and pensionary-veteran of the academy of sciences, member of the academy of medicine at Madrid, and honorary associate of the college of medicine at Nancy.<sup>1</sup>

LASSUS (ORLANDUS), or, as he is called by the Italians, Orlando di Lasso, an eminent musician, was a native of Mons, in Hainault, born in 1520, and not only spent many years of his life in Italy, but had his musical education there, having been carried thither surreptitiously, when a child, on account of his fine voice. The historian Thuanus, who has given Orlando a place among the illustrious men of his time, tells us that it was a common practice for young singers to be forced away from their parents, and detained in the service of princes; and that Orlando was carried to Milan, Naples, and Sicily, by Ferdinand Gonzaga. Afterwards, when he was grown up, and had probably lost his voice, he went to Rome, where he taught music during two years; at the expiration of which, he travelled through different parts of Italy and France with Julius Cæsar Brancatius, and at length, returning to Flanders, resided many years at Antwerp, till being invited, by the duke of Bavaria, to Munich, he settled at that court, and married. He had afterwards an invitation, accompanied with the promise of great emoluments, from Charles IX. king of France, to take upon him the office of master and director of his band; an honour which he accepted, but was stopped on the road to Paris by the news of that monarch's death. After this event he returned to Munich, whither he was recalled by William, the son and successor of his patron Albert, to the same office which he had held under his father. Orlando continued at this court till his death, in 1593, at upwards of seventy years of age. His reputation was so great, that it was said of him: "*Hic ille Orlandus Lassus, qui recreat orbem.*"

<sup>1</sup> Hutchinson's Medical Biography.—Rees's Cyclopædia.

As he lived to a considerable age, and never seems to have checked the fertility of his genius by indolence, his compositions exceed, in number, even those of Palestrina. There is a complete catalogue of them in Draudius, amounting to upwards of fifty different works, consisting of masses, magnificats, passioncs, motets, and psalms: with Latin, Italian, German, and French songs, printed in Italy, Germany, France, and the Netherlands. He excelled in modulation, of which he gave many new specimens, and was a great master of harmony.<sup>1</sup>

LATCH (JOHN), an English lawyer, was a native of Somersetshire, and educated at Oxford, in St. John's college, as Wood was informed, where, he adds, he made considerable proficiency in literature. Afterwards he removed to the Middle Temple, but being of a delicate habit, does not appear to have practised as a barrister. Some years before his death, he had embraced the Roman catholic religion, influenced by the artifices of a priest or Jesuit who prevailed on him to leave his estate to the society of Jesuits. He died at Hayes in Middlesex, in August 1655. He was the reporter of certain "Cases in the first three years of K. Car. I." which were published in French, by Edward Walpole, 1662, folio.<sup>2</sup>

LATIMER (HUGH), bishop of Worcester, one of the first reformers of the church of England, was descended of honest parents at Thurcaston in Leicestershire; where his father, though he had no land of his own, rented a small farm, and by frugality and industry, brought up a family of six daughters besides this son. In one of his court sermons, in Edward's time, Latimer, inveighing against the nobility and gentry, and speaking of the moderation of landlords a few years before, and the plenty in which their tenants lived, tells his audience, in his familiar way, that, "upon a farm of four pounds a year, at the utmost, his father tilled as much ground as kept half a dozen men; that he had it stocked with a hundred sheep and thirty cows; that he found the king a man and horse, himself remembering to have buckled on his father's harness when he went to Blackheath; that he gave his daughters five pounds a-piece at marriage; that he lived hospitably among his neighbours, and was not backward in

<sup>1</sup> Burney's Hist. of Music, and in Rees's Cyclopædia.

<sup>2</sup> Ath. Ox. vol. II.—Bridgman's Legal Bibliography.

his alms to the poor." He was born in the farm-house about 1470; and, being put to a grammar-school, he took learning so well, that it was determined to breed him to the church. With this view, he was sent to Cambridge. Fuller and others say to Christ's college, which must be a tradition, as the records of that college do not reach his time. At the usual time, he took the degrees in arts; and, entering into priest's orders, behaved with remarkable zeal and warmth in defence of popery, the established religion. He read the schoolmen and the Scriptures with equal reverence, and held Thomas à Becket and the apostles in equal honour. He was consequently, a zealous opponent of the opinions which had lately discovered themselves in England; heard the teachers of them with high indignation, and inveighed publicly and privately against the reformers. If any read lectures in the schools, Latimer was sure to be there to drive out the scholars, and could not endure Stafford, the divinity-lecturer, who, however, is said to have been partly an instrument of his conversion. When Latimer commenced bachelor of divinity, he gave an open testimony of his dislike to their proceedings in an oration against Melancthon, whom he treated most severely for his impious, as he called them, innovations in religion. His zeal was so much taken notice of in the university, that he was elected cross-bearer in all public processions; an employment which he accepted with reverence, and discharged with solemnity. 17, 454

Among those in Cambridge who favoured the reformation, the most considerable was Thomas Bilney, a clergyman of a most holy life, who began to see popery in a very disagreeable light, and made no scruple to own it. Bilney was an intimate, and conceived a very favourable opinion, of Latimer; and, as opportunities offered, used to suggest to him many things about corruptions in religion, till he gradually divested him of his prejudices, brought him to think with moderation, and even to distrust what he had so earnestly embraced. Latimer no sooner ceased from being a zealous papist, than he became (such was his constitutional warmth) a zealous protestant; active in supporting the reformed doctrine, and assiduous to make converts both in town and university. He preached in public, exhorted in private, and everywhere pressed the necessity of a holy life, in opposition to ritual observances. A behaviour of this kind was immediately taken notice of: Cam-

bridge, no less than the rest of the kingdom, was entirely popish, and every new opinion was watched with jealousy. Latimer soon perceived how obnoxious he had made himself; and the first remarkable opposition he met with from the popish party, was occasioned by a course of sermons he preached, during the Christmas holidays, before the university; in which he spoke his sentiments with great freedom upon many opinions and usages maintained and practised in the Romish church, and particularly insisted upon the great abuse of locking up the Scriptures in an unknown tongue. Few of the tenets of popery were then questioned in England, but such as tended to a relaxation of morals; transubstantiation, and other points rather speculative, still held their dominion; Latimer therefore chiefly dwelt upon those of immoral tendency. He shewed what true religion was, that it was seated in the heart; and that, in comparison with it, external appointments were of no value. Having a remarkable address in adapting himself to the capacities of the people, and being considered as a preacher of eminence, the orthodox clergy thought it high time to oppose him openly. This task was undertaken by Dr. Buckingham, prior of the Black-friars, who appeared in the pulpit a few Sundays after; and, with great pomp and prolixity, shewed the dangerous tendency of Latimer's opinions; particularly inveighing against his heretical notions of having the Scriptures in English, laying open the bad effects of such an innovation. "If that heresy," said he, "prevail, we should soon see an end of every thing useful among us. The ploughman, reading that if he put his hand to the plough, and should happen to look back, he was unfit for the kingdom of heaven, would soon lay aside his labour; the baker likewise reading, that a little leaven will corrupt his lump, would give us a very insipid bread; the simple man also finding himself commanded to pluck out his eyes, in a few years we should have the nation full of blind beggars." Latimer could not help listening with a secret pleasure to this ingenious reasoning; perhaps he had acted as prudently, if he had considered the prior's arguments as unanswerable; but he could not resist the vivacity of his temper, which strongly inclined him to expose this solemn trifler. The whole university met together on Sunday, when it was known Mr. Latimer would preach. That vein of pleasantry and humour which ran through all his words and

actions, would here, it was imagined, have its full scope; and, to say the truth, the preacher was not a little conscious of his own superiority: to complete the scene, just before the sermon began, prior Buckingham himself entered the church with his cowl about his shoulders, and seated himself, with an air of importance, before the pulpit. Latimer, with great gravity, recapitulated the learned doctor's arguments, placed them in the strongest light, and then rallied them with such a flow of wit, and at the same time with so much good humour, that, without the appearance of ill-nature, he made his adversary in the highest degree ridiculous. He then, with great address, appealed to the people; descanted upon the low esteem in which their guides had always held their understandings; expressed the utmost offence at their being treated with such contempt, and wished his honest countrymen might only have the use of the Scripture till they shewed themselves such absurd interpreters. He concluded his discourse with a few observations upon scripture metaphors. A figurative manner of speech, he said, was common in all languages: representations of this kind were in daily use, and generally understood. Thus, for instance, continued he (addressing himself to that part of the audience where the prior was seated), when we see a fox painted preaching in a friar's hood, nobody imagines that a fox is meant, but that craft and hypocrisy are described, which are so often found disguised in that garb. But it is probable that Latimer thought this levity unbecoming; for when one Venetus, a foreigner, not long after, attacked him again upon the same subject, and in a manner the most scurrilous and provoking, we find him using a graver strain. Whether he ridiculed, however, or reasoned, with so much of the spirit of true oratory, considering the times, were his harangues animated, that they seldom failed of their intended effect; his raillery shut up the prior within his monastery; and his arguments drove Venetus from the university.

These advantages increased the credit of the protestant party in Cambridge, of which Bilney and Latimer were the leaders; and great was the alarm of the popish clergy, of which some were the heads of colleges, and senior part of the university. Frequent convocations were held, tutors were admonished to have a strict eye over their pupils, and academical censures of all kinds were inflicted. But academical censures were found insufficient. Latimer conti-

nued to preach, and heresy to spread. The heads of the popish party applied to the bishop of Ely, Dr. West, as their diocesan; but that prelate was not a man for their purpose; he was a papist indeed, but moderate. He, however, came to Cambridge, examined the state of religion, and, at their intreaty, preached against the heretics; but he would do nothing farther; only indeed he silenced Mr. Latimer, which, as he had preached himself, was an instance of his prudence. But this gave no check to the reformers; for there happened at this time to be a protestant prior in Cambridge, Dr. Barnes, of the Austin-friars, who, having a monastery exempt from episcopal jurisdiction, and being a great admirer of Latimer, boldly licensed him to preach there. Hither his party followed him; and, the late opposition having greatly excited the curiosity of the people, the friars' chapel was soon incapable of containing the crowds that attended. Among others, it is remarkable, that the bishop of Ely was often one of his hearers, and had the ingenuousness to declare, that Latimer was one of the best preachers he had ever heard. The credit to his cause which Latimer had thus gained in the pulpit, he maintained by the piety of his life. Bilney and he did not satisfy themselves with acting unexceptionably, but were daily giving instances of goodness, which malice could not scandalize, nor envy misrepresent. They were always together concerting their schemes. The place where they used to walk, was long afterwards known by the name of the Heretics' Hill. Cambridge at that time was full of their good actions; their charities to the poor, and friendly visits to the sick and unhappy, were then common topics. But these served only to increase the heat of persecution from their adversaries. Impotent themselves, and finding their diocesan either unable or unwilling to work their purposes, they determined upon an appeal to the higher powers; and heavy complaints were carried to court of the increase of heresy, not without formal depositions against the principal abettors of it.

The principal persons at this time concerned in ecclesiastical affairs were cardinal Wolsey, Warham archbishop of Canterbury, and Tunstal bishop of London; and as Henry VIII. was now in the expectation of having the business of his divorce ended in a regular way at Rome, he was careful to observe all forms of civility with the pope. The cardinal therefore erected a court, consisting of bishops,



About this time a person was rising into power, who became his chief friend and patron: The lord Cromwell, who, being a friend to the Reformation, encouraged of course such churchmen as inclined towards it. Among these was Latimer, for whom his patron soon obtained West Kington, a benefice in Wiltshire, whither he resolved, as soon as possible, to repair, and keep a constant residence. His friend Dr. Butts, surprized at this resolution, did what he could to dissuade him from it: "You are deserting," said he, "the fairest opportunities of making your fortune: the prime minister intends this only as an earnest of his future favours, and will certainly in time do great things for you: but it is the manner of courts to consider them as provided for, who seem to be satisfied; and, take my word for it, an absent claimant stands but a poor chance among rivals who have the advantage of being present." Thus the old courtier advised. But these arguments had no weight. He was heartily tired of the court, where he saw much debauchery and irreligion, without being able to oppose them; and, leaving the palace therefore, entered immediately upon the duties of his parish. Nor was he satisfied within those limits; he extended his labours throughout the county, where he observed the pastoral care most neglected, having for that purpose obtained a general licence from the university of Cambridge. As his manner of preaching was very popular in those times, the pulpits every where were gladly opened for him; and at Bristol, where he often preached, he was countenanced by the magistrates. But this reputation was too much for the popish clergy to suffer, and their opposition first broke out at Bristol. The mayor had appointed him to preach there on Easter-day. Public notice had been given, and all people were pleased; when, suddenly, came an order from the bishop, prohibiting any one to preach there without his licence. The clergy of the place ~~wrote~~ <sup>written</sup> upon Latimer, informed him of the bishop's order; and, knowing he had no such licence, were extremely sorry that they were thus deprived of the pleasure of hearing him. Latimer received their compliment with a smile; for he had been apprized of the affair, and knew that these very persons had written to the bishop against him. Their opposition became afterwards more public and avowed; the pulpits were used to spread ~~invectives~~ <sup>invectives</sup> against him; and such liberties were

taken with his character, that he thought it necessary to justify himself. Accordingly, he called upon his maligners to accuse him publicly before the mayor of Bristol; and, with all men of candour, he was justified; for, when the parties were convened, and the accusers produced, nothing appeared against him; but the whole accusation was left to rest upon the uncertain evidence of hearsay information.

His enemies, however, were not thus silenced. The party against him became daily stronger, and more inflamed. It consisted in general of the country priests in those parts, headed by some divines of more eminence. These persons, after mature deliberation, drew up articles against him, extracted chiefly from his sermons; in which he was charged with speaking lightly of the worship of saints; with saying there was no material fire in hell; and that he would rather be in purgatory than in Lollard's tower. This charge being laid before Stokesley bishop of London, that prelate cited Latimer to appear before him; and, when he appealed to his own ordinary, a citation was obtained out of the archbishop's court, where Stokesley and other bishops were commissioned to examine him. An archiepiscopal citation brought him at once to a compliance. His friends would have had him fly for it; but their persuasions were in vain. He set out for London in the depth of winter, and under a severe fit of the stone and cholic; but he was more distressed at the thoughts of leaving his parish exposed to the popish clergy, who would not fail to undo in his absence what he had hitherto done. On his arrival at London, he found a court of bishops and canonists ready to receive him; where, instead of being examined, as he expected, about his sermons, a paper was put into his hands, which he was ordered to subscribe, declaring his belief in the efficacy of masses for the souls in purgatory, of prayers to the dead saints, of pilgrimages to their sepulchres and reliques, the pope's power to forgive sins, the doctrine of merit, the seven sacraments, and the worship of images; and, when he refused to sign it, the archbishop with a frown begged he would consider what he did. "We intend not," says he, "Mr. Latimer, to be hard upon you; we dismiss you for the present; take a copy of the articles, examine them carefully; and God grant that, at our next meeting, we may find each other in a better temper!" At the next and several succeeding meetings the same scene

was acted over again. He continued inflexible, and they continued to distress him. Three times every week they regularly sent for him, with a view either to draw something from him by captious questions, or to teaze him at length into compliance. Of one of these examinations he gives the following account: "I was brought out," says he, "to be examined in the same chamber as before; but at this time it was somewhat altered: for, whereas before there was a fire in the chimney, now the fire was taken away, and an arras hanged over the chimney, and the table stood near the chimney's end. There was, among these bishops that examined me, one with whom I have been very familiar, and whom I took for my great friend, an aged man; and he sat next the table-end. Then, among other questions, he put forth one, a very subtle and crafty one; and when I should make answer, 'I pray you, Mr. Latimer,' said he, 'speak out, I am very thick of hearing, and there be many that sit far off.' I marvelled at this, that I was bidden to speak out, and began to misdeem, and gave an ear to the chimney; and there I heard a pen plainly scratching behind the cloth. They had appointed one there to write all my answers, that I should not start from them. God was my good Lord, and gave me answers; I could never else have escaped them." At length he was tired out with such usage; and when he was next summoned, instead of going himself, he sent a letter to the archbishop, in which, with great freedom, he tells him, that "the treatment he had of late met with, had fretted him into such a disorder as rendered him unfit to attend that day; that, in the mean time, he could not help taking this opportunity to expostulate with his grace for detaining him so long from the discharge of his duty; that it seemed to him most unaccountable, that they, who never preached themselves, should hinder others; that, as for their examination of him, he really could not imagine what they aimed at; they pretended one thing in the beginning, and another in the progress; that, if his sermons were what gave offence, which he persuaded himself were neither contrary to the truth, nor to any canon of the church, he was ready to answer whatever might be thought exceptionable in them; that he wished a little more regard might be had to the judgment of the people; and that a distinction might be made between the ordinances of God and man; that if some abuses in religion did prevail, as was

then commonly supposed, he thought preaching was the best means to discountenance them; that he wished all pastors might be obliged to perform their duty: but that, however, liberty might be given to those who were willing; that, as for the articles proposed to him, he begged to be excused from subscribing them; while he lived, he never would abet superstition: and that, lastly, he hoped the archbishop would excuse what he had written; he knew his duty to his superiors, and would practise it: but, in that case, he thought a stronger obligation laid upon him."

What particular effect this letter produced, we are not informed. The bishops, however, continued their prosecution, till their schemes were frustrated by an unexpected hand; for the king, being informed, most probably by lord Cromwell's means, of Latimer's ill-usage, interposed in his behalf, and rescued him out of their hands. A figure of so much simplicity, and such an apostolic appearance as his at court, did not fail to strike Anne Boleyn, who mentioned him to her friends, as a person, in her opinion, well qualified to forward the Reformation, the principles of which she had imbibed from her youth. Cromwell raised our preacher still higher in her esteem; and they both joined in an earnest recommendation of him for a bishopric to the king, who did not want much solicitation in his favour. It happened, that the sees of Worcester and Salisbury were at that time vacant, by the deprivation of Ghinuccii and Campegio, two Italian bishops, who fell under the king's displeasure, upon his rupture with Rome. The former of these was offered to Latimer; and, as this promotion came unexpectedly to him, he looked upon it as the work of Providence, and accepted it without much persuasion. Indeed, he had met with such usage already, as a private clergyman, and saw before him so hazardous a prospect in his old station, that he thought it necessary, both for his own safety, and for the sake of being of more service to the world, to shroud himself under a little more temporal power. All historians mention him as a person remarkably zealous in the discharge of his new office; and tell us, that, in overlooking the clergy of his diocese, he was uncommonly active, warm, and resolute, and presided in his ecclesiastical court in the same spirit. In visiting he was frequent and observant: in ordaining strict and wary: in preaching indefatigable: in reproving and

exhorting severe and persuasive. Thus far he could act with authority ; but in other things he found himself under difficulties. The popish ceremonies gave him great offence : yet he neither durst, in times so dangerous and unsettled, lay them entirely aside ; nor, on the other hand, was he willing entirely to retain them. In this dilemma his address was admirable : he inquired into their origin ; and when he found any of them derived from a good meaning, he inculcated their original, though itself a corruption, in the room of a more corrupt practice. Thus he put the people in mind, when holy bread and water were distributed, that these elements, which had long been thought endowed with a kind of magical influence, were nothing more than appendages to the two sacraments of the Lord's-supper and baptism : the former, he said, reminded us of Christ's death ; and the latter was only a simple representation of being purified from sin. By thus reducing popery to its principles, he improved, in some measure, a bad stock, by lopping from it a few fruitless excrescences.

While his endeavours to reform were thus confined to his diocese, he was called upon to exert them in a more public manner, by a summons to parliament and convocation in 1536. This session was thought a crisis by the Protestant party, at the head of which stood the lord Cromwell, whose favour with the king was now in its meridian. Next to him in power was Cranmer archbishop of Canterbury, after whom the bishop of Worcester was the most considerable man of the party ; to whom were added the bishops of Ely, Rochester, Hereford, Salisbury, and St. David's. On the other hand, the popish party was headed by Lee archbishop of York, Gardiner, Stokesley, and Tunstal, bishops of Winchester, London, and Durham. The convocation was opened as usual by a sermon, or rather an oration, spoken, at the appointment of Cranmer, by the bishop of Worcester, whose eloquence was at this time everywhere famous. Many warm debates passed in this assembly ; the result of which was, that four sacraments out of the seven were concluded to be insignificant : but, as the bishop of Worcester made no figure in them, for debating was not his talent, it is beside our purpose to enter into a detail of what was done in it. Many alterations were made in favour of the reformation ; and, a few months after, the Bible was translated into English, and recommended to general perusal in October 1537.

In the mean time the bishop of Worcester, highly satisfied with the prospect of the times, repaired to his diocese, having made a longer stay in London than was absolutely necessary. He had no talents for state affairs, and therefore meddled not with them. It is upon that account that bishop Burnet speaks very slightly of his public character at this time, but it is certain that Latimer never desired to appear in any public character at all. His whole ambition was to discharge the pastoral functions of a bishop, neither aiming to display the abilities of a statesman, nor those of a courtier. How very unqualified he was to support the latter of these characters, will sufficiently appear from the following story. It was the custom in those days for the bishops to make presents to the king on New-year's-day, and many of them would present very liberally, proportioning their gifts to their expectations. Among the rest, the bishop of Worcester, being at this time in town, waited upon the king with his offering; but instead of a purse of gold, which was the common oblation, he presented a New Testament, with a leaf doubled down, in a very conspicuous manner, to this passage, "Whoremongers and adulterers God will judge."

Henry VIII. made so little use of his judgment, that his whole reign was one continued rotation of violent passions, which rendered him a mere machine in the hands of his ministers; and he among them who could make the most artful address to the passion of the day, carried his point. Gardiner, bishop of Winchester, was just returned from Germany, having successfully negotiated some commissions which the king had greatly at heart; and, in 1539, a parliament was called, to confirm the seizure and surrendry of the monasteries, when that subtle minister took his opportunity, and succeeded in prevailing upon his majesty to do something towards restoring the old religion, as being most advantageous for his views in the present situation of Europe. In this state of affairs, Latimer received his summons to parliament, and, soon after his arrival in town, he was accused of preaching a seditious sermon. The sermon was preached at court, and the preacher, according to his custom, had been unquestionably severe enough against whatever he observed amiss. The king had called together several bishops, with a view to consult them upon some points of religion. When they had all given their opinions, and were about to be dis-

missed, the bishop of Winchester (for it was most probably he) kneeled down and accused the bishop of Worcester as above-mentioned. The bishop being called upon by the king with some sternness, to vindicate himself, was so far from denying or even palliating what he said, that he boldly justified it; and turning to the king, with that noble unconcern which a good conscience inspires, made this answer: "I never thought myself worthy, nor I never sued to be a preacher before your grace; but I was called to it, and would be willing, if you mislike it, to give place to my betters; for I grant there may be a great many more worthy of the room than I am. And if it be your grace's pleasure to allow them for preachers, I could be content to bear their books after them. But if your grace allow me for a preacher, I would desire you to give me leave to discharge my conscience, and to frame my doctrine according to my audience. I had been a very dolt indeed, to have preached so at the borders of your realm, as I preach before your grace." This answer baffled his accuser's malice, the severity of the king's ~~conscience~~ changed into a gracious smile, and the bishop was dismissed with that obliging freedom which this monarch never used but to those whom he esteemed. In this parliament passed the famous act, as it was called, of the six articles\*, which was no sooner published than it gave an universal alarm to all the favourers of the reformation; and, as the bishop of Worcester could not give his vote for the act, he thought it wrong to hold any office. He therefore resigned his bishopric†, and retired into the country; where he resided during the heat of that persecution which followed upon this act, and thought of nothing for the remainder of his days but a sequestered life. He knew the storm which was up could not soon be appeased, and he had no inclination to trust himself in it. But, in the midst of his security, an unhappy accident carried him again into the tempestu-

\* These articles were, 1. In the sacrament of the altar, after the consecration there remains no substance of bread and wine, but the natural body and blood of Christ. 2. Vows of chastity ought to be observed. 3. The use of private masses ought to be continued. 4. Communion in both kinds is not necessary. 5. Priests must not marry. 6. Auricular confession is to be retained in the church. *why?*

† It is related of him, that when he came from the parliament-house to his lodgings, he threw off his robes; and, leaping up, declared to those about him, that he found himself lighter than ever he found himself before. The story is not unlikely, as it is much in character: a vein of pleasantry and good humour accompanying the most serious actions of his life.

ous weather that was abroad : he received a bruise by the fall of a tree, and the contusion was so dangerous, that he was obliged to seek out for better assistance than the country afforded. With this view he repaired to London, where he had the misfortune to see the fall of his patron, the lord Cromwell ; a loss of which he was soon made sensible. Gardiner's emissaries quickly found him out ; and something, that somebody had somewhere heard him say against the six articles, being alleged against him, he was sent to the Tower, where, without any judicial examination, he suffered, through one pretence or another, a cruel imprisonment for the remaining six years of king Henry's reign.

Immediately upon the accession of Edward VI. he and all others who were imprisoned in the same cause, were set at liberty ; and Latimer, whose old friends were now in power, was received by them with every mark of affection. He would have found no difficulty in dispossessing Heath, in every respect an insignificant man, who had succeeded to his bishopric : but he had other sentiments, and would neither make suit himself, nor suffer his friends to make any, for his restoration. However, this was done by the parliament, who, after settling the national concerns, sent up an address to the protector to restore him : and the protector was very well inclined, and proposed the resumption to Latimer as a point which he had very much at heart ; but Latimer persevered in the negative, alleging his great age, and the claim he had from thence to a private life. Having thus rid himself of all incumbrance, he accepted an invitation from Cranmer, and took up his residence at Lambeth, where he led a very retired life, being chiefly employed in hearing the complaints and redressing the injuries, of the poor people. And, indeed, his character for services of this kind was so universally known, that strangers from every part of England would resort to him, so that he had as crowded a levee as a minister of state. In these employments he spent more than two years, interfering as little as possible in any public transaction ; only he assisted the archbishop in composing the homilies, which were set forth by authority in the first year of king Edward ; he was also appointed to preach the Lent sermons before his majesty, which office he performed during the first three years of his reign\*. As to his ser-

\* We are informed by Dr. Heylin, that the pulpit was removed out of the that such crowds went to hear Latimer, Royal chapel into the Privy-garden.



mons, which are still extant, they are, indeed, far enough from being exact pieces of composition : yet, his simplicity and familiarity, his humour and glib drollery, were well adapted to the times ; and his oratory, according to the mode of eloquence at that day, was exceedingly popular. His action and manner of preaching too were very affecting, for he spoke immediately from his heart. His abilities, however, as an orator, made only the inferior part of his character as a preacher. What particularly recommends him is, that noble and apostolic zeal which he exerts in the cause of truth.

But in the discharge of this duty a slander passed upon him, which, being recorded by a low historian of those days, has found its way into ours. It is even recorded as credible by Milton, who suffered his zeal against episcopacy, in more instances than this, to bias his veracity, or at best to impose upon his understanding. It is said that after the lord high admiral's attainder and execution, which happened about this time, he publicly defended his death in a sermon before the king ; that he aspersed his character ; and that he did it merely to pay a servile compliment to the protector. The first part of this charge is true ; but the second and third are false. As to his aspersing the admiral's character, his character was so bad, there was no room for aspersion ; his treasonable practices too were notorious, and though the proceeding against him by a bill in parliament, according to the custom of these times, may be deemed inequitable, yet he paid no more than a due forfeit to the laws of his country. However, his death occasioned great clamour, and was made use of by the lords of the opposition (for he left a very dissatisfied party behind him), as an handle to raise a popular odium against the protector, for whom Latimer had always a high esteem. He was mortified therefore to see so invidious and base an opposition thwarting the schemes of so public-spirited a man ; and endeavoured to lessen the odium, by shewing the admiral's character in its true light, from some anecdotes not commonly known. This notice of lord Seymour, which was in Latimer's fourth sermon before king Edward, is to be found only in the earlier editions.

Upon the revolution which happened at court after the death of the duke of Somerset, Latimer seems to have retired into the country, and made use of the king's licence as a general preacher in those parts where he thought his labours

might be most serviceable. He was thus employed during the remainder of that reign, and continued in the same course, for a short time, in the beginning of the next; but, as soon as the introduction of popery was resolved on, the first step towards it was the prohibition of all preaching throughout the kingdom, and a licensing only of such as were known to be popishly inclined: accordingly, a strict inquiry was made after the more forward and popular preachers; and many of them were taken into custody. The bishop of Winchester, who was now prime minister, having proscribed Latimer from the first, sent a message to cite him before the council. He had notice of this design some hours before the messenger's arrival, but made no use of the intelligence. The messenger found him equipped for his journey; at which expressing surprize, Latimer told him that he was as ready to attend him to London, thus called upon to answer for his faith, as he ever was to take any journey in his life; and that he doubted not but God, who had enabled him to stand before two princes, would enable him to stand before a third. The messenger, then acquainting him that he had no orders to seize his person, delivered a letter, and departed. Latimer, however, opening the letter, and finding it contain a citation from the council, resolved to obey it. He set out therefore immediately; and, as he passed through Smithfield, where heretics were usually burnt, he said cheerfully, "This place hath long groaned for me." The next morning he waited upon the council, who, having loaded him with many severe reproaches, sent him to the Tower. This was his second visit to this prison, but now he met with harsher treatment, and had more frequent occasion to exercise his resignation, which virtue no man possessed in a larger measure; nor did the usual cheerfulness of his disposition forsake him. A servant leaving his apartment one day, Latimer called after him, and bid him tell his master, that unless he took better care of him, he would certainly escape him. Upon this message the lieutenant, with some discomposure of countenance, came to Latimer, and desired an explanation. "Why, you expect, I suppose, sir," replied Latimer, "that I should be burnt; but if you do not allow me a little fire this frosty weather, I can tell you, I shall first be starved." Cranmer and Ridley were also prisoners in the same cause with Latimer; and when it was resolved to have a public disputation at Oxford, between the most eminent of the popish

and protestant divines, these three were appointed to manage the dispute on the part of the protestants. Accordingly they were taken out of the Tower, and sent to Oxford, where they were closely confined in the common prison, and might easily imagine how free the disputation was likely to be, when they found themselves denied the use even of books, and pen and ink.

Fox has preserved a conference, afterwards put into writing, which was held at this time between Ridley and Latimer, and which sets our author's temper in a strong light. The two bishops are represented sitting in their prison, ruminating upon the solemn preparations then making for their trial, of which, probably, they were now first informed. "The time," said Ridley, "is now come; we are now called upon, either to deny our faith, or to suffer death in its defence. You, Mr. Latimer, are an old soldier of Christ, and have frequently withstood the fear of death; whereas I am raw in the service, and unexperienced." With this preface he introduces a request that Latimer, whom he calls "his father," would hear him propose such arguments as he thinks it most likely his adversaries would urge against him, and assist him in providing proper answers to them. To this Latimer, in his usual strain of good humour, replied that "he fancied the good bishop was treating him as he remembered Mr. Bilney used formerly to do; who, when he wanted to teach him, would always do it under colour of being taught himself. But in the present case," said he, "my lord, I am determined to give them very little trouble: I shall just offer them a plain account of my faith, and shall say very little more; for I know any thing more will be to no purpose: they talk of a free disputation, but I am well assured their grand argument will be, as it once was their forefathers, 'We have a law, and by our law ye ought to die.' Bishop Ridley having afterwards desired his prayers, that he might trust wholly upon God: "Of my prayers," replied the old bishop, "you may be well assured; nor do I doubt but I shall have yours in return, and indeed prayer and patience should be our great resources. For myself, had I the learning of St. Paul, I should think it ill laid out upon an elaborate defence; yet our case, my lord, admits of comfort. Our enemies can do no more than God permits; and God is faithful, who will not suffer us to be tempted above our strength. Be at a point

with them ; stand to that, and let them say and do what they please. To use many words would be vain ; yet it is requisite to give a reasonable account of your faith, if they will quietly hear you. For other things, in a wicked judgment-hall, a man may keep silence after the example of Christ," &c. Agreeably to this fortitude, Latimer conducted himself throughout the dispute, answering their questions as far as civility required ; and in these answers it is observable he managed the argument much better than either Ridley or Cranmer ; who, when they were pressed in defence of transubstantiation, with some passages from the fathers, instead of disavowing an insufficient authority, weakly defended a good cause by evasions and distinctions, after the manner of schoolmen. Whereas, when the same proofs were multiplied upon Latimer, he told them plainly that "such proofs had no weight with him ; that the fa-thers, no doubt, were often deceived ; and that he never depended upon them but when they depended upon Scripture." "Then you are not of St. Chrysostom's faith," replied they, "nor of St. Austin's?" "I have told you," says Latimer, "I am not, except they bring Scripture for what they say." The dispute being ended, sentence was passed upon him ; and he and Ridley were burnt at Oxford, on Oct. 16, 1555. When they were brought to the fire, on a spot of ground on the north side of Baliol-college, and, after a suitable sermon, were told by an officer that they might now make ready for the stake, they supported each other's constancy by mutual exhortations. Latimer, when tied to the stake, called to his companion, "Be of good cheer, brother ; we shall this day kindle such a torch in England, as I trust in God shall never be extinguished."—The executioners had been so merciful (for that clemency may more naturally be ascribed to them than to the religious zealots) as to tie bags of gunpowder about these prelates, in order to put a speedy period to their tortures. The explosion killed Latimer immediately ; but Ridley continued alive during some time, in the midst of the flames.—Such was the life of Hugh Latimer, one of the leaders of that glorious army of martyrs, who introduced the reformation in England. He was not esteemed a very learned man, for he cultivated only useful learning ; and that, he thought, lay in a very narrow compass. He never engaged in worldly affairs, thinking that a clergyman ought to employ himself in his profession only ; and

his talents, temper, and disposition, were admirably adapted to render the most important services to the reformation.

Latimer's "Sermons" appear to have been printed separately at first; but a collection was published in 1549, 8vo, and a larger afterwards in 4to, has often been reprinted. They contain in a quaint and familiar style, more ample materials for a history of the manners and morals of the time, than any volume we are acquainted with of that period; and the number of anecdotes he brought forward to illustrate his subjects, must have contributed greatly to his popularity.<sup>1</sup>

LATIMER (WILLIAM), one of the revivers of classical learning in England, was educated at Oxford, and became fellow of All-Souls' college, in 1489. Afterwards travelling into Italy, which was then the resort of those who wished to extend their studies, he remained for some time at Padua, where he improved himself very much, especially in the Greek language. On his return to England, he was incorporated M. A. at Oxford, Nov. 18, 1513. Soon afterwards he became tutor to Reginald Pole, afterwards the celebrated cardinal, by whose interest, it is thought, he obtained the rectories of Saintbury and Weston-under-Edge, in Gloucestershire, and a prebend of Salisbury. He had also the honour of being one of those who taught Erasmus Greek at Oxford, and assisted him in the second edition of his New Testament. He died very old, about Sept. 1545; and was buried in the chancel of his church at Saintbury. He was reckoned one of the greatest men of his age, and with Colet, Lily, and Grocyn, contributed much to establish a taste for the Greek language. Erasmus styles him an excellent divine, conspicuous for integrity and modesty; and Leland celebrates his eloquence, judgment, piety, and generosity. Of his writings there is nothing extant, but a few letters to Erasmus.<sup>2</sup>

LATINI (BRUNETTO), an eminent grammarian of Florence, in the thirteenth century, was of a noble family in that city, and during the party contests between the Guelphs and Ghibelins, took part with the former. When the Ghibelins had obtained assistance from Mainfroy, king

<sup>1</sup> Life by Gilpin, and by Fox, in Wordsworth's *Eccl. Biography*, to which we refer on account of the valuable notes.—Burnet's *Hist. of the Reformation*.—Collier's *Ch. Hist.*

<sup>2</sup> *Ath. Ox.* vol. I.—Jortin's *Erasmus*.—Knight's *ditto*.

of Sicily, the Guelphs sent Brunetto to obtain similar aid from Alphonso king of Castille; but on his return, hearing that the Ghibelins had defeated his party and got possession of Florence, he fled to France, where he resided several years. At length he was enabled to return to his own country, in which he was appointed to some honourable offices. He died in 1294. The historian Villani attributes to him the merit of having first introduced a degree of refinement among his countrymen, and of having reformed their language, and the general conduct of public affairs. The work which has contributed most to his celebrity, was one which he entitled "*Tresor*," and wrote when in France, and in the French language, which he says he chose because it was the most agreeable language and the most common in Europe. This work is a kind of abridgment of the Bible, of Pliny the naturalist, Solinus, and other writers who have treated on different sciences, and may be called an *Encyclopædia* of the knowledge of his time. It was translated into Italian about the same period, and this translation only was printed; but there are about a dozen transcripts of the original in the royal library at Paris, and there is a fine MS. of it in the Vatican, bound in crimson velvet, with manuscript notes, by Petrarch. After his return to Florence, Latini wrote his "*Tesoretto*," or little treasure, which, however, is not as some have reported, an abridgment of the "*Tresor*," but a collection of moral precepts in verse. He also translated into the Italian language part of Cicero "*de Inventione*." His greatest honour seems to have been that he was the tutor of Dante, not however in poetry, for his "*Tesoretto*" affords no ground to consider him as a master of that art.<sup>1</sup>

LATINUS (LATINIUS), one of the most learned critics of the sixteenth century, was born about 1513, at Viterbo. He acquired an extensive knowledge of the belles lettres and sciences, and was chosen with the other learned men, in 1573, to correct Gratian's "*Decretal*," in which great work he took much pains. He died January 21, 1593, at Rome. Latinus left notes on Tertullian, and a very learned book, entitled "*Bibliotheca sacra et profana, sive Observationes, correctiones, conjecturæ et variæ Lectiones*," 1677, fol.<sup>2</sup>

<sup>1</sup> Tiraboschi — Crescimbeni. — Ginguené Hist. Lit. D'Italie.

<sup>2</sup> Saxii Onomast. — Dict. Hist.

**LATOME**, or **LATOMUS** (**JAMES**), a learned scholastic divine of the sixteenth century, a native of Gambrun, in Hainault, doctor of Louvain, and canon of St. Peter's in the same city, wrote against Luther, and was esteemed by his party one of the best controversialists of his time. He died 1544. All his works were collected and published, 1550, fol. by his nephew, James Latomus, who died 1596. They are in Latin, and consist of "Treatises on the Church," the "Pope's Primacy," and "Auricular Confession;" a "Defence of the Articles of Louvain;" a tract "On the study of Divinity, and of the three Languages," in which he defends scholastic divinity. Erasmus having refuted this work, Latomus answered him by an Apology. He wrote Latin with facility, but without elegance, and neither understood Greek nor Hebrew. Luther's confutation of Latomus's defence of the articles of Louvain is accounted one of the ablest productions of that eminent reformer.<sup>1</sup>

**L'ATTAIGNANT**.—See **ATTAIGNANT**.

**LAUD** (**WILLIAM**), archbishop of Canterbury, was son of William Laud, a clothier of Reading, in Berkshire, by Lucy his wife, widow of John Robinson, of the same place, and sister to sir William Webbe, afterwards lord-mayor of London, in 1591. His father died in 1594, leaving his son, after his mother's decease, the house which he inhabited in Broad-street, and two others in Swallowfield; 1200*l.* in money, and the stock in trade. The widow was to have the interest of half the estate during her life. She died in 1600. These circumstances, although in themselves of little importance, it is necessary to mention as a contradiction to the assertion of Prynne, that he was of poor and obscure parents, which was repeated by lord Say, in the house of peers. He was born at Reading, Oct. 7, 1573, and educated at the free-school there, till July 1589; when, removing to St. John's college, in Oxford, he became a scholar of the house in 1590, and fellow in 1593. He took the degree of A. B. in 1594, and that of master in 1598. He was this year chosen grammar-lecturer; and being ordained priest in 1601, read, the following year, a divinity-lecture in his college, which was then supported by Mrs. Maye. In some of these chapel exercises he maintained against the puritans, the

<sup>1</sup> Dupin.—Morri.

perpetual visibility of the church of Rome till the reformation; by which he incurred the displeasure of Dr. Abbot, then vice-chancellor of the university, who maintained that the visibility of the church of Christ might be deduced through other channels to the time of that reformation. In 1603, Laud was one of the proctors; and the same year became chaplain to Charles Blount, earl of Devonshire, whom he inconsiderately married, Dec. 26, 1605, to Penelope, then wife of Robert lord Rich; an affair that exposed him afterwards to much censure, and created him great uneasiness; in reality, it made so deep an impression upon him, that he ever after kept that day as a day of fasting and humiliation\*.

He proceeded B. D. July 6, 1604. In his exercise for this degree, he maintained these two points: the necessity of baptism; and that there could be no true church without diocesan bishops. These were levelled also against the puritans, and he was rallied by the divinity-professor. He likewise gave farther offence to the Calvinists, by a sermon preached before the university in 1606; and we are told it was made heresy for any to be seen in his company, and a misprision of heresy to give him a civil salutation; his learning, parts, and principles, however, procured him some friends. His first preferment was the vicarage of Stanford, in Northamptonshire, in 1607; and in 1608 he obtained the advowson of North Kilworth, in Leicestershire. He was no sooner invested in these livings, but he put the parsonage-houses in good repair, and gave twelve poor people a constant allowance out of them, which was his constant practice in all his subsequent preferments. This same year he commenced D. D. and was made chaplain to Neile, bishop of Rochester; and preached his first sermon before king James, at Theobalds, Sept. 17, 1609. In order to be near his patron, he exchanged North Kilworth for the rectory of West Tilbury, in Essex, into which he was inducted in 1609. The following year, the bishop gave him the living of Cuckstone, in Kent, on which he resigned his fellowship, left Oxford, and settled at Cuckstone; but the unhealthiness of that place having thrown him into an ague, he exchanged it soon after for Norton, a benefice of less value, but in a better air.

\* She was divorced by the ecclesiastical judge for adultery; and Laud yielded to the instances of his patron in the opinion, that in case of a divorce, both the innocent and guilty may lawfully re-marry.



In Dec. 1610, Dr. Buckeridge, president of St. John's, being promoted to the see of Rochester, Abbot, newly made archbishop of Canterbury, who had disliked Laud's principles at Oxford, complained of him to the lord-chancellor Ellesmere, chancellor of the university; alledging that he was cordially addicted to popery. The complaint was supposed to be made, in order to prevent his succeeding Buckeridge in the presidentship of his college; and the lord-chancellor carrying it to the king, all his credit, interest, and advancement, would probably have been destroyed thereby, had not his firm friend bishop Neile contradicted the reports to his discredit. He was therefore elected president May 10, 1611, though then sick in London, and unable either to make interest in person or by writing to his friends; and the king not only confirmed his election, after a hearing of three hours at Tichbourn, but as a farther token of his favour, made him one of his chaplains, upon the recommendation of bishop Neile. Laud having thus attained a footing at court, flattered himself with hopes of great and immediate preferment; but abp. Abbot always opposing applications in his behalf, after three years fruitless waiting, he was upon the point of leaving the court, and retiring wholly to his college, when his friend and patron Neile, newly translated to Lincoln, prevailed with him to stay one year longer, and in the mean time gave him the prebend of Bugden, in the church of Lincoln, in 1614; and the archdeaconry of Huntingdon the following year.

Upon the lord-chancellor Ellesmere's decline, in 1616, Laud's interest began to rise at court, so that, in November that year, the king gave him the deanery of Gloucester; and as a farther instance of his being in favour, he was selected to attend the king in his journey to Scotland, in 1617. Some royal directions were by his procurement sent to Oxford, for the better government of the university, before he set out on that journey, the design of which was to bring the church of Scotland to an uniformity with that of England; a favourite scheme of Laud and other divines: but the Scotch were resolute in their adherence to the presbyterian form of church government, and the only fruit of this expensive journey was, that the king found his commands nugatory, and his authority contemned.

Laud, however, seems to have advanced in favour with his majesty, for on his return from Scotland, Aug. 2, 1617, he was inducted to the rectory of Ibstock, in Leicestershire; and Jan. 22, 1620-1, installed into a prebend of Westminster. About the same time, there was a general expectation at court, that the deanery of that church would have been conferred upon him; but Dr. Williams, then dean, wanting to keep it in commendam with the bishopric of Lincoln, to which he was promoted, procured that Laud should be promoted to the bishopric of St. David's. The day before his consecration, he resigned the presidentship of St. John's, in obedience to the college-statute; but was permitted to keep his prebend of Westminster in commendam, through the lord-keeper Williams's interest, who, about a year after, gave him a living of about 120*l.* a year, in the diocese of St. David's, to help his revenue; and in January 1620, the king gave him also the rectory of Creeke, in Northamptonshire. The preachers of those times introducing in their sermons discussions on the doctrines of predestination and election, and even the royal prerogative, the king published, August 1622, directions concerning preachers and preaching, in which Laud was said to have a hand, and which, being aimed at the puritans and lecturers, occasioned great clamour among them, and was one of the first causes of Laud's unpopularity. This year also, our prelate held his famous conference with Fisher the Jesuit, before the marquis of Buckingham and his mother, in order to confirm them both in the protestant religion, in which they were then wavering. The conference was printed in 1624, and produced an intimate acquaintance between him and the marquis, whose special favourite he became at this time, and to whom he is charged with making himself too subservient; the proof of which is said to be, that Buckingham left him his agent at court, when he went with the prince to Madrid, and frequently corresponded with him.

About Oct. 1623, the lord-keeper Williams's jealousy of Laud, as a rival in the duke of Buckingham's favour, and other misunderstandings or misrepresentations on both sides, occasioned such animosity between these two prelates as was attended with the worst consequences. Archbishop Abbot also, resolving to depress Laud as long as he could, left him out of the high commission, of which he complained to the duke of Buckingham, Nov. 1624, and then

was put into the commission. Yet he was not so attached to Buckingham, as not to oppose the design, formed by that nobleman, of appropriating the endowment of the Charter-house to the maintenance of an army, under pretence of its being for the king's advantage and the ease of the subject. In December this year, he presented to the duke a tract, drawn up at his request, under ten heads, concerning doctrinal puritanism. He corresponded also with him, during his absence in France, respecting Charles the First's marriage with the princess Henrietta-Maria; and that prince, soon after his accession to the throne, wanting to regulate the number of his chaplains, and to know the principles and qualifications of the most eminent divines in his kingdom, our bishop was ordered to draw a list of them, which he distinguished by the letter O for orthodox, and P for puritans. At Charles's coronation, Feb. 2, 1625-6, he officiated as dean of Westminster, in the room of Williams, then in disgrace; and has been charged, although unjustly, with altering the coronation-oath\*. In 1626 he was translated from St. David's to Bath and Wells; and in 1628 to London. The king having appointed him dean of his chapel-royal, in 1626, and taken him into the privy-council in 1627, he was likewise in the commission for exercising archiepiscopal jurisdiction during Abbot's sequestration. In the third parliament of king Charles, which met March 17, 1627, he was voted a favourer of the Arminians, and one justly suspected to be unsound in his opinions that way; accordingly, his name was inserted as such in the Commons' remonstrance; and, because he was thought to be the writer of the king's speeches, and of the duke of Buckingham's answer to his impeachment, &c. these suspicions so exposed him to popular rage, that his life was threatened†. About the same

\* The alteration was said to be this: in that part where the king swears "to maintain the laws," he added "so far forth as it stands with the prerogative;" or, as it appears in Wharton's preface, "saving the king's prerogative royal." This accusation was renewed by lord chief baron Atkyns, in his speech to the lord mayor, Oct. 1695, with a hint that archbishop Sancroft had struck out much more from the coronation-oath of James II. Laud vindicated himself at his trial, by having the books of the coronation of king

James I. and king Charles compared, which were found to agree.

† A paper was found in the dean's yard of St. Paul's to this effect: "Laud, look to thyself; be assured thy life is sought. As thou art the fountain of all wickedness, repent thee of thy monstrous sins before thou be taken out of the world, &c. And assure thyself neither God nor the world can endure such a vile counsellor, or such a whisperer;" or to this effect. Laud's Diary, p. 44.

time, he was put into an ungracious office ; namely, in a commission for raising money by impositions, which the Commons called excises ; but it seems never to have been executed.

Amidst all these employments, his care was often exerted towards the place of his education, the university of Oxford. In order to rectify the factious and tumultuary manner of electing proctors, he fixed them to the several colleges by rotation, and caused to be put into order the jarring and imperfect statutes of that university, which had lain confused some hundreds of years. In April 1630 he was elected their chancellor ; and he made it his business, the rest of his life, to adorn the university with buildings, and to enrich it with books and MSS. In the first design he began with his own college, St. John's, where he built the inner quadrangle (except part of the south side of it, which was the old library) in a solid and elegant manner : the first stone of this design was laid in 1631. He also erected that elegant pile of building at the west-end of the divinity-school, known by the name of the convocation-house below, and Selden's library above\* ; and gave the university, at several times, 1300 MSS. in Hebrew, Syriac, Chaldee, Egyptian, Ethiopian, Armenian, Arabic, Persian, Turkish, Russian, Chinese, Japanese, Greek, Latin, Italian, French, Saxon, English, and Irish ; an invaluable collection, procured at a prodigious expence.

After the duke of Buckingham's murder, Laud became chief favourite to Charles I. which augmented indeed his power and interest, but at the same time increased that envy and jealousy, already too strong, which at length proved fatal to him. Upon the decline of archbishop Abbot's health and favour at court, Laud's concurrence in the very severe prosecutions carried on in the high-commission and star-chamber courts, against preachers and writers, did him great prejudice with most people. Among these, however, it has been remarked that his prosecution of the king's printers, for leaving out the word : "not," in the seventh commandment, could be liable to no just objection. On May 13, 1633, he left London to attend

He had also projected to clear the great square between St. Mary's church and the schools, where now stands the Radcliffe-library. His design was to take a fair and spacious room upon pillars, the upper part to serve for con-

vocations and congregations, the lower for a walk or place of conference, &c. But, the owners of the houses not being willing to part with them, the design was frustrated. Heylin, p. 579.

the king, who was about to set out for his coronation in Scotland, and was sworn a privy-counsellor of that kingdom, June 15, and, on the 26th, came back to Fulham. During his stay in Scotland he formed a resolution of bringing that church to a conformity with the church of England ; but the king committed the framing of a liturgy to a select number of Scottish bishops, who, inserting several variations from the English liturgy, were opposed strenuously but unsuccessfully, by Laud. Having endeavoured to supplant Abbot, "whom," as Fuller observes in his Church History, "he could not be contented to succeed," upon his death in August this year, he was appointed his successor. That very morning, August 4, there came one to him at Greenwich, with a serious offer (and an avowed ability to perform it) of a cardinal's hat ; which offer was repeated on the 17th ; but his answer both times was, "that somewhat dwelt within him which would not suffer that till Rome were other than it is." On Sept. 14 he was elected chancellor of the university of Dublin.

One of his first acts, after his advancement to the archbishopric, was an injunction, October 13, pursuant to the king's letter, that no clergyman should be ordained priest without a title. At the same time came out the king's declaration about lawful sports on Sundays, which Laud was charged with having revived and enlarged ; and that, with the vexatious persecutions of such clergymen as refused to read it in their churches, brought a great odium upon him. It was in vain that he pleaded precedents in foreign churches ; and perhaps no act of this unhappy reign gave a more violent shock to the loyalty of the people, which Laud, unfortunately, seldom consulted. Soon after he yet farther interfered with popular prejudices. During a metropolitcal visitation, by his vicar-general, among other regulations, the church-wardens in every parish were enjoined to remove the communion-table from the middle to the east end of the chancel, altar-wise, the ground being raised for that purpose, and to fence it in with decent rails, to avoid profaneness ; and the refusers were prosecuted in the high-commission or star-chamber courts. In this visitation, the Dutch and Walloon congregations were summoned to appear ; and such as were born in England enjoined to repair to the several parish-churches where they inhabited, to hear divine service and sermons, and perform all duties and payments required on that behalf ; and those

of them, ministers and others, that were aliens born, to use the English liturgy translated into French or Dutch; but many of these, rather than comply, chose to leave the kingdom, to the great detriment of our manufactures.

In 1634 our archbishop did the poor Irish clergy a very important service, by obtaining for them, from the king, a grant of all the impropriations then remaining in the crown. He also improved and settled the revenues of the London clergy in a better manner than before. On Feb. 5, 1634-5, he was put into the great committee of trade, and the king's revenue, and appointed one of the commissioners of the treasury, March the 4th, upon the death of Weston earl of Portland. Besides this, he was, two days after, called into the foreign committee, and had likewise the sole disposal of whatsoever concerned the church; but he fell into warm disputes with the lord Cottington, chancellor of the exchequer, who took all opportunities of imposing upon him \*. After having continued for a year commissioner of the treasury, and acquainted himself with the mysteries of it, he procured the lord-treasurer's staff for Dr. William Juxon, who had through his interest been successively advanced to the presidentship of St. John's college, deanery of Worcester, clerkship of his majesty's closet, and bishopric of London, as already noticed in our life of Juxon. For some years Laud had set his heart upon getting the English liturgy introduced into Scotland; and some of the Scottish bishops had, under his direction, prepared both that book and a collection of canons for public service; the canons were published in 1635, but the liturgy came not in use till 1637. On the day it was first read at St. Giles's church, in Edinburgh, it occasioned a most violent tumult among the people, encouraged by the nobility, who were losers by the restitution of episcopacy, and by the ministers, who lost their clerical government. Laud, having been the great promoter of that affair, was reviled for it in the most abusive manner, and both he and the book were charged with downright popery. The extremely severe prosecution carried on about the same time in the star-chamber, chiefly through his insti-

\* As Cottington was the most artful courtier that perhaps any time has produced, Laud's open honesty was an easy prey to him. An instance of this, with regard to the first enclosing

of Richmond park, and which they both agreed to dissuade his Majesty from attempting, may be seen in Clarendon's Hist. of the Rebellion.

gation, against Prynne, Bastwick, and Burton, did him also infinite prejudice, and exposed him to numberless libels and reflections; though he endeavoured to vindicate his conduct in a speech delivered at their censure, June 14, 1637, which was published by the king's command. Another rigorous prosecution, carried on with his concurrence, in the star-chamber, was against bishop Williams, an account of which may be seen in his article, as also of Lambert Osbaldiston, master of Westminster school.

In order to prevent the printing and publishing of what he thought improper books, a decree was passed in the star-chamber, July 11, 1637, to regulate the trade of printing, by which it was enjoined that the master-printers should be reduced to a certain number, and that none of them should print any books till they were licensed either by the archbishop, or the bishop of London, or some of their chaplains, or by the chancellors or vice-chancellors of the two universities. Accused as he frequently was, of popery, he fell under the queen's displeasure this year, by speaking, with his usual warmth, to the king at the council-table against the increase of papists, their frequent resort to Somerset house, and their insufferable misdemeanors in perverting his majesty's subjects to popery. On Jan. 31, 1638-9, he wrote a circular letter to his suffragan bishops, exhorting them and their clergy to contribute liberally towards raising the army against the Scots. For this he was called an incendiary: but he declares, on the contrary, that he laboured for peace so long, till he received a great check; and that, at court his counsels alone prevailed for peace and forbearance. In 1639 he employed one Mr. Petley to translate the liturgy into Greek; and, at his recommendation, Dr. Joseph Hall, bishop of Exeter, composed his learned treatise of "Episcopacy by Divine Right asserted." On Dec. 9, the same year, he was one of the three privy-counsellors who advised the king to call a parliament in case of the Scottish rebellion; at which time a resolution was adopted to assist the king in extraordinary ways, if the parliament should prove peevish and refuse supplies. A new parliament being summoned, met April 13, 1649, and the convocation the day following; but the Commons beginning with complaints against the archbishop, and insisting upon a redress of grievances before they granted any supply, the parliament was unhappily dissolved, May 5. The con-

• vocation, however, continued sitting; and certain canons were made in it, which gave great offence. On Laud many laid the blame and odium of the parliament's dissolution; and that noted enthusiast, John Lilburne, caused a paper to be posted, May 3, upon the Old Exchange, animating the apprentices to sack his house at Lambeth the Monday following. On that day above 5000 of them assembled in a riotous and tumultuous manner; but the archbishop, receiving previous notice, secured the palace as well as he could, and retired to his chamber at Whitehall, where he remained some days; and one of the ringleaders was hanged, drawn, and quartered, on the 21st. In August following, a libel was found in Covent-garden, exciting the apprentices and soldiers to fall upon him in the king's absence, upon his second expedition into Scotland. The parliament that met Nov. 3, 1640, not being better disposed towards him, but, for the most part, bent upon his ruin, several angry speeches were made against him in the House of commons.

It can be no wonder that his ruin should appear certain, considering his many and powerful enemies; almost the whole body of the puritans; many of the English nobility and others; and the bulk of the Scotch nation. The puritans considered him as the sole author of the innovations and of the persecutions against them; the nobility could not brook his warm and imperious manner, and his grasping at the office of prime-minister; and the Scots were excited to rebellion, by the restoring of episcopal government, and the introduction of the English service-book among them. In this state of general discontent, he was not only examined, Dec. 4, on the earl of Strafford's case, but, when the Commons came to debate upon the late canons and convocation, he was represented as the author of them\*; and a committee was appointed to inquire into

\* Upon the attack made upon him for these canons, he wrote the following letter to Selden, an active man in the Commons against him: "To my much honored friend Mr. Selden these, Sal. in Christo. Worthy sir, I understand that the bysiness about the late canons will be handled againe in your House to-morrowe. I shall never aske any unworthie thinge of you; but give me leave to saye as follows: If wee have erred in anye point of legalitie unknowne unto us, wee shall be har-

tilye sorrye for it, and hope that error shall not be made a cryme. We heare that ship-monye is layd aside, as a thinge that will dye of itself; and I am glad it will have soe quiett a death. Maye not these unfortunate canons be suffered to dye as quyettlye, without blemishinge the church, which hath so manye enemies both at home and abroad? and if this may be, I heare promise you, I will presentlye humblye beseeche his majestye for a licence to review the canons and abrogat them;



all his actions, and prepare a charge against him on the 16th. The same morning, in the House of Lords, he was named as an incendiary, in an accusation from the Scottish commissioners; and, two days after, an impeachment of high-treason was carried up to the lords by Denzil Holles, desiring he might be forthwith sequestered from parliament, and committed, and the Commons would, in a convenient time, resort to them with particular articles. Soon after, the Scotch commissioners presented also to the upper House the charge against him, tending to prove him an incendiary, and he was immediately committed to the custody of the black rod. After ten weeks, sir Henry Vane, junior, brought up, Feb. 26, fourteen articles against him, which they desired time to prove in particular, and, in the mean time, that he be kept safe. Accordingly, the black rod conveyed him to the Tower, March 1, 1640-1, amidst the insults and reproaches of the mob.

His enemies, of which the number was great, began then to give full vent to their passions and prejudices, and to endeavour to ruin his reputation. In March and April, the House of Commons ordered him, jointly with all those that had passed sentence in the Star-chamber against Burton, Bastwick, and Prynne, to make satisfaction and reparation for the damages they had sustained by their sentence and imprisonment; and he was fined 20,000*l.* for his acting in the late convocation. He was also condemned by the House of Lords to pay 500*l.* to sir Robert Howard for false imprisonment. This person was living in open adultery with lady Purbeck; and both were imprisoned by an order of the high commission court, at the king's particular command. On June 25, 1641, he resigned his chancellorship of the university of Oxford; and, in October, the House of Lords sequestered his jurisdiction, putting it into

assuring myself that all my brethren will joyne with me to preserve the publick peace, rather than that act of ours should be thought a publick grievance. And up on my credit with you, I had moved for this licence at the very first sitting of this parliament, but that both myself and others did feare the House of Commons would take offence at it (as they did at the last) and sayde, wee did it on purpose to prevent them. I understand you meane to speak of this business in the House tomorrow, and that hath made me

wright these lines to you, to lett you know our meaninge and desyres. And I shall take it for a great kindness to me, and a great service to the church, if by your means the House will be satisfied with this, which is heere offered, of abrogatinge the canons. To God's blessed protection I leave you, and rest

Your loving poore friend,  
Lambeth, Nov. 29, 1640. W. CART.

"I mean to move the king this daye for a license as is within mentioned."

• the hands of his inferior officers; and enjoined, that he should give no benefice without first having the House's approbation of the person nominated by him. On Jan. 20, 1641-2, they ordered his armoury at Lambeth-palace, which had cost him above 300*l.* and which they represented as sufficient for 2000 men, to be taken away by the sheriffs of London. Before the end of the year, all the rents and profits of the archbishopric were sequestered by the lords for the use of the commonwealth; and his house was plundered of what money it afforded by two members of the House of Commons; and such was their wanton severity, that when he petitioned the parliament afterwards for a maintenance, he could not obtain any, nor even the least part of above two hundred pounds worth of his own wood and coal at Lambeth, for his necessary use in the Tower. On April 25, 1643, a motion was made in the House of Commons, at the instance of Hugh Peters and others of that stamp, to send or transport him to New England; but that motion was rejected. On May 9, his goods and books in Lambeth-house were seized, and the goods sold for scarce the third part of their value, and all this before he had been brought to any trial, the issue of which alone could justify such proceedings. Seven days after, there came out an ordinance of parliament, enjoining him to give no benefice without leave and order of both Houses. On May 31, W. Pryne, by a warrant from the close committee, came and searched his room, while he was in bed, and even rifled his pockets; taking away his diary, private devotions, and twenty-one bundles of papers, which he had prepared for his own defence. Pryne promised a faithful restitution of them within three or four days; but he never returned quite three bundles of the papers. In the mean time, the archbishop not complying exactly with the ordinance above-mentioned, all the temporalities of his archbishopric were sequestered to the parliament June 10, and he was suspended from his office and benefice, and from all jurisdiction whatsoever.

On Oct. 24, an order was brought to the archbishop, from the Lords, with ten additional articles of impeachment from the Commons, adding to the charge of treason "other high crimes and misdemeanours." He petitioned for his papers, but the committee of sequestrations would not grant them, nor permit any copies but at his own expence; and as to any allowance for the charges of his trial, it was

insultingly said by Mr. Glyn, "that he might plead in *forma pauperis*." At length Mr. Dell, his secretary, was appointed his solicitor, and Mr. Herne, of Lincoln's-inn, his counsel; and two more servants were sent to him, for his assistance. After nearly three years' imprisonment, on Nov. 13 the archbishop was brought to the bar of the House of Lords, and put in his answer in writing, in this form, "all advantages of law against this impeachment saved and reserved to this defendant, he pleads, not guilty, to all and every part of the impeachment, in manner and form as it is charged in the articles;" and to this answer he then set his hand. He then petitioned that his counsel might be heard, and might advise him, both with regard to law and fact; which was allowed in things not charged as treason. On Jan. 8, there was an order for the archbishop's appearance; but, at his request, it was postponed to the 16th; when the committee began with the former general articles, to which the archbishop had put in no answer, nor even joined issue: therefore he was peremptorily commanded to put in his answer both to the original and additional articles, in writing; which he did, pleading, in general, not guilty.

On Tuesday, March 12, 1643-4, the trial was opened in form; the original and additional articles of impeachment were read, and, after that, the archbishop's answer, plea, and demurrer to them. He requested that the charge and evidence to all the articles might be given together; and the articles of misdemeanour separated from those of treason; to which the celebrated lawyer, Maynard, answered, that, in the earl of Strafford's trial, he was put to answer every day the particular evidence given that day; that they were now only to try matters of fact, not of law, and that all the articles collectively, not any one separately, made up the charge of treason. Serjeant Wilde then made a long speech, upon the charge of high treason, insisting chiefly upon the archbishop's attachment to popery, and his intention to introduce it into England; concluding with these words, that "Naaman was a great man, but he was a leper," and that the archbishop's leprosy had so infected all, "as there remained no other cure but the sword of justice." The archbishop replied to the several charges, and mentioned various persons whom he had brought back from the Romish religion, particularly sir William Webbe, his kinsman, and two of his daughters; his son he took

from him ; and, his father being utterly decayed, bred him at his own charge, and educated him in the protestant religion. The trial lasted above twenty days, and on Sept. 2, 1644, the archbishop made a recapitulation of the whole cause ; but, as soon as he came into the House, he saw every lord present with a new thin book in folio, in a blue cover ; which was his “ Diary,” which Prynne, as already mentioned, had robbed him of, and printed with notes of his own, to disgrace the archbishop. On Sept. 11, Mr. Brown delivered, in the House of Lords, a summary of the whole charge, with a few observations on the archbishop’s answer. The queries of his counsel on the law of treason was referred to a committee ; which ordered his counsel to be heard on Oct. 11, when Mr. Herne delivered his argument with great firmness and resolution. The lord chancellor Finch told archbishop Sancroft that the argument was sir Matthew Hale’s, afterwards lord chief justice ; and that being then a young lawyer, he, Mr. Finch, stood behind Mr. Herne, at the bar of the house, and took notes of it, which he intended to publish in his reports. With this argument, the substance of which may be seen in our authorities, the trial ended for that day ; but, after this, a petition was sent about London, “ for bringing delinquents to justice ;” and many of the preachers exhorted the people to sign it ; so that with a multitude of hands, it was delivered to the House of Commons, on Oct. 8. The archbishop was summoned on Nov. 2, to the House of Commons, to hear the whole charges, and to make his defence, which he did at large, Nov. 11. On the following Wednesday Mr. Brown replied ; and after the archbishop was dismissed, the House called for the ordinance, and without hearing his counsel, voted him guilty of high treason. After various delays, the Lords had a conference with the Commons, on Dec. 24, in which they declared, “ that they had diligently weighed all things charged against the archbishop, but could not, by any one of them, or all, find him guilty of treason.” The judges had unanimously made the same declaration. At the second conference, on Jan. 2, 1644-5, the reasons of the Commons for the attainder of the archbishop were communicated to the Lords, who in a very thin house, passed the ordinance that he should suffer death by hanging, which was fixed for Friday the 10th. He pleaded the king’s pardon, under the great seal, which was over-ruled, and rejected, without being read,

and the only favour granted, and that after delay and with reluctance, was, that his sentence should be changed to beheading.

The archbishop continued a journal of all the circumstances of his trial and imprisonment to January 3; but on hearing that the bill of attainder had passed the Lords, he broke off his history, and prepared himself for death. He received the notice with great composure, and passed the time between his sentence and execution, in prayer and devout exercises. He slept soundly the night before his death, till the time came when his servants were appointed to attend his rising; then he applied himself to his private prayers, and so continued until sir John Pennington, lieutenant of the Tower, came to conduct him to the scaffold, which he ascended with a cheerful countenance, and was beheaded Jan. 10, 1644-5, about 12 o'clock at noon. His body was buried in the church of All-hallows, Barking; but was removed to St. John's college in 1663, where it was placed in a vault in the chapel.

By his will, dated Jan. 13, 1643, he bequeathed the bulk of his property to charitable or liberal purposes: to St. John's college, all his chapel plate and furniture, what books they had not in their library, and 500*l.* to purchase lands, the rent to be divided between every scholar and fellow on Oct. 17, every year. We have already mentioned that he built the inner quadrangle of St. John's; he also obtained from king Charles, the vicarage of St. Laurence for this college, with other valuable preferments. He founded an Arabic lecture which began to be read Aug. 10, 1636, by the celebrated Pococke, whose successors have been all scholars of eminence, Drs. Hyde, Wallis, Hunt, and the late Dr. Joseph White. To the bishopric of Oxford, Laud added the impropriation of the vicarage of Cuddesden. In his native town of Reading he founded an excellent school.

His character has been variously represented, and indeed enters more or less into every controversy respecting the unhappy reign in which he flourished. He was a man of strict integrity, sincere, and zealous; but, in many respects, was indiscreet and obstinate, eagerly pursuing matters that were either inconsiderable or mischievous. The rigorous prosecutions in the Star-chamber and High-commission courts were generally imputed to him: and he formed the airy project of uniting the three kingdoms in an

uniformity of religion; and the passing of some ceremonies in this last affair brought upon him the odious imputation of popery, and of being popishly affected, without any good grounds. He was more given to interfere in matters of state than his predecessors; and this at a time when a jealousy of the power of the clergy was increasing. Having naturally a great warmth of temper, which betrayed itself in harsh language, he was ill fitted to contend with the party now so powerful that it may even be doubted whether a conciliating temper would have had much effect in preventing their purposes against the church and state. Mr. Gilpin's comparison between him and his great predecessor Cranmer appears to us worthy of consideration, "Both," says that elegant writer, "were good men, both were equally zealous for religion, and both were engaged in the work of reformation. I mean not to enter into the affair of introducing episcopacy in Scotland; nor to throw any favourable light on the ecclesiastical views of those times. I am at present only considering the measures which the two archbishops took in forwarding their respective plans. While Cranmer pursued his with that caution and temper, which we have just been examining; Laud, in the violence of his integrity (for he was certainly a well-meaning man), making allowances neither for men nor opinions, was determined to carry all before him. The consequence was, that he did nothing which he attempted; while Cranmer did every thing. And it is probable that if Henry had chosen such an instrument as Laud, he would have miscarried in his point: while Charles with such a primate as Cranmer, would either have been successful in his schemes, or at least have avoided the fatal consequences that ensued." But, whatever Laud's faults, it cannot be denied that he was condemned to death by an ordinance of parliament, in defiance of the statute of treasons, of the law of the land, and by a stretch of prerogative greater than any one of the sovereign whom that parliament opposed.

The few productions we have of archbishop Laud show that his time was more occupied in active life, than in studious retirement, and demonstrate but little of that learning which was very justly attributed to him. These are, 1. "Seven Sermons preached and printed on several Occasions," reprinted in 1651, 8vo. 2. "Short Annotations upon the Life and Death of the most august King James," drawn up at the desire of George duke of Bucks.

3. "Answer to the Remonstrance made by the House of Commons in 1628." 4. "His Diary by Wharton in 1694; with six other pieces, and several letters, especially one<sup>c</sup> to sir Kenelm Digby, on his embracing Popery." 5. "The second volume of the Remains of Archbishop Laud, written by himself," &c. 1700, fol. 6. "Officium Quotidianum; or, a Manual of private Devotions," 1650, 8vo. 7. "A Summary of Devotions," 1667, 12mo. There are about 18 letters of his to Gerard John Vossius, printed by Colomesius in his edition of "Vossii Epistol." Lond. 1690, fol. Some other letters of his are published at the end of Usher's life by Dr. Parr, 1686, fol. And a few more by Dr. Twells, in his "Life of Dr. Pocock," prefixed to that author's theological works, 1645, in 2 vols. folio.<sup>1</sup>

LAUDER (WILLIAM), a native of Scotland, the author of a remarkable forgery, was educated at the university of Edinburgh, where he finished his studies with great reputation, and acquired a considerable knowledge of the Latin tongue. He afterwards taught with success the Latin tongue to some students who were recommended to him by the professors. In 1734, Mr. professor Watt falling ill of that sickness of which he died, Lauder taught for him the Latin class, in the college of Edinburgh, and tried, without success, to be appointed professor in his room. He failed also in his application for the office of librarian. In Feb. 1739, he stood candidate, with eight others, for the place of one of the masters of the high school; but, though the palm of literature was assigned by the judges to Lauder, the patrons of the school preferred one of his opponents. In the same year he published at Edinburgh an edition of "Johnston's Psalms," or rather a collection of Sacred Latin poetry, in 2 vols. but his hopes of profit from this were disappointed. In 1742, although he was recommended by Mr. Patrick Cuming and Mr. Colin Maclaurin, professors of church history and mathematics, to the mastership of the grammar-school at Dundee, then vacant, we find him, the same year, in London, contriving to ruin the reputation of Milton; an attempt which ended in the destruction of his own. His reason for the attack has been referred to the virulence of violent

<sup>1</sup> Wharton's Troubles and Trial of Laud.—Prynne's and Heylin's Lives.—Life in Coates's Hist. of Reading.—Biog. Brit. &c. &c.

party-spirit, which triumphed over every principle of honour and honesty. He began first to retail part of his design in "The Gentleman's Magazine," in 1747; and, finding that his forgeries were not detected, was encouraged in 1751 to collect them, with additions, into a volume, entitled "An Essay on Milton's Use and Imitation of the Moderns in his Paradise Lost," 8vo. The fidelity of his quotations had been doubted by several people; and the falsehood of them was soon after demonstrated by Dr. Douglas, late bishop of Salisbury, in a pamphlet, entitled "Milton vindicated from the Charge of Plagiarism brought against him by Lauder, and Lauder himself convicted of forgeries and gross impositions on the public. In a letter humbly addressed to the right honourable the earl of Bath," 1751, 8vo. The appearance of this detection overwhelmed Lauder with confusion. He subscribed a confession, dictated by Dr. Johnson, on whom he had imposed, in which he ingenuously acknowledged his offence, which he professed to have been occasioned by the injury he had received from the disappointment of his expectations of profit from the publication of "Johnston's Psalms." This misfortune he ascribed to a couplet in Mr. Pope's Dunciad, book iv. ver. iii. and thence originated his rancour against Milton. He afterwards imputed his conduct to other motives, abused the few friends who continued to countenance him; and, finding that his own character was not to be retrieved, quitted the kingdom, and went to Barbadoes, where he was for some time master of the free-school in Bridgetown, but was discharged for misconduct, and passed the remainder of his life in universal contempt. "He died," says Mr. Nichols, "some time about the year 1771, as my friend Mr. Reed was informed by the gentleman who read the funeral-service over him." It may be added, that notwithstanding Lauder's pretended regret for his attack on Milton, he returned to the charge in 1754, and published a pamphlet entitled "The Grand Impostor detected, or Milton convicted of forgery against Charles I." which was reviewed in the Gent. Mag. of that year, probably by Johnson.<sup>1</sup>

LAUNAY (FRANCIS DE), an able French lawyer, was born August 6, 1612, at Angers. He was received advo-

<sup>1</sup> Nichols's Bowyer.—Chalmers's Life of Ruddiman, p. 146.—Hawkins and Boswell's Lives of Johnson.—Gent. Mag; see Index.



cate at Paris 1638, became eminent afterwards at the bar, and was the first professor of French law at the college of Cambrai, that chair being newly founded 1680. He died July 9, 1693, aged 81. His works are, "Commentaries on Anthony Loisel's Instituts Coutumiers," 1688, 8vo; "Traité du Droit de Chasse," 1681, 12mo; "Rémarques sur l'Institution du Droit Romain, et du Droit François," 1686, 4to, and other valuable works.<sup>1</sup>

LAUNAY (PETER DE), a learned and judicious protestant writer, was born 1573, at Blois, descended from one of the most respectable families in that city. At the age of forty, he resigned a post in the exchequer, the title of king's secretary, and all prospects of advancement, that he might devote himself entirely to the sacred writings; and from that time till he was eighty-nine, rose constantly at four in the morning, to read and meditate on Scripture. The French protestants placed an extraordinary confidence in him. He was deputed to all the synods of his province, and to almost every national synod held in his time, and died in 1662, greatly lamented. His works are, "Paraphrases" on all St. Paul's Epistles, on Daniel, Ecclesiastes, the Proverbs, and Revelations; and "Remarks on the Bible, or an Explanation of the difficult words, phrases, and metaphors, in the Holy Scriptures," Geneva, 1667, 4to. These two works are much valued. He wrote also a treatise "De la Sainte Cène," and another, "Sur le Millénarisme."<sup>2</sup>

LAUNOI (JOHN DE), or LAUNOIS, a very learned man and voluminous writer, was born about 1601, and took a doctor of divinity's degree in 1636. He made a journey to Rome, for the sake of enlarging his ideas and knowledge; and there procured the esteem and friendship of Leo Allatius and Holsten. Upon his return to Paris, he shut himself up, entering upon an extensive course of reading, and making collections upon all subjects. He held at his house every Monday a meeting where the learned conversed on many topics, but particularly on the discipline of the church, and the rights of the Gallican church; and they cordially agreed in condemning such legends as the apostolate of St. Dionysius the Areopagite into France, the voyage of Lazarus and Mary Magdalen into Provence, and a multitude of other traditions. Lau-

<sup>1</sup> Moreri.—Niceron, vol. XV.—Dict. Hist.

<sup>2</sup> Dict. Hist.

noi was such an enemy to legendary saints, that Voltaire records a curate of St. Eustachius, as saying, "I always make the most profound obeisance to Mr. Launoi, for fear he should take from me my St. Eustachius." He died at cardinal d'Estrées's hotel, March 10, 1678, aged 75, and was buried at the convent of the Minimes de la Place Royale, to whom he left two hundred crowns in gold, all the rituals which he had collected, and half his books; bequeathing the remainder to the seminary at Laon. Few men were so industrious and so disinterested, as M. de Launoi, who persisted in refusing all the benefices which were offered him, and lived in a plain, frugal manner, contented with his books and his private fortune, though the latter was but moderate. He was an enemy to vice and ambition, charitable, benevolent, a kind friend, ever consistent in his conduct, and submitted to be excluded from the faculty of theology at Paris, rather than sign the censure of M. Arnould, though he differed in opinion from that celebrated doctor on the subject of Grace.

His works were collected by the abbe Granet, and published in 1731, 10 vols. folio; his "Letters" had been printed before at Cambridge, 1689, fol. The principal of the other works contained in this edition are, the famous treatise "*De variâ Aristotelis fortunâ*," and "*Hist. du College de Navarre*," containing some curious and interesting particulars and inquiries on several points of history and ecclesiastical discipline. All M. de Launoy's works discover great reading, and extensive knowledge of ecclesiastical affairs. He forcibly defends the liberties of the Gallican church, and shews much penetration and skill in criticism. His style is neither flowery nor polished, nor is his reasoning always just: but he fully compensates for these defects by the variety of his subjects, and the depth of his learning.<sup>1</sup>

LAURA. See PÉTRARCH.

LAURIERE (EUSEBIUS JAMES DE), a celebrated lawyer, and learned advocate of the parliament of Paris, was born July 31, 1659, and was the son of James de Lauriere, a surgeon. He attended but little to the bar, his life being almost wholly spent in study, in the course of which he explored, with indefatigable pains, every part of the French law, both ancient and modern, formed friendships with

<sup>1</sup> Nicéron, vol. XXXII.—Gen. Dict.—Saxii Onomasticon.

men of learning, and was esteemed by all the most able magistrates. He died at Paris, January 9, 1728, aged 69, leaving many valuable works, some of which he wrote in conjunction with Claude Berroyer, another eminent advocate of Paris. The principal are, 1. "*De l'origine du Droit d'Amortissement*," 1692, 12mo; 2. "*Texte des Coutumes de la Prévôté et Vicomté de Paris, avec des Notes*," 12mo; 3. "*Bibliothèque des Coutumes*," 4to; 4. M. Loisel's "*Instituts Coutumiers*," with notes, Paris, 1710, 2 vols. 12mo, a very valuable edition; 5. "*Traité des Institutions et des Substitutions contractuelles*," 2 vols. 12mo. 6. The first and second volumes of the collection of "*Ordonnances*" of the French kings, which valuable and very interesting work has been continued by M. Secousse, a member of the academy of inscriptions and belles-lettres, and M. de Villerant, to 11 vols. fol.; 7. "*Le Glossaire du Droit François*," 1704, 4to, &c.<sup>1</sup>

LAVATER (JOHN CASPAR), the celebrated physiognomist, was born at Zurich, Nov. 15, 1741. He was from his earliest years of a gentle, timid disposition, but restless in the pursuit of knowledge. At school he was perpetually varying his studies by attempting mechanical operations, and often showed indications of genius and invention in his amusements. When he reached the upper classes of school, his diligence in study was encouraged by the advice of Bodmer and Breitenöger, and quickened by a wish to emulate some school-fellows of superior talent. His turn of thinking was original, liberal, and manly. As he grew up he wrote some essays on subjects of morals and religion, which gained him the hearts of his countrymen. Having gone through the usual course of reading and instruction for the ecclesiastical profession, he was admitted into orders in May 1761, and two years afterwards he travelled with the brothers Hess, two amiable friends, of whom death deprived him, and, with Henry Fuseli, our celebrated painter. They went over Prussia, under the tuition of professor Sulzer, and Lavater made a considerable stay with Spalding, then curate of Barth in Pomeranian Prussia, and afterwards counsellor of the grand consistory. On his return to Zurich he became a very eloquent and much admired preacher, and proved himself the father of his flock by the most benevolent attention to their wants bodily and

<sup>1</sup> *Chaufepie*.—*Niceron*, vol. XXXVII.—*Dict. Hist.*

mental. After having been for some years deacon of the Orphans' church, he was in 1774 appointed first pastor. In 1778 the parishioners of the church of St. Peter, the only persons in the canton of Zurich who have a right to chuse their own minister, made choice of Lavater as deacon; and, in 1786, as first pastor. Here he remained, intent on the duties of his office, and on his physiognomical studies until Zurich was stormed in 1797. On this occasion he was wounded by a Swiss soldier, on whom he had conferred important benefits; from the effects of this he never recovered, although he lived in full possession of his faculties till Jan. 2, 1801, when he expired in the sixtieth year of his age. His principal works are, 1. "Swiss Songs," which he composed at the desire of the Helvetic society, and which were sung in that society, and in other cantons. 2. Three collections of "Spiritual Songs, or Hymns," and two volumes of "Odes," in blank verse. 3. "Jesus Messiah, or the Evangelists and Acts of the Apostles," 4 vols. a poetical history of our Saviour, ornamented with 72 engravings from his designs, executed by Chodoweiki, Lips, &c. 4. "A Look into Eternity," which being severely criticised by Gothe, Lavater, who loved truth in every shape, instead of being offended at the liberties he took, sought out the author, and became his friend and correspondent. 5. "The secret Journal of a Self-Observer," which was published here in 1795. In this Lavater unveils his secret conduct, and displays the motions of his heart\*. It may justly be said that every good heart is generally in unison with him, but it is impossible not to differ from many of his opinions, and not to perceive in them an uncommon degree of extravagance and enthusiasm. We learn from his Journal, however, and indeed from all his works, that a warm desire to promote the honour of God, and the good of his fellow creatures, was the principal feature in his character, and the leading motive of all he did. Next to these were an indefatigable placability, and an inexhaustible love for his enemies.

But his physiognomical work is that which procured him most reputation in Europe. Accident is said to have led him to the study of physiognomy; standing one day at a window with Dr. Zimmerman, he was led to make such

\* Many of his opinions and singularities are also perceivable in his "Aphorisms," a translation of which was published by Mr. Fuseli in 1788.

remarks on the singular countenance of a soldier that was passing by, as induced Zimmerman to urge him to pursue and methodize his ideas. He accordingly considered the subject more seriously, and acquired not only a fondness for it, but a steady conviction of the reality of the physiognomical science, and of the vast importance of the discoveries he had made in it. In 1776, he published the first fruits of his labours in a quarto volume, entitled "*Fragments*," in which he took a wide range of inquiry, and carried his ideas of physiognomy beyond the observation of those parts of the countenance which exhibit to a common eye the impressions of mental qualities and affections, and maintained, as a leading position, "that the powers and faculties of the mind have representative signs in the solid parts of the countenance." Two more volumes appeared in succession, which presented a most extraordinary assemblage of curious observations, subtle and refined reasoning, delicate feeling, and philanthropical and pious sentiment, together with a large admixture of paradox, mysticism, whim, and extravagance. The whole is illustrated with a great number of engravings; many of which are highly finished and singularly expressive. The work was soon translated into the French and English languages, and for a time became the favourite topic of literary discussion, but has now ceased to maintain much interest. Lavater, we are told, was not only an enthusiast in this art, but was so far carried away by his imagination, as to believe in the continuation of miracles, and the power of casting out spirits to these days; opinions which he did not scruple to make public, and maintain with all boldness.<sup>1</sup>

LAVINGTON (GEORGE), an English prelate, and very eminent scholar, was descended from a family long settled in Wiltshire, and was born at the parsonage-house of Mil-denhall, in the above county, and baptised Jan. 18, 1683, his grandfather, Constable, being then rector of that parish. Joseph, father to bishop Lavington, is supposed to have exchanged his original benefice of Broad Hinton, in Wiltshire, for Newton Longville, in Bucks, a living and a manor belonging to New college, in Oxford. Transplanted thither, and introduced to the acquaintance of several members of that society, he was encouraged to

<sup>1</sup> Meister's *Portraits des hommes illustres de la Suisse*.—Rees's *Cyclopædia*.—*Saxii Onomasticon*.

•educate the eldest of his numerous children, George, the subject of this article, at Wykeham's foundation, near Winchester, from whence he succeeded to a fellowship of New college, early in the reign of queen Anne. George, while yet a schoolboy, had produced a Greek translation of Virgil's eclogues, in the style and dialect of Theocritus, which is still preserved at Winchester in manuscript. At the university he was distinguished by his wit and learning, and equally so by a marked attachment to the protestant succession, at a period when a zeal of that kind could promise him neither preferment nor popularity. But if some of his contemporaries thought his ardour in a good cause excessive, still their affection and esteem for him remained undiminished by any difference of political sentiment. In 1717, he was presented by his college to their rectory of Hayford Warren, in the diocese of Oxford. Before this his talents and principles had recommended him to the notice of many eminent persons in church and state. Among others Talbot, then bishop of Oxford, intended him for the benefice of Hook Norton, to which his successor, bishop Potter, collated him. Earl Coningsby not only appointed him his own domestic chaplain, but introduced him in the same capacity to the court of king George I. In this reign he was preferred to a stall in the cathedral church of Worcester, which he always esteemed as one of the happiest events of his life, since it laid the foundation of that close intimacy which ever after subsisted between him and the learned Dr. Francis Hare, the dean. No sooner was Dr. Hare removed to St. Paul's, than he exerted all his influence to draw his friend to the capital after him; and his endeavours were so successful that Dr. Lavington was appointed in 1732, to be a canon residentiary of that church, and in consequence of this station, obtained successively the rectories of St. Mary Aldermary, and St. Michael Bassishaw. In both parishes he was esteemed a minister attentive to his duty, and an instructive and awakening preacher. He would probably never have thought of any other advancement, if the death of Dr. Stillingfleet, dean of Worcester, in 1746, had not recalled to his memory the pleasing ideas of many years spent in that city, in the prime of life. His friends, however, had higher views for him; and, therefore, on the death of bishop Clagget, lord chancellor Hardwick, and the duke of Newcastle, recommended him to the king, to fill the

*Bp. of Exeter.*

vacancy, without his solicitation or knowledge. From this time he resided at Exeter among his clergy, a faithful and vigilant pastor, and died universally lamented, Sept. 13, 1762; crowning a life that had been devoted to God's honour and service, by a pious act of resignation to his will; for the last words pronounced by his faltering tongue, were Δόξα τῷ Θεῷ—"Glory to God." He married Francis Maria, daughter of Lave, of Corf Mullion, Dorset, who had taken refuge in this kingdom from the popish persecution in France. She survived the bishop little more than one year, after an union of forty years. Their only daughter is the wife of the rev. N. Nutcombe, of Nutcombe, in Devonshire, and chancellor of the cathedral at Exeter. Bishop Lavington published only a few occasional sermons, except his "Enthusiasm of the Methodists and Papists compared," three parts\*; which involved him in a temporary controversy with Messrs. Whitfield and Wesley.<sup>1</sup>

LAVOISIER (ANTHONY LAWRENCE), a distinguished chemical philosopher, was born at Paris, on the 13th of August, 1743. His father, a man of opulence, sparing no expence on his education, he displayed very early proofs of the extent and success of his studies, especially in the circle of the physical sciences. In 1764, when the French government proposed a prize question, relative to the best method of lighting the streets of a large city, Lavoisier presented a dissertation on the subject, which was highly approved, printed at the expence of the academy of sciences, and obtained for him the present of a gold medal from the king, which was delivered to him by the president of the academy, at a public sitting, in April 1766. Two years afterwards, he was admitted a member of that learned body, of which he was constantly one of the most active and useful associates. About the same time, he was occupied in experimental researches on a variety of subjects; such as the analysis of the gypsum found in the

\* "The bishop of Exeter's book against the Methodists is, I think, on the whole, composed well enough (though it be a bad copy of Stillingfleet's famous book of the "Fanaticism of the Church of Rome") to do the execution he intended. In pushing the Methodists, to make them *like* every thing that is bad, he compares their fanaticism to the ancient mysteries;

but, as the mysteries, if they had ever been good, were not, in the bishop's opinion, bad enough for this purpose, he therefore endeavours to show against me, that they were abominations even from the beginning. As this contradicts all antiquity so evidently, I thought it would be ridiculous in me to take any notice of him."—Warburton's Letters to Hurd, p. 86, 4to edit.

<sup>1</sup> Tolwhele's Hist. of Devonshire, vol. I. p. 313.

neighbourhood of Paris; the crystallization of salt; the properties of water; and in exploring the phænomena of thunder, and of the aurora borealis: and he distinguished himself by several dissertations on these and other topics, practical and speculative, which appeared in different periodical works. In the Memoirs of the Academy for 1770 were published his observations on the nature of water, and on the experiments which had been supposed to prove the possibility of its conversion into earth. He proved, by a careful repetition of these experiments, that the earthy deposit, left after repeated distillations of water, proceeded solely from an abrasion of the vessels employed. Lavoisier performed several journeys into various parts of France, in company with M. Guettard; in the course of which he collected a store of materials for a lithological and mineralogical history of that kingdom, which he ingeniously arranged in the form of a chart. These materials were the basis of a great work on the revolutions of the globe, and on the formation of the strata of the earth: two interesting sketches of which were printed in the Memoirs of the Academy for 1772 and 1787.

Between these two periods, Lavoisier, struck with the discoveries that had been made by Dr. Black, and pursued by Dr. Priestley, respecting the properties of certain æriform substances, gases, or factitious airs, entered into the same field of research, and published the result of his experiments in 1774, in his "*Opuscles Chymiques*," which contained not only a clear and elegant view of all that had hitherto been done, in regard to gaseous or æriform fluids, but also several original experiments, remarkable for their ingenuity and accuracy.

The existence of a gaseous body, in a fixed or solid state, in the mild alkalies and alkaline earths, which, when expelled from these substances, assumed an ærial form, and left them in a caustic state, as well as its production during the combustion of fuel, had been demonstrated by Dr. Black; and Bergman had shown that this air possessed acid properties. Dr. Priestley had also submitted it to various experiments in 1767, but the honour of ascertaining the real constituent parts of this acid gas, or fixable air, was reserved for Lavoisier. He now turned his experimental researches to the subject of the calcination of metals. It had already been shewn by Rey and Homberg, that metals acquire an augmentation of weight during cal-



cination ; but they differed in the causes of this augmentation. Lavoisier, who published the result of his experiments on the subject in 1774, demonstrated that a given quantity of air was requisite for the calcination of a given quantity of tin ; that a part of the air is absorbed during this process, by which not only the bulk, but the weight of the air is diminished ; that the weight of the tin is increased during the same process ; and lastly, that the weight acquired by the tin is exactly equal to that which is lost by the air.

Thus, by a few simple, accurate, and well-chosen experiments, Lavoisier had apparently arrived at the legitimate inference, that during the process of the formation of acids, whether with carbonaceous matter, sulphur, or phosphorus, and also during that of the calcination of metals, an absorption and fixation of air take place ; and thus he gained a glimpse of principles, in the view of which his singular sagacity in devising experiments, and his accuracy in executing them, would in all probability have alone conducted him to those brilliant results to which Dr. Priestley so materially contributed. The synthetic proofs only of this union of air with the base had been as yet ascertained ; but Dr. Priestley first furnished the analytic proof, by dis severing the combination ; a discovery which at once advanced the nascent theory of Lavoisier, and, in his hands, became the source of more than one important conclusion. In August 1774, Dr. Priestley discovered that by heating certain metallic calces, especially the calcined mercury (the precipitate *per se*, as it was then called) a quantity of air was separated, while the mercury resumed its metallic form ; and this air, which he found was much purer than that of the atmosphere, he called, from the theory of the time, *dephlogisticated* air. Having communicated this discovery to Lavoisier, the latter published a memoir in 1775, in which he shewed, in conformity with the experiments of Dr. Priestley, that the mercurial precipitate *per se*, by being heated in a retort, gives out a highly respirable air (called since *oxygen*), and is itself reduced to the metallic state ; that combustible bodies burn in this air with increased brilliancy ; and that the same mercurial calx, if heated with charcoal, gives out not the pure air, but fixed air ; whence he concluded that fixed air is composed of charcoal and the pure air. It has, therefore, since been called *carbonic acid*.

. A second very important consequence of Dr. Priestley's discovery of the pure or vital air, was the analysis of the air of the atmosphere, which was accomplished by Lavoisier in the following manner. He included some mercury in a close vessel, together with a known quantity of atmospheric air, and kept it for some days in a boiling state; by degrees a small quantity of the red calx was formed upon the surface of the metal; and when this ceased to be produced the contents of the vessel were examined. The air was found to be diminished both in bulk and weight, and to have been rendered altogether incapable of supporting combustion or animal life; part of the mercury was found converted into the red calx, or precipitate *per se*; and, which was extremely satisfactory, the united weight of the mercury and the precipitate exceeded the weight of the original mercury, by precisely the same amount as the air had lost. To complete the demonstration, the precipitate was then heated, according to Dr. Priestley's first experiment, and decomposed into fluid mercury and an air which had all the properties of vital air; and this air, when mixed with the unrespirable residue of the original air of the receiver, composed an elastic fluid possessing the same properties as atmospherical air. The vital air was afterwards made the subject of various experiments in respect to the calcination of metals, to the combustion and conversion of sulphur and phosphorus into acids, &c. in which processes it was found to be the chief agent. Hence it was named by Lavoisier *oxygen* (or generator of acids), and the unrespirable residue of the atmosphere was called *azot* (i. e. incapable of supporting *life*).

The new theory thus acquired farther support and consistency; oxygen appeared to be one of the most active and important agents of chemistry and of nature; combustion, acidification, and calcination (or, as it was now called, *oxydation*, the calces being also termed *oxyds*, i. e. something approaching to, or resembling acids), were proved to be processes strikingly analogous to each other; all according in these points, that they produced a decomposition of the atmospheric air, and a fixation of the oxygenous portion in the substance acidified or calcined.

Time alone seemed now requisite to establish these doctrines, by exemplifying them in other departments of chemical research. In 1777 six memoirs were communicated to the Academy of sciences by Lavoisier, in which his

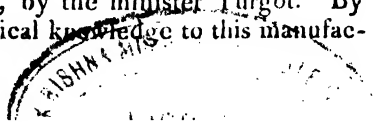
*former experiments were confirmed, and new advances were made to a considerable extent.* Our countrymen, Black and Crawford, in their researches respecting latent heat, and the different capacities of bodies under different circumstances, had laid a solid foundation, on which the doctrines of combustion, resulting from the foregoing experiments, might be perfected, and the cause of the light and heat connected with it might be explained. The first mentioned philosopher, Dr. Black, had shewn, that a solid, when it is made to assume a liquid form, and a liquid, when it assumes the form of vapour, absorbs or combines with, and renders latent, a large portion of heat, which is again parted with, becomes free and cognizable by the sense of feeling, and by the thermometer, when the vapour is again condensed into a liquid, and the liquid becomes solid. In like manner, it was now said by Lavoisier, during the process of combustion, the oxygen, which was previously in a gaseous state, is suddenly combined with the substance burnt into a liquid or solid. Hence all the latent heat, which was essential to its gaseous state, being instantaneously liberated in large quantity, produces flame, which is nothing more than very condensed free heat. About the same time, the analogy of the operation and necessity of oxygen in the function of respiration, with the preceding hypothesis of combustion, was pointed out by Lavoisier. In the process of respiration, it was found that, although atmospheric air is inhaled, carbonic acid and azot are expired. This animal operation, said Lavoisier, is a species of slow combustion: the oxygen of the air unites with the superfluous carbon of the venous blood, and produces carbonic acid, while the latent or combined *caloric* (the matter of heat) is set free, and thus supplies the animal heat. Ingenious and beautiful, however, as this extension of the analogy appeared, the subject of animal temperature is still under many obscurities and difficulties.

The phenomena of chemistry, however, were now explicable upon principles more simple, consistent, and satisfactory than by the aid of any former theory; and the Lavoisierian theories were everywhere gaining ground. But there yet remained a formidable objection to them, which was determined by a circumstance attending the solution of metals: to wit, the production of a considerable quantity of inflammable air. If sulphuric acid (formerly called vitriolic acid, or oil of vitriol) consists only

*of sulphur and oxygen, it was said, how does it happen, that when these two substances, with a little water, come in contact, they should produce a large quantity of inflammable air during their re-action?* This objection was unanswerable, and appeared to be fatal to the whole theory: but it was most opportunely converted into an argument in its favour, by the great discovery of the decomposition of water, made by Mr. Cavendish; who resolved that element, as it was formerly esteemed, into oxygen and inflammable air. The latter has since, therefore, been called *hydrogen*, or generator of water. This experiment was repeated with full success by Lavoisier and his associates in 1783; and the discovery was farther established by a successful experiment of the same chemists, carried on upon a grand scale, in which, by combining the oxygen with hydrogen, they produced water, and thus adding synthesis to analysis, brought the fact to demonstration.

This new view of chemical phenomena, together with the immense accession of new compounds and substances, which the labours of modern experimentalists had brought to light, appeared to demand a correspondent alteration in the nomenclature. Accordingly, a committee of some of the ablest of the French chemists, of whom Lavoisier was the most conspicuous, undertook the arduous task, and produced a regular system of nomenclature, derived from the Greek language, which, although far from being faultless, and notwithstanding much opposition with which it was at first treated, has become the universal language of chemical science, and has been adopted even in pharmacy and medicine. His work, entitled "*Elemens de Chymie*," which was published in 1789, was a model of scientific composition.

We have hitherto viewed M. Lavoisier principally as a chemical philosopher, in which character he has founded his great claims to the respect and admiration of posterity. But the other arts and sciences are indebted to him for considerable services which he rendered them, both in a public and private capacity. In France, more than in any other country, men of science have been consulted in matters of public concern; and the reputation of Lavoisier caused him to be applied to, in 1776, to superintend the manufacture of gunpowder, by the minister Turgot. By the application of his chemical knowledge to this manufac-



*ture, he was enabled to increase the explosive force of the powder by one-fourth; and while he suppressed the troublesome regulations for the collection of its materials from private houses, previously adopted, he quintupled the produce. The academy of sciences received many services from his hands. In addition to the communication of forty papers, relative to many of the most important subjects of philosophical chemistry, which were printed in the twenty volumes of *Mémoires*, from 1772 to 1793, he most actively promoted all his useful plans and researches, being a member of its board of consultation, and, when appointed to the office of treasurer, he introduced order into its accounts, and economy into its expenditure. When the new system of measures was proposed, he contributed some new and accurate experiments on the expansion of metals. The national convention consulted him with advantage concerning the best method of manufacturing assignats, and of securing them against forgery. Agriculture early engaged his attention, and he allotted a considerable tract of land on his estate in the Vendôme, for the purpose of experimental farming. The committee of the constituent assembly of 1791, appointed to form an improved system of taxation, claimed the assistance of his extensive knowledge; and he drew up, for their information, an extract of a large work on the different productions of the country and their consumption, for which he had been long collecting materials. This was printed by order of the assembly, under the title of "*Richesses Territoriales de la France*," and was esteemed the most valuable memoir on the subject. In the same year, he was appointed one of the commissioners of the national treasury; and he introduced into that department such order and regularity, that the proportion between the income and the expenditure, in all the branches of government, could be seen at a single view every evening. This spirit of systematic and lucid arrangement was, indeed, the quality by which he was peculiarly distinguished, and its happy influence appeared in every subject which occupied his attention.*

The private life of this distinguished person was equally estimable with his public and philosophical character. He was extremely liberal in his patronage of the arts, and encouraged young men of talents in the pursuit of science. His house became a vast laboratory, where philosophical experiments were incessantly carrying on, and where he

*held conversazioni twice a week, to which he invited every* literary character that was most celebrated in geometrical, physical, and chemical studies; in these instructive discussions, the opinions of the most eminent literati in Europe were canvassed; passages the most striking and novel, out of foreign writers, were recited and animadverted on; and theories were compared with experiments. Here learned men of all nations found easy admission; Priestley, Fontana, Blagden, Ingenhousz, Landriani, Jacquin, Watt, Bolton, and other illustrious physiologists and chemists of England, Germany, and Italy, found themselves mixed in the same company with Laplace, Lagrange, Borda, Cousin, Meunier, Vandermonde, Monge, Guyton, and Berthollet. In his manners M. Lavoisier was mild, affable, and obliging; a faithful friend and husband, a kind relation, and charitable to the poor upon his estates; in a word equally claiming esteem for his moral qualities, as for those of his understanding.

The time was arrived, however, when distinction even by his talents and worth was so far from securing public respect, amid the tumults of the revolution, that it became a source of danger, and, when joined with wealth, was almost certainly fatal. All those especially who had held any situation under the old administration, particularly in the financial departments, were sacrificed, during the murderous reign of Robespierre, to the popular odium. Lavoisier was seized and thrown into prison, upon some charges fabricated against himself and twenty-seven other farmers-general. During his confinement he foresaw that he should be stripped of all his property; but consoled himself with the expectation that he would be able to maintain himself by the practice of pharmacy. But a more severe fate awaited him: he was capitally condemned, and dragged to the guillotine, on the 8th of May, 1794.

The name of Lavoisier will always be ranked among the most illustrious chemists of the present age, when it is considered what an extensive and beneficial influence his labours have had over the whole science. It has been said, indeed, that if he be estimated on the score of his actual discoveries, not only Scheele and Priestley, and Cavendish, but many more, will stand before him. But he possessed in a high degree that rare talent of discernment, by which he detected analogies, which others overlooked, even in their own discoveries, and a sagacity in devising

and an accuracy in completing his experiments, for the purpose of elucidating every suggestion which he thus acquired, such as few philosophers have possessed. No one who did so much, probably ever made so few unsuccessful or random experiments. It was the singular perspicuity, simplicity, and order to which he reduced the phenomena of chemistry, that claimed for his theory the general reception which it met with, and occasioned the abandonment of those doctrines which prejudice and habit conspired to support. Subsequent discoveries, however, and more especially those numerous facts which the genius of sir Humphrey Davy has lately brought to light, through the medium of that most powerful agent of decomposition, galvanism, have rendered several modifications of the Lavoisierian theory necessary, and bid fair to produce a more general revolution in the language and doctrines of chemistry.

M. Lavoisier married, in 1771, the daughter of a farmer-general, a lady of pleasing manners and considerable talents, who partook of her husband's zeal for philosophical inquiry, and cultivated chemistry with much success. She engraved with her own hand the copper-plates for his last work. Mad. Lavoisier afterwards gave her hand to another eminent philosopher, count Rumford, who, in 1814, left her a widow a second time.<sup>1</sup>

LAW (EDMUND), bishop of Carlisle, was born in the parish of Cartmel in Lancashire, in 1703. His father, who was a clergyman, held a small chapel in that neighbourhood, but the family had been situated at Askham, in the county of Westmoreland. He was educated for some time at Cartmel school, afterwards at the free grammar-school at Kendal; from which he went, very well instructed in the learning of grammar-schools, to St. John's college, Cambridge. He took his bachelor's degree in 1723, and soon after was elected fellow of Christ's-college in that university, where he took his master's degree in 1727. During his residence here, he became known to the public by a translation of archbishop King's (see WILLIAM KING) "Essay upon the Origin of Evil," with copious notes; in which many metaphysical subjects, curious and interesting in their own nature, are treated of with great

<sup>1</sup> Eloge by Lalande in the *Mag. Encyclopedique*—but chiefly in the words of the account given in *Rees's Cyclopædia*.

ingenuity, learning, and novelty. To this work was prefixed, under the name of a "Preliminary Dissertation," a very valuable piece written by Mr. Gay of Sidney-college. Our bishop always spoke of this gentleman in terms of the greatest respect. "In the Bible, and in the writings of Locke, no man," he used to say, "was so well versed."

Mr. Law also, whilst at Christ's-college, undertook and went through a very laborious part, in preparing for the press, an edition of "Stephens's Thesaurus." His acquaintance, during his first residence in the university, was principally with Dr. Waterland, the learned master of Magdalen-college; Dr. Jortin, a name known to every scholar; and Dr. Taylor, the editor of Demosthenes.

In 1737 he was presented by the university to the living of Graystock, in the county of Cumberland, a rectory of about 300*l.* a year. The advowson of this benefice belonged to the family of Howards of Graystock, but devolved to the university for this turn, by virtue of an act of parliament, which transfers to these two bodies the nomination to such benefices as appertain, at the time of the vacancy, to the patronage of a Roman catholic. The right, however, of the university was contested, and it was not until after a lawsuit of two years continuance, that Mr. Law was settled in his living. Soon after this he married Mary, the daughter of John Christian, esq. of Unerigg, in the county of Cumberland; a lady, whose character is remembered with tenderness and esteem by all who knew her. In 1743 he was promoted by sir George Fleming, bishop of Carlisle, to the archdeaconry of that diocese; and in 1746 went from Graystock to settle at Salkeld, a pleasant village upon the banks of the river Eden, the rectory of which is annexed to the archdeaconry; but he was not one of those who lose and forget themselves in the country. During his residence at Salkeld, he published "Considerations on the Theory of Religion;" to which were subjoined, "Reflections on the Life and Character of Christ;" and an appendix concerning the use of the words *soul* and *spirit* in the Holy Scripture, and the state of the dead there described.

Dr. Keene held at this time with the bishopric of Chester, the mastership of Peter-house, in Cambridge. Desiring to leave the university, he procured Dr. Law to be elected to succeed him in that station. This took place in 1756, in which year Dr. Law resigned his archdeaconry



in favour of Mr. Eyre, a brother-in-law of Dr. Keene. Two years before this (the list of graduates says 1749) he had proceeded to his degree of D. D., in his public exercise for which, he defended the doctrine of what is usually called the "sleep of the soul," a tenet to which we shall have occasion to revert hereafter. About 1760 he was appointed head librarian of the university; a situation which, as it procured an easy and quick access to books, was peculiarly agreeable to his taste and habits. Some time after this he was appointed casuistical professor. In 1762 he suffered an irreparable loss by the death of his wife; a loss in itself every way afflicting, and rendered more so by the situation of his family, which then consisted of eleven children, many of them very young. Some years afterwards he received several preferments, which were rather honourable expressions of regard from his friends, than of much advantage to his fortune. By Dr. Cornwallis, then bishop of Lichfield, afterwards archbishop of Canterbury, who had been his pupil at Christ-college, he was appointed to the archdeaconry of Staffordshire, and to a prebend in the church of Lichfield. By his old acquaintance Dr. Green, bishop of Lincoln, he was made a prebendary of that church. But in 1767, by the intervention of the duke of Newcastle, to whose interest, in the memorable contest for the high stewardship of the university, he had adhered in opposition to some temptations, he obtained a stall in the church of Durham. The year after this, the duke of Grafton, who had a short time before been elected chancellor of the university, recommended the master of Peterhouse to his majesty for the bishopric of Carlisle. This recommendation was made, not only without solicitation on his part, or that of his friends, but without his knowledge, until the duke's intention in his favour was signified to him by the archbishop.

In or about 1777, our bishop gave to the public a handsome edition, in 3 vols. 4to, of the works of Mr. Locke, with a life of the author, and a preface. Mr. Locke's writings and character he held in the highest esteem, and seems to have drawn from them many of his own principles; he was a disciple of that school. About the same time he published a tract which engaged some attention in the controversy concerning subscription; and he published new editions of his two principal works, with considerable additions, and some alterations. Besides the works al-

ready mentioned, he published, in 1734 or 1735, a very ingenious "Inquiry into the Ideas of Space, Time," &c. in which he combats the opinions of Dr. Clarke and his adherents on these subjects.

Dr. Law held the see of Carlisle almost nineteen years; during which time he twice only omitted spending the summer months in his diocese at the bishop's residence at Rose Castle; a situation with which he was much pleased, not only on account of the natural beauty of the place, but because it restored him to the country, in which he had spent the best part of his life. In 1787 he paid this visit in a state of great weakness and exhaustion; and died at Rose about a month after his arrival there, on Aug. 14, and in the eighty-fourth year of his age.

The life of Dr. Law was a life of incessant reading and thought, almost entirely directed to metaphysical and religious inquiries; but the tenet by which his name and writings are principally distinguished, is, "that Jesus Christ, at his second coming, will, by an act of his power, restore to life and consciousness the dead of the human species; who by their own nature, and without this interposition, would remain in the state of insensibility to which the death brought upon mankind by the sin of Adam had reduced them." He interpreted literally that saying of St. Paul, I. Cor. xv. 21. "As by man came death, by man came also the resurrection of the dead." This opinion, Dr. Paley says, had no other effect upon his own mind, than to increase his reverence for Christianity, and for its divine founder. He retained it, as he did his other speculative opinions, without laying, as many are wont to do, an extravagant stress upon their importance, and without pretending to more certainty than the subject allowed of. No man formed his own conclusions with more freedom, or treated those of others with greater candour and equity. He never quarrelled with any person for differing from him, or considered that difference as a sufficient reason for questioning any man's sincerity, or judging meanly of his understanding. He was zealously attached to religious liberty, because he thought that it leads to truth; yet from his heart he loved peace. But he did not perceive any repugnancy in these two things. There was nothing in his elevation to his bishopric which he spoke of with more pleasure, than its being a proof that decent freedom of inquiry was not discouraged.

*He was a man of great softness of manners, and of the mildest and most tranquil disposition.* His voice was never raised above its ordinary pitch. His countenance seemed never to have been ruffled; it preserved the same kind and composed aspect, truly indicating the calmness and benignity of his temper. He had an utter dislike of large and mixed companies. Next to his books, his chief satisfaction was in the serious conversation of a literary companion, or in the company of a few friends. In this sort of society he would open his mind with great unreservedness, and with a peculiar turn and sprightliness of expression. His person was low, but well formed; his complexion fair and delicate. Except occasional interruptions by the gout, he had for the greatest part of his life enjoyed good health; and when not confined by that distemper, was full of motion and activity. About nine years before his death, he was greatly enfeebled by a severe attack of the gout, and in a short time after that, lost the use of one of his legs. Notwithstanding his fondness for exercise, he resigned himself to this change, not only without complaint, but without any sensible diminution of his cheerfulness and good humour. His fault was the general fault of retired and studious characters, too great a degree of inaction and facility in his public station. The modesty, or rather bashfulness of his nature, together with an extreme unwillingness to give pain, rendered him sometimes less firm and efficient in the administration of authority than was requisite. But it is the condition of human nature. There is an opposition between some virtues, which seldom permits them to subsist together in perfection. Bishop Law was interred in the cathedral of Carlisle, in which a handsome monument is erected to his memory. Of his family, his second son, JOHN, bishop of Elphin, died in 1810; and his fourth son, EDWARD, is now lord Ellenborough, chief-justice of the king's-bench.<sup>1</sup>

LAW (JOHN), usually known by the name of the projector, was born at Edinburgh, in April 1671; and on the death of his father, who was a goldsmith or banker, inherited a considerable estate, called Lauriston. He is said to have made some progress in polite literature, but his more favourite study was that of financial matters,

<sup>1</sup> Life by Dr. Paley, written for Hutchinson's Hist. of Durham, and which we have not altered, although we are not of opinion that Dr. Law's tenets were all of the mere speculative and harmless kind.

— *see Lauriston now living. B.F.'s*

*banks, taxes, &c.; and he was at the same time a man of pleasure, and distinguished by the appellation of Beau Law.* Having visited London in 1694, his wit and accomplishments procured him admission into the first circles, and he became noted for his gallant attentions to the ladies. One of his intrigues having involved him in a quarrel with a Mr. Wilson, a duel took place, and Mr. Law killed his antagonist. He was then apprehended, and committed to the king's-bench prison, from which he made his escape, and is supposed to have retired to the continent\*. In 1700, however, he returned to Edinburgh, as he appears in that year to have written his "Proposals and reasons for constituting a Council of Trade," which, although it met with no encouragement from the supreme judicature of the kingdom, procured him the patronage of some noblemen, under which he was induced in 1705, to publish another plan for removing the difficulties the kingdom was then exposed to by the great scarcity of money, and the insolvency of the bank. The object of his plan was to issue notes, which were to be lent on landed property, upon the principle, that being so secured, they would be equal in value to gold and silver money of the same denomination, and even preferred to those metals, as not being liable to fall in value like them. This plausible scheme being also rejected as an improper expedient, Mr. Law now abandoned his native country, and went to Holland, on purpose to improve himself in that great school of banking and finance. He afterwards resided at Brussels, where his profound skill in calculation is said to have contributed to his extraordinary success at play.

On his arrival at Paris, his mind was occupied with higher objects, and he now presented to the comptroller-general of the finances under Louis XIV. a plan which was approved by that minister, but is said to have been rejected by the king because "he would have nothing to do with a heretic." After, however, a short residence in Sardinia, where he in vain wanted to persuade Victor Amadeus to adopt one of his plans for aggrandizing his territories, he returned to Paris on the death of Louis XIV. and was

\* A reward of 50*l.* was offered in the London Gazette of Jan. 3—7, 1694-5, in which he is described as aged twenty-six, "a black lean man, about six feet high, large pock-holes

in his face, big high nose, speech broad and loud." Nichols's Leicestershire, vol. III. in which are some curious particulars of Mr. Law.

*more favourably received.* He gained the confidence of *the regent to such a degree, that he not only admitted* him to all his convivial parties, but nominated him one of his counsellors of state. France was at this time burthened with an immense debt, which Law proposed to liquidate, by establishing a bank for issuing notes secured on landed property, and on all the royal revenues, unalienably engaged for that purpose. This scheme was approved of, but the conjuncture being thought unfavourable, he could only obtain letters patent, dated May 30, 1716, for establishing a private bank at Paris, along with his brother and some other associates. This scheme promised success, and the bank had acquired great credit, when it was dissolved in December 1718, by an arbitrary *arret* of the regent, who, observing the great advantages arising from it, and perceiving also that the people were growing fond of paper money, resolved to take it into the hands of government.

Mr. Law, however, was named director-general of this royal bank, and branches of it were established at Lyons, Rochelle, Tours, Orleans, and Amiens. In 1720, he began to develope his grand project, so well known to all Europe, under the name of the Mississippi scheme. This scheme was no less than the vesting the whole privileges, effects, and possessions of all the foreign trading companies, the great farms, the profits of the mint, the general receipt of the king's revenue, and the management and property of the bank, in one great company, who thus having in their hands all the trade, taxes, and royal revenues, might be enabled to multiply the notes of the bank to any extent they pleased, doubling or even trebling at will the circulating cash of the kingdom; and by the greatness of their funds, possessed of a power to carry the foreign trade, and the culture of the colonies, to a height altogether impracticable by any other means. This monstrous and impracticable monopoly was approved of by the regent, who issued letters patent for erecting the "Company of the West," to which he granted at the same time, the whole province of Louisiana, or the country on the river Mississippi, from which the scheme took its name. That part of America having been represented as a region abounding in gold and silver, and possessing a fertile and luxurious soil, the *actions* or shares were bought up with

• great avidity; and such was the rage for speculation, that *the unimproved parts of the colony were actually sold for 30,000 livres the square league.*

The “Company of the West,” of which Law was of course director-general, in pursuance of his scheme, undertook the farm of tobacco at an advanced rent of upwards of two millions of livres; they soon after engrossed the charter and effects of the Senegal company, and in May 1719, actually procured the grant of an exclusive trade to the East Indies, China, and the South-seas, with all the possessions and effects of the China and India companies, which were now dissolved on the condition of liquidating their debts. The price of *actions* soon rose from 550 to 1000 livres each. On July 25th, the mint was made over to this company, which now assumed the name of “The Company of the Indies” for a consideration of fifty millions of livres, and on Aug. 27, following, they also obtained a lease of the farms, for which they agreed to pay three millions and a half of livres advanced rent. Having thus concentrated within themselves, not only the whole foreign trade and possessions of France, but the collection and management of the royal revenues, they promised an annual dividend of 200 livres per share, in consequence of which the price of *actions* rose to 5000 livres, and a rage for the purchase of their stock seems to have infatuated all ranks in the kingdom. The whole nation, clergy, laity, peers, and plebeians, statesmen, and princes, nay even ladies, who had, or could procure money for that purpose, turned stock-jobbers, outbidding each other with such avidity, that in November 1719, after some fluctuations, the price of *actions* rose to above 10,000 livres, more than sixty times the sum they originally sold for.

Our projector had now arrived at an unexampled pitch of power and wealth; he possessed the ear of the duke of Orleans; he was almost adored by the people, and was constantly surrounded by princes, dukes, and prelates, who courted his friendship, and even seemed ambitious of his patronage. Such was the immensity of his property, that he bought no less than fourteen estates with titles annexed to them, among which was the marquise of Rosny, that had belonged to the great duke of Sully, the minister and friend of Henry IV. About this period too, a free

*pardon\* for the murder of Mr. Wilson was conveyed to him from England, while Edinburgh, proud of having produced so great a man, transmitted the freedom of the city in a gold box.*

The only obstacle to his advancement to the highest offices in the state being soon after removed by his abjuration of the protestant religion, he was declared comptroller-general of the finances on Jan. 18, 1720. But after having raised himself to such an envied situation, he at length fell a sacrifice to the intrigues of the other ministers, who, playing upon the fears of the regent, induced him to issue an arret on May 21, 1720, which, contrary to sound policy, and even to the most solemn stipulations, reduced the value of the company's bank notes one half, and fixed their *actions* or shares at 5000 livres. By this fatal step, which seems to have been taken in opposition to the opinion and advice of the comptroller-general, the whole paper fabrick was destroyed, and this immense speculation turned out to be a mere bubble. The consternation of the populace was soon converted into rage; troops were obliged to be stationed in all parts of the capital to prevent mischief; and such was the depreciation of this boasted paper money, that 100 livres were given for a single louis-d'or. Law with some difficulty made his escape to Brussels, and of all his wealth and property, retained only the salary of his office, through the friendship of the duke of Orleans.

After waiting for some time, in expectation of being recalled to France, he travelled through part of Europe, and at length, in consequence of an invitation from the British ministry, arrived in England in Oct. 1721, was presented to the king, George I. and afterwards hired a house in Conduit-street, Hanover-square, where he was daily visited by people of the first quality and distinction. In 1722 he repaired once more to the continent, and concluded the chequered course of his life at Venice, in March 1729, in the fifty-eighth year of his age. He was at this time in a state little removed from indigence. Various opinions have been entertained respecting the merit of his

\* It is said in the work quoted in the preceding note, that he found means to pacify the surviving relations of Mr. Wilson, by the payment of not less than 125,000*l.* This appears some-

what improbable; but we ought perhaps, to recollect that there was a time, a short one, indeed, when Mr. Law could command greater sums.

*project, but it seems generally agreed that if it had not been violently interrupted by the regent's arrest, it was too insecure in its principles to have been permanent.* His family estate of Lauriston is still in the possession of his descendants, one of whom, the eldest son of John Law de Lauriston, governor of Pondicherry, was one of the officers who perished in the unfortunate voyage of De la Perouse, and was succeeded as the head of the family, by general Lauriston, known in this country as the bearer of the ratification of the preliminaries of the short-lived peace between Great Britain and France in 1802.<sup>1</sup>

LAW (WILLIAM), the author of many pious works of great popularity, was born at King's-cliffe, in Northamptonshire, in 1686, and was the second son of Thomas Law, a grocer. It is supposed that he received his early education at Oakham or Uppingham, in Rutlandshire, whence on June 7, 1705, he entered of Emmanuel college, Cambridge. In 1708 he commenced B. A.; in 1711, was elected fellow of his college; and in 1712 took his degree of M. A. Soon after the accession of his majesty George I. being called upon to take the oaths prescribed by act of parliament, and to sign the declaration, he refused, and in consequence vacated his fellowship in 1716. He was after this considered as a nonjuror. It appears that he had for some time officiated as a curate in London, but had no ecclesiastical preferment. Soon after his resignation of his fellowship he went to reside at Putney, as tutor to Edward Gibbon, father to the eminent historian. When at home, notwithstanding his refusing the oaths, he continued to frequent his parish-church, and join in communion with his fellow parishioners. In 1727 he founded an alms-house at Cliffe, for the reception and maintenance of two old women, either unmarried and helpless, or widows; and a school for the instruction and clothing of fourteen girls. It is thought that the money thus applied was the gift of an unknown benefactor, and given to him in the following manner. While he was standing at the door of a shop in London, a person unknown to him asked whether his name was William Law, and whether he was of King's-cliffe; and after having received a satisfactory answer, delivered a sealed paper, directed to the Rev. William Law, which

<sup>1</sup> Hist. of the Parish of Cramond, 1794, 4to.—Private Life of Louis XV. translated by Justamond.—Voltaire's Siècle de Louis XV.—Dict. Hist.—Nichols's Leicestershire, vol. III.



*contained a bank note for 1000*l*. But as there is no proof that this was given to him in trust for the purpose, he is fully entitled to the merit of having employed it in the service of the poor; and such beneficence was perfectly consistent with his general character.*

At what time Mr. Law quitted Mr. Gibbon's house at Putney, his biographer has not discovered, but it appears that some time before 1740, he was instrumental in bringing about an intimacy between Mrs. Hester Gibbon, his pupil's sister, and Mrs. Elizabeth Hutcheson, widow of Archibald Hutcheson, esq. of the Middle Temple. Mr. Hutcheson, when near his decease, recommended to his wife a retired life, and told her he knew no person whose society would be so likely to prove profitable and agreeable to her as that of Mr. Law, of whose writings he highly approved. Mrs. Hutcheson, whose maiden name was Lawrence, had been the wife of colonel Robert Steward; and when she went to reside in Northamptonshire, was in possession of a large income, from the produce of an estate which was in her own power, and of a life interest in property settled on her in marriage, or devised to her by Mr. Hutcheson. These two ladies, Mrs. Hutcheson and Mrs. H. Gibbon, appear to have been of congenial sentiments, and now formed a plan of living together in the country, far from that circle of society generally called the world; and of taking Mr. Law as their chaplain, instructor, and almoner. With this view they took a house at Thrapston, in Northamptonshire; but that situation not proving agreeable to them, the two ladies enabled Mr. Law, about 1740, to prepare a roomy house near the church at King's-cliffe, and in that part of the town called "The Hall-yard." This house was then possessed by Mr. Law, and was the only property devised to him by his father. Here the whole income of these two ladies, after deducting the frugal expences of their household, was expended in acts of charity to the poor and the sick, and in donations of greater amount to distressed persons of a somewhat higher class. And after twenty years residence, Mr. Law died in this house April 9, 1761.

By some persons now or lately living at Cliffe, who knew Mr. Law, it is reported that he was by nature of an active and cheerful disposition, very warm-hearted, unaffected, and affable, but not to appearance so remarkable for meekness "as some others of the most revered mem-

bers of the Christian church are reported to have been." *He was in stature rather over than under the middle size; not corpulent, but stout made, with broad shoulders; his visage was round, his eyes grey, his features well-proportioned, and not large, his complexion ruddy, and his countenance open and agreeable. He was naturally more inclined to be merry than sad. In his habits he was very regular and temperate; he rose early, breakfasted in his bed-room on one cup of chocolate; joined his family in prayer at nine o'clock, and again, soon after noon, at dinner. When the daily provision for the poor was not made punctually at the usual hour, he expressed his displeasure sharply, but seldom on any other occasion. He did not join Mrs. Gibbon and Mrs. Hutcheson at the tea-table, but sometimes ate a few raisins standing while they sat. At an early supper, after an hour's walk in his field, or elsewhere, he ate something, and drank one or two glasses of wine; then joined in prayer with the ladies and their servants, attended to the reading of some portion of scripture, and at nine o'clock retired.*

We know not where a more just character of this singular man can be found than in the "Miscellaneous Works" of Gibbon, the historian, who has for once praised a churchman and a man of piety, not only without irony, but with affection. "In our family," says Gibbon, "he left the reputation of a worthy and pious man, who believed all that he professed, and practised all that he enjoined. The character of a nonjuror, which he maintained to the last, is a sufficient evidence of his principles in church and state; and the sacrifice of interest to conscience will be always respectable. His theological writings, which our domestic connection has tempted me to peruse, preserve an imperfect sort of life, and I can pronounce with more confidence and knowledge on the merits of the author. His last compositions are darkly tinged by the incomprehensible visions of Jacob Behmen; and his discourse on the absolute unlawfulness of stage-entertainments is sometimes quoted for a ridiculous intemperance of sentiment and language.—But these sallies of *religious phrensy* must not extinguish the praise which is due to Mr. William Law as a wit and a scholar. His argument on topics of less absurdity is specious and acute, his manner is lively, his style forcible and clear; and, had not his vigorous mind been clouded by enthusiasm, he

might be ranked with the most agreeable and ingenious writers of the times. While the Bangorian controversy was a fashionable theme, he entered the lists on the subject of Christ's kingdom, and the authority of the priesthood; against the 'Plain account of the sacrament of the Lord's Supper' he resumed the combat with bishop Hoadly, the object of Whig idolatry and Tory abhorrence; and at every weapon of attack and defence, the nonjuror, on the ground which is common to both, approves himself at least equal to the prelate. On the appearance of the 'Fable of the Bees,' he drew his pen against the licentious doctrine that private vices are public benefits, and morality as well as religion must join in his applause. Mr. Law's master-work, the 'Serious Call,' is still read as a popular and powerful book of devotion. His precepts are rigid, but they are founded on the gospel; his satire is sharp, but it is drawn from the knowledge of human life; and many of his portraits are not unworthy of the pen of La Bruyere\*. If he finds a spark of piety in his reader's mind, he will soon kindle it to a flame; and a philosopher must allow that he exposes, with equal severity and truth, the strange contradiction between the faith and practice of the Christian world."

As a theologian, Law held certain tenets peculiar to himself which, either from being misunderstood, or misrepresented, subjected him at different times, to two very opposite imputations, that of being a Socinian and that of being a Methodist. What, however, was really erroneous in his opinions has been ably pointed out by bishop Horne in a small tract, printed with his life, entitled "Cautions to the readers of Mr. Law." It was in his latter days that Mr. Law became most confused in his ideas, from having bewildered his imagination with the reveries of Jacob Behmen, for whose sake he learned German that he might read his works, and whom he pronounces "the strongest, the plainest, the most open, *intelligible*, awakening, convincing writer, that ever was." Although it is as a devotional writer that he is now best known, and there can be no

\* The late writer of Mr. Law's Life is of opinion that Mr. Gibbon was wrong in supposing that "Miranda," in the "Serious Call," was intended for his aunt, she being very young at her father's house when the work was written. Of his power of drawing cha-

acters, Dr. Warton speaks as highly as Mr. Gibbon. "There are some female characters sketched, with exquisite delicacy and deep knowledge of nature, in a book where one would not expect to find them, in Law's "Christian Perfection."

doubt that his "Serious call\*," and "Christian perfection" have been singularly useful, it is as a controversial writer, that he ought to be more highly praised. His letters to bishop Hoadly are among the finest specimens of controversial writing in our language, with respect to style, wit, and argument.

Mr. Law's works amount to nine vols. 8vo, and consist of, 1. "A Serious Call to a devout and holy life." 2. "A practical Treatise on Christian Perfection." 3. "Three Letters to the Bishop of Bangor." 4. "Remarks upon a late Book, entitled, The Fable of the Bees; or private vices public benefits." 5. "The absolute Unlawfulness of Stage Entertainments fully demonstrated." 6. "The Case of Reason, or Natural Religion, fairly and fully stated." 7. "An earnest and serious answer to Dr. Trapp's Discourse of the folly, sin, and danger, of being righteous over much." 8. "The Grounds and Reasons of Christian Regeneration." 9. "A Demonstration of the gross and fundamental errors of a late book, called, A plain account of the nature and end of the Sacrament of the Lord's Supper." 10. "An Appeal to all that doubt or disbelieve the Truths of the Gospel." 11. "The Spirit of Prayer; or, the Soul rising out of the vanity of Time into riches of Eternity. In two Parts." 12. "The Spirit of Love, in two Parts." 13. "The Way to Divine Knowledge; being several Dialogues between Humanus, Academicus, Rusticus, and Theophilus." 14. "A short but sufficient Confutation of the rev. Dr. Warburton's projected Defence (as he calls it) of Christianity, in his Divine Legation of Moses. In a Letter to the right rev. the Lord Bishop of London." 15. "Of Justification by Faith and Works; a Dialogue between a Methodist and a Churchman," 8vo. 16. "A Collection of Letters on the most interesting and important subjects, and on several occasions." 17. "An humble, earnest, and affectionate Address to the Clergy."<sup>1</sup>

LAWES (HENRY), an English musician, was the son of Thomas Lawes, a vicar-choral of the church of Salisbury,

\* "When at Oxford," says Dr. Johnson, "I took up 'Law's Serious Call to a Holy Life,' expecting to find it a dull book (as such books generally are), and perhaps to laugh at it. But I found Law quite an over-match for me; and this was the first occasion of my thinking in earnest of religion, after I became capable of rational inquiry."

<sup>1</sup> Short Account of the Life and Writings of Mr. Law, by Richard Tighe, 1813, 8vo.—Gibbon's Miscellaneous Works, vol. I. pp. 14, 142.—Jones's Life of Bishop Horne, pp. 73, 198.—Gent. Mag. vol. LXX.—Nichols's Bowyer.

and born there about 1600. He was a disciple of Coperario. In 1625, he became a gentleman of the chapel royal; and was afterwards appointed one of the private music to Charles I. In 1653, were published his "Ayres and Dialogues," &c. folio, with a preface by himself, and commendatory verses by the poet Waller, Edward and John Phillips, nephews of Milton, and others. In the preface, speaking of the Italians, he acknowledges them in general to be the greatest masters of music; yet contends, that this nation has produced as able musicians as any in Europe. He censures the fondness of his age for songs in a language which the hearers do not understand; and, to ridicule it, mentions a song of his own composition, printed at the end of the book, which is nothing but an index, containing the initial words of some old Italian songs or madrigals: and this index, which read together made a strange medley of nonsense, he says, he set to a varied air, and gave out that it came from Italy, by which it passed for an Italian song. In the title-page of this book is a very fine engraving of the author's head by Faithorne.

Twenty years before, in 1633, Lawes had been chosen to assist in composing the airs, lessons, and songs of a masque, presented at Whitehall on Candlemas-night, before the king and queen, by the gentlemen of the four inns of court, under the direction of Noy the attorney-general, Hyde afterwards earl of Clarendon, Selden, Whitelock, and others. Whitelock has given an account of it in his "Memorials," &c. Lawes also composed tunes to Mr. George Sandys's "Paraphrase on the Psalms," published in 1638: and Milton's "Comus" was originally set by him, and published in 1637, with a dedication to lord Bracly, son and heir of the earl of Bridgewater. It was represented in 1634, at Ludlow-castle, Lawes himself performing in it the character of the attendant spirit. The music to "Comus" was never printed; and there is nothing in any of the printed copies of the poem, or in the many accounts of Milton, to ascertain the form in which it was composed.

Lawes taught music to the family of the earl of Bridgewater: he was intimate with Milton, as may be conjectured from that sonnet of the latter, "Harry, whose tuneful and well-measured song."—Peck says, that Milton wrote his masque of "Comus" at the request of Lawes, who engaged to set it to music. Most of the songs of Waller are set by Lawes; and Waller has acknowledged his obligation to

him for one in particular, which he had set in 1635, in a poem, wherein he celebrates his skill as a musician. Fenton, in a note on this poem, says, that the best poets of that age were ambitious of having their verses set by this incomparable artist; who introduced a softer mixture of Italian airs than before had been practised in our nation. Dr. Burney entertains another kind of suspicion. "Whether," says this historian, "Milton chose Lawes, or Lawes Milton for a colleague in *Comus*, it equally manifests the high rank in which he stood with the greatest poets of his time. It would be illiberal to cherish such an idea; but it *does* sometimes seem as if the twin-sisters, Poetry and Music, were mutually jealous of each other's glory: 'the less interesting my sister's offspring may be,' says Poetry, 'the more admiration will my own obtain.' Upon asking some years ago, why a certain great prince continued to honour with such peculiar marks of favour, an old performer on the flute, when he had so many musicians of superior abilities about him? We were answered, 'because he plays *worse* than himself.' And who knows whether Milton and Waller were not secretly influenced by some such consideration? and were not more pleased with Lawes for not pretending to embellish or enforce the sentiments of their songs, but setting them to sounds less captivating than the sense."

He continued in the service of Charles I. no longer than till the breaking out of the civil wars; yet retained his place in the royal chapel, and composed the anthem for the coronation of Charles II. He died Oct. 21, 1662, and was buried in Westminster-abbey. "If," says Hawkins, "we were to judge of the merit of Lawes as a musician from the numerous testimonies of authors in his favour, we should rank him among the first that this country has produced; but, setting these aside, his title to fame will appear to be but ill-grounded. Notwithstanding he was a servant of the church, he contributed nothing to the increase of its stores: his talent lay chiefly in the composition of songs for a single voice, and in these the great and almost only excellence is the exact correspondence between the accent of the music and the quantities of the verse; and, if the poems of Milton and Waller in his commendation be attended to, it will be found that his care in this particular is his chief praise."<sup>1</sup>

<sup>1</sup> Hawkins's and Burney's Hist. of Music.—Warton's *Milton*, p. 345 et seqq.

LAWES (WILLIAM), brother to the preceding, was placed early in life under Coperario, for his musical education, at the expence of the earl of Hertford. His first preferment was in the choir of Chichester, but he was soon called to London, where, in 1602, he was sworn a gentleman of the chapel royal; which place, however, he resigned in 1611, and became one of the private, or chamber-musicians, to Charles, then prince and afterwards king. Fuller says, "he was respected and beloved of all such persons as cast any looks towards virtue and honour:" and he seems well entitled to this praise. He manifested his gratitude and loyalty to his royal master by taking up arms in his cause against the parliament. And though, to exempt him from danger, lord Gerrard, the king's general, made him a commissary in the royal army, yet the activity of his spirit disdaining this intended security, at the siege of Chester, 1645, he lost his life by an accidental shot. The king is said, by Fuller, to have been so affected at his loss, that though he was already in mourning for his kinsman lord Bernard Stuart, killed at the same siege, his majesty put "on *particular* mourning for his dear servant William Lawes, whom he commonly called the father of music."

His chief compositions were fantasias for viols, and songs and symphonies for masques; but his brother Henry, in the preface to the "Choice Psalmes" for three voices, which they published jointly, boasts that "he composed more than thirty several sorts of music for voices and instruments, and that there was not any instrument in use in his time but he composed for it as aptly as if he had only studied that." In Dr. Aldrich's collection, Christ church, Oxon, there is a work of his called Mr. William Lawes's Great Consort, "wherein are six setts of musicke, six books." His "Royal Consort" for two treble viols, two viol da gambas, and a thorough-base, which was always mentioned with reverence by his admirers in the seventeenth century, is, says Dr. Burney, one of the most dry, awkward, and unmeaning compositions we ever remember to have had the trouble of scoring. It must, however, have been produced early in his life, as there are no bars, and the passages are chiefly such as were used in queen Elizabeth's time. In the music-school at Oxford are two large manuscript volumes of his works in score, for various instruments; one of which includes his original compositions

for masques, performed before the king, and at the inns of court.

His anthem for four voices, in Dr. Boyce's second volume, is the best and most solid composition of this author; though it is thin and confused in many places, with little melody. He must have been considerably older than his brother Henry, though they frequently composed in conjunction; but we are unable to clear up this point of primogeniture. Several of the songs of William Lawes occur in the collections of the time, particularly in John Playford's *Musical Companion*, part the second, consisting of dialogues, glees, ballads, and airs, the words of which are in general coarse and licentious. The dialogue part, which he furnished to this book, is a species of recitative, wholly without accompaniment: and the duet at last, which is called a chorus, is insipid in melody, and ordinary in counterpoint. His boasted canons, published by his brother Henry at the end of their psalms, as proofs of his great abilities in harmony, when scored, appear so far from finished compositions, that there is not one of them totally free from objections, or that bears the stamp of a great master.<sup>1</sup>

LAWRENCE (THOMAS), an eminent physician, the son of captain Thomas Lawrence of the royal navy, and grandson of Dr. Thomas Lawrence, first physician to queen Anne, was born May 25, 1711, in the parish of St. Margaret, Westminster. His mother was Elizabeth, daughter of Mr. Gabriel Soulden, merchant of Kinsale in Ireland, and widow of colonel Piers. His father's residence being at Southampton, he was placed under the care of the rev. Mr. Kingsman, master of the free-school at that place, but had previously received some education at Dublin, where his father was in 1715. In 1727 he was entered as a commoner of Trinity college, Oxford, under the tuition of the rev. George Huddesford, afterwards president of that college; and here he pursued his studies until some time in 1734. He then removed to London, and took a lodging in the city for the convenience of attending St. Thomas's hospital, and became a pupil of Dr. Nicholls, who was at that time reading anatomical lectures, with uncommon celebrity. Mr. Lawrence made a suitable progress under so able an instructor, and at those lectures formed many of

<sup>1</sup> Burney in Rees's *Cyclopædia*.—Hawkins.



the friendships which he most valued during the remainder of his life; among others he became here first acquainted with Dr. Bathurst, who introduced him to the friendship of Dr. Johnson.

In 1740 he took his degree of M. D. at Oxford, and was, upon the resignation of Dr. Nicholls, chosen anatomical reader in that university, where he read lectures for some years, as he did also in London, having quitted his lodgings in the city for a house in Lincoln's-inn-fields, which had been before occupied by Dr. Nicholls, and was vacated by him upon his marriage with the daughter of Dr. Mead. On May 25, 1744, Dr. Lawrence was married to Frances, daughter of Dr. Chauncy, a physician at Derby, and took a house in Essex-street, in the Strand, where he continued to read his anatomical lectures till 1750, after which he laid them aside. He now devoted himself to his practice, which became very considerable, and which he obtained solely by the reputation of his skill and integrity, for he laboured under the disadvantage of frequent fits of deafness, and knew no art of success but that of deserving it. In the same year (1744), he was chosen fellow of the royal college of physicians in London, where he read successively all the lectures instituted in that society with great reputation, both for his professional knowledge, and for the purity and elegance of his Latin; nor did he confine himself to the oral instruction of his contemporaries, for in 1756 he published a medical disputation "*De Hydrope*," and in 1759, "*De Natura Musculorum prelectiones tres*;" and when the College published the works of Dr. Harvey in 1766, Dr. Lawrence wrote the life which is prefixed to that edition, for which he had a compliment of 100 guineas. In 1759 he was chosen elect, and in 1767 president of the college, to which office he was re-elected for the seven succeeding years.

About 1773, Dr. Lawrence's Health began to decline, and he first perceived symptoms of that disorder on the breast which is called *angina pectoris*, and which continued to afflict him to the end of his life. Yet he remitted little of his attention, either to study or business; he still continued his custom of rising early, that he might secure leisure for study; and his old friend and instructor, Dr. Nicholls, dying in the beginning of 1778, he paid a tribute of friendship and gratitude to his memory by writing an account of his life, in Latin, which was printed for pri-

vate distribution in 1780, 4to. The death of his friend  
 • was soon followed by a nearer loss, in Jan. 1780, that of  
*his wife, with whom he had lived with great happiness for  
 above thirty-five years; and from this time his health and*  
 spirits declining more rapidly, his family prevailed on him  
 to retire from business and London; he accordingly re-  
 moved with his family to Canterbury, in 1782, and died  
 there June 6, 1783.

By his wife he had six sons and three daughters. The  
 death of one of his sons in India, in 1783, gave occasion  
 to a very elegant Latin ode by Dr. Johnson. Another of  
 his sons was the late sir Soulden Lawrence, one of the  
 judges of the king's bench; and Elizabeth, widow of George  
 Gipps, esq. M. P. for Canterbury, is now, we believe, the  
 only survivor of Dr. Lawrence's family.<sup>1</sup>

LAZIUS (WOLFGANG), physician and historian to the  
 emperor Ferdinand I. was born at Vienna in 1504, and  
 there taught the belles lettres and physic for some years  
 with great reputation. He died in 1555. His numerous  
 works shew him to have been indefatigable in his re-  
 searches, but not so judicious in digesting his materials.  
 The principal are, 1. "Commentariorum Reipublicæ Ro-  
 manæ in exteris Provinciis bello acquisitis constitutæ,"  
 Libri XII. 1598, fol. 2. "De Gentium migrationibus,"  
 1572, fol. in which he examines particularly the migrations  
 of the northern people, which weakened and divided the  
 Roman empire. 3. "Geographia Pannoniæ," in Ortelius." 4.  
 "De rebus Viennensibus," 1546. 5. "In Genealogiam  
 Austriacam Commentarii," 1564, fol. &c. The greatest  
 part of this author's works were collected and printed at  
 Francfort, 1698, 2 vols. fol.<sup>2</sup>

LEAKE (RICHARD), master-gunner of England, was born  
 at Harwich, in 1629, and being bred to the sea-service,  
 distinguished himself by his skill and bravery in many  
 actions. At the restoration he was made master-gunner  
 of the Princess, a frigate of fifty guns; and in the first  
 Dutch war exhibited his skill and bravery in two very  
 extraordinary actions, in one against fifteen sail of Dutch  
 men of war, and another in 1667, against two Danish ships  
 in the Baltic, in which, the principal officers being killed,

<sup>1</sup> Gent. Mag. vol. LVII.—Censura Literaria, vol. I.—Hawkins and Boswell's  
 Lives of Johnson.

<sup>2</sup> Nicéron, vol. XXXI.—Moréri.—Bullart's Académie des Sciences.—Saxii  
 Onomast.

the command devolved on him, though only master-gunner. In 1669 he was promoted to be gunner of the *Royal Prince*, a first-rate man of war. In 1673 he was engaged *with his two sons Henry and John, against Van Trump*. His ship was the *Royal Prince*, a first-rate man of war, all the masts of which were shot away, four hundred of her men killed or disabled, and most of her upper tier of guns dismounted. Whilst she was thus a wreck, a large Dutch ship of war came down upon her, with two fire-ships, meaning to burn or carry her off. Captain, afterwards sir George Rooke, thinking her condition hopeless, ordered the men to save their lives, and strike the colours. Mr. Leake, hearing this, ordered the lieutenant off the quarter-deck, and took the command upon himself, saying, "the *Royal Prince* shall never be given up while I am alive to defend her." The chief-gunner's gallantry communicated itself to all around; the crew returned with spirit to their guns, and, under the direction of Mr. Leake and his two sons, compelled the Dutchman to sheer off, and sunk both the fireships. Leake afterwards brought the *Royal Prince* safe to Chatham; but the joy of his victory was damped by the loss of his son Henry, who was killed by his side. He was afterwards made master-gunner of England, and store-keeper of the ordnance at Woolwich. He had a particular genius for every thing which related to the management of artillery, and was the first who contrived to fire off a mortar by the blast of a piece, which has been used ever since. He was also very skilful in the composition of fire-works, which he often and successfully exhibited for the amusement of the king, and his brother, the duke of York. He died in 1686, leaving a son, who is the subject of our next article.<sup>1</sup>

LEAKE (Sir JOHN), a brave and successful English admiral, son of the preceding, was born in 1656, at Rotherhithe, in Surrey. His father instructed him both in mathematics and gunnery, with a view to the navy, and entered him early into that service as a midshipman; in which station he distinguished himself, under his father, at the above-mentioned engagement between sir Edward Spragge and Van Trump, in 1673, being then no more than seventeen years old. Upon the conclusion of that war soon after, he engaged in the merchants' service, and had the

<sup>1</sup> Biog. Brit.

• command of a ship two or three voyages up the Mediterranean ; but his inclination lying to the navy, he did not long remain unemployed in it. He had indeed refused a lieutenant's commission ; but this was done with a view to the place of master-gunner, which was then of much greater esteem than it is at present. When his father was advanced, not long after, to the command of a yacht, he gladly accepted the offer of succeeding him in the post of gunner to the Neptune, a second-rate man of war. This happened about 1675 ; and, the times being peaceable, he remained in this post without any promotion till 1688. James II. having then resolved to fit out a strong fleet, to prevent the invasion from Holland, Leake had the command of the Firedrake fireship, and distinguished himself by several important services ; particularly, by the relief of Londonderry in Ireland, which was chiefly effected by his means. He was in the Firedrake in the fleet under lord Dartmouth, when the prince of Orange landed ; after which he joined the rest of the protestant officers in an address to the prince. The importance of rescuing Londonderry from the hands of king James raised him in the navy ; and, after some removes, he had the command given him of the Eagle, a third-rate of 70 guns. In 1692, the distinguished figure he made in the famous battle off La Hogue procured him the particular friendship of Mr. (afterwards admiral) Churchill, brother to the duke of Marlborough ; and he continued to behave on all occasions with great reputation till the end of the war ; when, upon concluding the peace of Ryswick, his ship was paid off, Dec. 5, 1697. In 1696, on the death of his father, his friends had procured for him his father's places of master-gunner in England, and store-keeper of Woolwich, but these he declined, being ambitious of a commissioner's place in the navy ; and perhaps he might have obtained it, had not admiral Churchill prevailed with him not to think of quitting the sea, and procured him a commission for a third-rate of 70 guns in May 1699. Afterwards, upon the prospect of a new war, he was removed to the Britannia, the finest first-rate in the navy, of which he was appointed, Jan. 1701, first captain of three under the earl of Pembroke, newly made lord high admiral of England. This was the highest station he could have as a captain, and higher than any private captain ever obtained either before or since. But, upon the earl's removal, to make way for

prince George of Denmark, soon after queen Anne's accession to the throne, Leake's commission under him becoming void, May 27, 1702, he accepted of the Association, a second-rate, till an opportunity offered for his farther promotion. Accordingly, upon the declaration of war against France, he received a commission, June the 24th that year, from prince George, appointing him commander in chief of the ships designed against Newfoundland. He arrived there with his squadron in August, and, destroying the French trade and settlements, restored the English to the possession of the whole island. This gave him an opportunity of enriching himself by the sale of the captures, at the same time that it gained him the favour of the nation, by doing it a signal service, without any great danger of not succeeding; for, in truth, all the real fame he acquired on this occasion arose from his extraordinary dispatch and diligence in the execution.

Upon his return home, he was appointed rear-admiral of the Blue, and vice-admiral of the same squadron; but declined the honour of knighthood, which, however, he accepted the following year, when he was engaged with admiral Rooke in taking Gibraltar. Soon after this he particularly distinguished himself in the general engagement off Malaga; and, being left with a winter-guard at Lisbon for those parts, he relieved Gibraltar in 1705, which the French had besieged by sea, and the Spaniards by land, and reduced to the last extremity. He arrived Oct. 29, and so opportunely for the besieged, that two days would, in all probability, have decided their fate; but this was prevented by sir John's seasonable arrival. In Feb. 1705, he received a commission, appointing him vice-admiral of the white, and, in March, relieved Gibraltar a second time. On March 6 he set sail for that place; and, on the 10th, attacked five ships of the French fleet coming out of the Bay, of whom two were taken, two more run ashore, and were destroyed; and baron Pointi died soon after of the wounds he received in the battle. The rest of the French fleet, having intelligence of sir John's coming, had left the Bay the day before his arrival there. He had no sooner anchored, but he received the letter inserted below from the prince of Hesse \*: his highness also presented him

\* " Sir, I expected with great impatience this good opportunity to express my hearty joy for your great

and good success at this your second appearing off this place, which I hope hath been the first stroke towards our

with a gold cup on the occasion. This blow struck a panic along the whole coast, of which sir John received the following account, in a letter from Mr. Hill, envoy to the court of Savoy: "I can tell you," says he, "your late success against Mr. Pointi put all the French coast into a great consternation, as if you were come to scour the whole Mediterranean. All the ships of war that were in the road of Toulon were hauled into the harbour; and nothing durst look out for some days." In short, the effect at Gibraltar was, that the enemy, in a few days, entirely raised the siege, and marched off, leaving only a detachment at some distance to observe the garrison; so that this important place was secured from any farther attempts of the enemy. There are but few instances in which the sea and land officers agreed so well together in an expedition, and sacrificed all private views and passions to a disinterested regard for the public good.

The same year, 1705, sir John was engaged in the reduction of Barcelona; after which, being left at the head of a squadron in the Mediterranean, he concerted an expedition to surprize the Spanish galleons in the bay of Cadiz; but this proved unsuccessful, by the management of the confederates. In 1706, he relieved Barcelona, reduced to the last extremity, and thereby occasioned the siege to be raised by king Philip. This was so great a deliverance of his competitor, king Charles, afterwards emperor of Germany, that he annually commemorated it, by a public thanksgiving on the 26th of May, as long as he lived. The raising of the siege was attended with a total eclipse of the sun, which did not a little increase the enemy's consternation, as if the heavens concurred to defeat the designs of the French, whose monarch had assumed the sun for his device; in allusion to which, the reverse of the medal struck by queen Anne on this occasion, represented the sun in eclipse over the city and harbour of Barcelona. Presently after this success at Barcelona, sir John reduced the city of Carthage, whence, proceeding to those of Alicant and Joyce, they both submitted to him;

relief; the enemy, since five days, having begun to withdraw their heavy cannon, being the effects only to be ascribed to your conduct and care. 'Tis only to you the public owes, and will owe, so many great and happy

consequences of it: and I in particular cannot express my duty, thanks and obligations to the most illustrious, with great sincerity and respect, &c.

George, Prince of Hesse."

and he concluded the campaign of that year with the reduction of the city and island of Majorca. Upon his return home, prince George of Denmark presented him with a diamond-ring of four hundred pounds value; and he had the honour of receiving a gratuity of a thousand pounds from the queen, as a reward for his services. Upon the unfortunate death of sir Cloudesly Shovel, 1707, he was advanced to be admiral of the white, and commander in chief of her majesty's fleet. In this command he returned to the Mediterranean, and, surprizing a convoy of the enemy's corn, sent it to Barcelona, and saved that city and the confederate army from the danger of famine, in 1708. Soon after this, convoying the new queen of Spain to her consort, king Charles, he was presented by her majesty with a diamond-ring of three hundred pounds value. From this service he proceeded to the island of Sardinia, which being presently reduced by him to the obedience of king Charles, that of Minorca was soon after surrendered to the fleet and land-forces.

Having brought the campaign to so happy a conclusion, he returned home; where, during his absence, he had been appointed one of the council to the lord-high-admiral, and was likewise elected member of parliament both for Harwich and Rochester, for the latter of which he made his choice. In December the same year, he was made a second time admiral of the fleet. In May 1709, he was constituted rear-admiral of Great-Britain, and appointed one of the lords of the admiralty in December. Upon the change of the ministry in 1710, lord Orford resigning the place of first commissioner of the admiralty, sir John Leake was appointed to succeed him; but he declined that post, as too hazardous, on account of the divisions at that juncture. In 1710, he was chosen a second time member of parliament for Rochester, and made admiral of the fleet the third time in 1711, and again in 1712, when he conducted the English forces to take possession of Dunkirk. Before the expiration of the year, the commission of admiral of the fleet was given to him a fifth time. He was also chosen for Rochester a third time. Upon her majesty's decease, Aug. 1, 1714, his post of rear-admiral was determined; and he was superseded as admiral of the fleet by Matthew Aylmer, esq. Nov. 5. In the universal change that was made in every public department, upon the accession of George I. admiral Leake could not expect to be

excepted. After this he lived privately; and, building a little box at Greenwich, spent part of his time there, retreating sometimes to a country-house he had at Beddington in Surrey. When a young man, he had married a daughter of captain Richard Hill of Yarmouth; by whom he had one son, an only child, whose misconduct had given him a great deal of uneasiness. In Aug. 1719, he was seized with an apoplectic disorder; but it went off without any visible ill consequence. Upon the death of his son, which happened in March following, after a lingering incurable disorder, he discovered more than ordinary affliction; nor was he himself ever well after; for he died in his house at Greenwich, Aug. 1, 1720, in his sixty-fifth year. By his will, he devised his estate to trustees for the use of his son during life: and upon his death without issue, to captain Martin, who married his wife's sister, and his heirs.<sup>1</sup>

LEAKE (STEPHEN MARTIN), a herald and antiquary, son of captain Stephen Martin, mentioned in the preceding article, was born April 5, 1702. He was educated at the school of Mr. Michael Maittaire, and was admitted of the Middle-temple. In 1724 he was appointed a deputy-lieutenant of the Tower-hamlets; in which station he afterwards distinguished himself by his exertions during the rebellion in 1745. On the revival of the order of the Bath in 1725, he was one of the esquires of the earl of Sussex, deputy earl-marshal. He was elected F. A. S. March 2, 1726-7. In the same year he was created Lancaster herald, in the room of Mr. Hesketh; in 1729 constituted Norroy; in 1741 Clarenceux; and by patent dated December 19, 1754, appointed garter. In all his situations in the college Mr. Leake was a constant advocate for the rights and privileges of the office. He obtained, after much solicitation, a letter in 1731, from the duke of Norfolk to the earl of Sussex, his deputy earl-marshal, requesting him to sign a warrant for Mr. Leake's obtaining a commission of visitation, which letter, however, was not attended with success. In the same year he promoted a prosecution against one Shiels, a painter, who pretended to keep an office of arms in Dean's-court. The court of chivalry was opened with great solemnity in the painted-chamber, on March 3, 1731-2, in relation to which he had taken a principal part. In 1733, he appointed Francis Bas-

<sup>1</sup> Reg. Brit.



sano, of Chester, his deputy, as Norroy, for Chester and North Wales; and about the same time asserted his right, as Norroy, to grant arms in North Wales, which right was claimed by Mr. Longville, who had been constituted Gloucester King at Arms *partium Walliæ*, annexed to that of Bath King at Arms, at the revival of that order. He drew up a petition in January 1737-8, which was presented to the king in council, for a new charter, with the sole power of painting arms, &c. which petition was referred to the attorney and solicitor general; but they making their report favourable to the painters, it did not succeed. He printed, in 1744, "Reasons for granting Commissions to the Provincial Kings at Arms for visiting their Provinces." Dr. Cromwell Mortimer having, in 1747, proposed to establish a registry for dissenters in the college of arms, he had many meetings with the heads of the several denominations, and also of the Jews, and drew up articles of agreement, which were approved by all parties: proposals were printed and dispersed, a seal made to affix to certificates, and the registry was opened on February 20, 1747-8; but it did not succeed, owing to a misunderstanding between the ministers and the deputies of the congregations. A bill having been brought in by Mr. Potter, in the session of parliament in the year 1763, for taking the number of the people, with their marriages and births, he solicited a claim in favour of the college: but the bill did not pass. In 1755-6, he made an abstract of the register-books belonging to the order of the garter, which being translated into Latin, was deposited in the register's office of the order.

In 1726, he published his "Nummi Britan. Historia, or Historical Account of English Money." A new edition, with large additions, was printed in 1745, dedicated to the duke of Suffolk. It is much to Mr. Leake's honour, that he was the first writer upon the English coinage. From affectionate gratitude to admiral sir John Leake, and at the particular desire of his father, he had written a history of the life of that admiral, prepared from a great collection of books and papers relating to the subject which were in his possession. This he published in 1750, in large octavo. Fifty copies only were printed, to be given to his friends: this book is therefore very scarce and difficult to be obtained. Bowyer, in 1766, printed for him fifty copies of the Statutes of the Order of St. George, to enable him to

supply each knight at his installation with one, as he was required to do officially. Ever attentive to promote science, he was constantly adding to the knowledge of arms, descents, honors, precedence, the history of the college, and of the several persons who had been officers of arms, and every other subject in any manner connected with his office. He also wrote several original essays on some of those subjects. These multifarious collections are contained in upward of fifty volumes, all in his own handwriting; which MS., with many others, he bequeathed to his son, John-Martin Leake, esq. He married Ann, youngest daughter, and at length sole-heiress of Fletcher Pervall, esq of Downton, in the parish and county of Radnor, by Ann his wife, daughter of Samuel Hoole of London, by whom he had nine children, six sons and three daughters; all of whom survived him. He died at his seat at Mile-end at Middlesex, March 24, 1773, in the seventieth year of his age, and was buried in the chancel of Thorpe Soken church in Essex, of which parish he was long impropiator, and owner of the seat of Thorpe-hall, and the estate belonging to it, inheriting them from his father.<sup>1</sup>

LEAKE (JOHN), an English physician and writer, was the son of a clergyman who was curate of Ainstable in Cumberland. He was educated partly at Croglin, and partly at the grammar-school at Bishop Auckland. He then went to London, intending to engage in the military profession: but finding some promises, with which he had been flattered, were not likely soon to be realized, he turned his attention to medicine. After attending the hospitals, and being admitted a member of the corporation of surgeons, an opportunity presented itself of improving himself in foreign schools; he embarked for Lisbon, and afterwards visited Italy. On his return, he established himself as a surgeon and accoucheur in the neighbourhood of Piccadilly: and about that time published "A Dissertation on the Properties and Efficacy of the Lisbon Diet-drink," which he professed to administer with success in many desperate cases of scrophula, scurvy, &c. Where he obtained his doctor's diploma is not known; but he became ere long a licentiate of the College of Physicians, and removed to Craven-street, where he began to lecture

<sup>1</sup> Noble's Hist. of the College of Arms.

on the obstetric art, and invited the faculty to attend. In 1765 he purchased a piece of ground on a building lease, and afterwards published the plan for the institution of the Westminster Lying-in-Hospital: and as soon as the building was raised, he voluntarily, and without any consideration, assigned over to the governors all his right in the premises, in favour of the hospital. He enjoyed a considerable share of reputation and practice as an accoucheur, and as a lecturer; and was esteemed a polite and accomplished man. He added nothing, however, in the way of improvement, to his profession, and his writings are not characterized by any extraordinary acuteness, or depth of research; but are plain, correct, and practical. He was attacked, in the summer of 1792, with a disorder of the chest, with which he had been previously affected, and was found dead in his bed on the 8th of August of that year. He published, in 1773, a volume of "Practical Observations on Child-bed Fever;" and, in 1774, "A Lecture introductory to the Theory and Practice of Midwifery, including the history, nature, and tendency of that science," &c. This was afterwards considerably altered and enlarged, and published in two volumes, under the title of "Medical Instructions towards the prevention and cure of various Diseases incident to Women," &c. The work passed through seven or eight editions, and was translated into the French and German languages. In the beginning of 1792, a short time before his death, he published "A practical Essay on the Diseases of the Viscera, particularly those of the Stomach and Bowels."<sup>1</sup>

LEAPOR (MARY), a young lady of considerable poetical talent, was born Feb. 26, 1722. Her father at this time was gardener to judge Blencowe, at Marston St. Lawrence, in Northamptonshire. She was brought up under the care of a pious and sensible mother, who died a few years before her. The little education which she received, consisted wholly in being taught to read and write, and it is said that she was for some time cook-maid in a gentleman's family: with all these disadvantages, however, she began at a very early age to compose verses, at first with the approbation of her parents, who afterwards, imagining an attention to poetry would be prejudicial to her,

<sup>1</sup> Hutchinson's Biog. Medica.—Hutchinson's History of Cumberland.—Gent Mag. LXII.

endeavoured by every possible means to discountenance such pursuits. These, however, were ineffectual, and *she was at last left to follow her inclination. She died the 12th of November, 1746, at Brackley; and after her death two volumes of her Poems were printed in 8vo, in 1748 and 1751, by subscription, the proposals for which were drawn up by Mr. Garrick. Mr. Hawkins Browne was editor of the second volume. Our late amiable poet and critic, Cowper, had a high opinion of Mrs. Leapor's poetry.*<sup>1</sup>

LEAVER. See LEVER.

LEBEUF (JOHN), a French historian and antiquary, was born at Auxerre in 1687, and became a member of the academy of belles lettres and inscriptions of Paris in 1750. He died in 1760, aged 73. Among his productions are, 1. "Recueil de divers écrits servant à l'éclaircissement de l'histoire de France," 1738, 2 vols. 12mo. 2. "Dissertations sur l'histoire ecclésiastique et civile de Paris;" to which are added several matters that elucidate the history of France; 3 vols. 12mo. 3. "Traité historique et pratique sur le chant ecclésiastique," 1741, 8vo. This was dedicated to Vintimille, archbishop of Paris, who had employed him in composing a chant for his new breviary and missal. 4. "Mémoires sur l'Histoire d'Auxerre," 1742, 2 vols. 4to. 5. "Histoire de la ville et de tout le diocèse de Paris," 15 vols. 12mo. 6. Several dissertations dispersed in the journals, and in the memoirs of the academy of which he was member. The learned are indebted to him likewise for the discovery of a number of original pieces, which he found in various libraries, where they had long remained unknown. He was a man of extensive learning and laborious research; and undertook several journeys through the different provinces of France for the purpose of investigating the remains of antiquity. In such matters he was an enthusiast, and so engaged in them, as to know very little of the world, being content with the very small competency on which he lived.<sup>2</sup>

LE BLANC (JOHN BERNARD LE), historiographer of buildings of the academy della Crusca, and of that of the Arcades at Rome, was born at Dijon, in 1707, of poor parents, but he went early to Paris, where his talents pro-

<sup>1</sup> Biog. Dram.—Hayley's Life of Cowper, vol. III. p. 296.—Gent. Mag. vol. LIV.

<sup>2</sup> Moreri.—Dict. Hist.

cured him friends and patrons. He then came to London, and met with the same advantage. In 1746 Maupertuis offered him, on the part of the king of Prussia, a place suitable to a man of letters, at the court of Berlin; but he preferred mediocrity at home to flattering hopes held out to him from abroad. He died in 1781. His tragedy of "Abensside," the subject of which is very interesting, was well received at first, notwithstanding the harshness of the versification; but it did not support this success when revived on the stage in 1743. What most brought the abbé Le Blanc into repute was the collection of his letters on the English, 1758, 3 vols. 12mo, in which are many judicious reflections; but he is heavy, formal, fruitful in vulgar notions, and trivial in his erudition, and the praises he bestows on the great men, or the literati, to whom he addresses his letters, are deficient in ease and delicacy. The letters of abbé Le Blanc cannot bear a comparison with the "London" of Grosley, who is a far more agreeable writer, if not a more accurate observer.<sup>1</sup>

LE BLOND. See BLOND.

LE BRIXA. See ANTONIUS NEBRISSENSIS.

LE CAT. See CAT.

LECCHI (JOHN ANTHONY), a learned Italian mathematician, was born at Milan, Nov. 17, 1702. He was educated among the Jesuits, and entered into their order in 1718. He afterwards taught the belles-lettres at Vercelli and Pavia, and was appointed rhetoric-professor in the university of Brera, in Milan. In 1733 the senate of Milan appointed him professor of mathematics at Pavia, and afterwards removed him to the same office at Milan, the duties of which he executed with reputation for twenty years. In 1759 his fame procured him an invitation to Vienna from the empress Maria Teresa, who honoured him with her esteem, and appointed him mathematician to the court, with a pension of 500 florins. What rendered him most celebrated, was the skill he displayed as superintendant and chief director of the processes for measuring the bed of the Reno and other less considerable rivers belonging to Bologna, Ferrara, and Ravenna. On this he was employed for six years, under Clement XIII.; and Clement XIV. ordered that these experiments should be continued upon Lecchi's plans. He died August 24, 1776, aged

<sup>1</sup> Dict. Hist.

seventy-three years. Fabroni, who has given an excellent personal character of Lecchi, and celebrates his skill in hydraulics, has, contrary to his usual practice, mentioned his works only in a general way; and for the following list we have therefore been obliged to have recourse to a less accurate authority: 1. "*Theoria lucis*," Milan, 1739. 2. "*Arithmetica universalis Isaaci Newton, sive de compositione, et resolutione arithmetica perpetuis commentariis illustrata et aucta*," Milan, 1752, 3 vols 8vo. 3. "*Elementa geometriæ theoricæ et practicæ*," *ibid.* 1753, 2 vols. 8vo. 4. "*Elementa Trigonometriæ*," &c. *ibid.* 1756. 5. "*De sectionibus conicis*," *ibid.* 1758. 6. "*Idrostatica esaminata*," &c. *ibid.* 1765, 4to. 7. "*Relazione della visita alle terre danneggiate dalle acque di Bologna, Ferrara, e Ravenna*," &c. Rome, 1767, 4to. 8. "*Memorie idrostatico-storiche delle operazioni eseguite nella inalveazione del Reno di Bologna, e degli altri minori torrenti per la linea di primario al mare dall' anno 1765 al 1772*," Modena, 1775, 2 vols. 4to. 9. "*Trattato de' canali navigabili*," Milan, 1776, 4to.<sup>1</sup>

LE CENE (CHARLES), a learned protestant divine, was born about the end of 1646, at Caen, in Normandy, where he was first educated. He afterwards went through a course of theological studies at Sedan. Returning thence in 1669, he was very honourably received by the learned of his native country, which he again left, in order to attend the lectures of the divinity-professors at Geneva. Here he remained until Nov. 1670, and after a residence of some time at Saumur, came back in March 1672 to Caen, with the warmest recommendations from the various professors under whom he had studied. He then became pastor at Honfleur, where he married a lady of fortune, which joined to his own, enabled him to prosecute his studies without anxiety. It appears to be about this time that he conceived the design of translating the Bible into French, on which he was more or less engaged for a great many years. He continued his functions, however, as a minister, until the revocation of the edict of Nantes, in 1685, which annihilated the protestant churches in France.

On this event he came over, accompanied by many of his brethren, to England, and was so fortunate as to bring with him the greater part of his valuable library, and pro-

<sup>1</sup> Fabroni *Vite Italorum*, vol. XVIII.—Diet. Hist.

erty enough to enable him to relieve many of his suffering companions. He might probably have received some church-preferment in this country, had he not objected to re-ordination. He died at London, in 1703. He wrote some controversial pieces, but the chief object of his labours was to make a good translation of the Bible, which was published by his son at Amsterdam, in 2 vols. fol. It contains some valuable preliminary dissertations. He had in 1696 announced his intention in a volume entitled "*Projet d'une nouvelle version François de la Bible*," from which a high opinion was formed of his undertaking. This projet was published in English, under the title of "*An Essay for a new translation of the Bible*," and so well received, that a second edition appeared in 1717. The translation itself, however, although ably executed, did not answer the expectation of the public, which was principally owing to the author's introducing certain whims and fancies of his own, and taking unnecessary liberties with the text.<sup>1</sup>

LEDERLIN (JOHN HENRY), an eminent Hebrew and Greek scholar and critic, was the son of a poor mechanic at Strasburgh, where he was born July 18, 1672. His parents were so unable to give him education, that he must have been obliged to work at his father's trade, had he not found an early patron in Froereisen, a learned townsman, who placed him at ten years old in the public school, at his own expence. Lederlin's extraordinary proficiency rewarded this generous friend, whom, however, he had the misfortune to lose by death in 1690. This would have been irreparable, if his talents had not already recommended him to other patrons, and his school education being finished, he was enabled to pursue his studies at the university with great reputation. He received his master's degree in 1692, and at the persuasion of Boecler the medical professor, Obrecht, and others, he opened a school for the Hebrew and Greek, of which languages, he was in 1703, constituted professor, and was for many years one of the greatest ornaments of the university of Strasburgh. He died Sept. 3, 1737, leaving various monuments of learning and critical skill. Among those, we may enumerate, 1. his edition of Julius Pollux's "*Onomasticon*," 1706, 2 vols. fol. 2. His "*Homer's Iliad*," Amst. 1707,

<sup>1</sup> Dict. Hist. in Cene.—Works of the Learned for 1711.

2 vols. 12mo, Gr. & Lat. Lederlin edited only a part of this edition, which on his death, Mr. Dibdin says, was completed by Bergler. But in this case there must have been an edition posterior to 1737, when Lederlin died. 3. "Vigerus de præcipuis Græcæ dictionis idiotismis," Strasburgh, 1709, 8vo. 4. "Brissonii de regio Persarum principatu," *ibid.* 1710. 5. "Æliani variæ historiæ," *ibid.* 1713, 8vo, which Harles says is superior to Scheffer's edition, but must yield to that of Perizonius. He published also some critical dissertations on parts of the Greek Testament, on which he was accustomed to lecture.<sup>1</sup>

LE DRAN (HENRY FRANCIS), an eminent French surgeon, was born at Paris in 1685, and received his education under his father, Henry Le Dran, who had acquired considerable reputation as an operator, particularly in cancers of the breast. Under his auspices our young surgeon turned his thoughts principally to the operation of lithotomy, which he performed in the lateral method, as practised by Cheselden, and was enabled to make some valuable improvements in the art. These he communicated to the public in his "*Paralele des differentes manieres de tirer la Pierre hors de la Vessie*," printed in 1730, 8vo, to which he added a supplement in 1756, containing the result of his later practice. The work was well received, has been frequently reprinted, and translated into most of the modern languages. He published also, 2. "*Observations de Chirurgie, auxquelles on a joint plusieurs reflexions en faveur des Etudiens*," Paris, 1731, 2 vols. 12mo. 3. "*Traité ou reflexions tirées de la pratique sur les playes d'Armes a feu*," Paris, 1737, 12mo. 4. "*Traité des Operations de Chirurgie*," Paris, 1743, 12mo. To the translation of this work into English, by Gataker, Cheselden made some valuable additions. 5. "*Consultations sur la plupart des Maladies qui sont du report de la Chirurgie*," 1765, 8vo; a work well calculated for the instruction of students in surgery. The author also sent several observations of considerable merit to the academy of surgeons, which are published in their memoirs. He died, at a very advanced age, in 1770.<sup>2</sup>

LEDYARD (JOHN), a native of America, of a very enterprizing turn, was born at Groton in Connecticut.

<sup>1</sup> Harles de Vitis Philologorum.—Saxii Onomast.—Dibdin's Classics.

<sup>2</sup> Dict. Hist.—Haller Bibl. Anat.—Rees's Cyclopædia.



*Having lost his father in his infancy, he was taken under the care of a relation, who sent him to a grammar-school, and he studied for some time at Dartmouth college, in New Hampshire. Here it appears to have been his intention to apply to theological studies, but the friend who sent him to college being dead, he was obliged to quit it, and by means of a canoe of his own construction, he found his way to Hartford, and thence to New York, where he went on board ship as a common sailor, and in this capacity arrived at London in 1771. When at college, there were several young Indians there for their education, with whom he used to associate, and learned their manners; and hearing of capt. Cook's intentions to sail on his third voyage, Ledyard engaged himself with him in the situation of a corporal of marines; and on his return from that memorable voyage, during which his curiosity was rather excited than gratified, feeling an anxious desire of penetrating from the north-western coast of America, which Cook had partly explored, to the eastern coast, with which he himself was perfectly familiar, he determined to traverse the vast continent from the Pacific to the Atlantic ocean. His first plan for the purpose was that of embarking in a vessel, which was then preparing to sail, on a voyage of commercial adventure, to Nootka sound, on the western coast of America; and with this view he expended in sea-stores the greatest part of the money with which he had been supplied by the liberality of sir Joseph Banks, who has eminently distinguished himself in this way on other occasions for the promotion of every kind of useful science. But this scheme was frustrated by the rapacity of a custom-house officer; and therefore Mr. Ledyard determined to travel over land to Kamtschatka, from whence the passage is extremely short to the opposite coast of America. Accordingly, with no more than ten guineas in his purse, which was all that he had left, he crossed the British channel to Ostend, towards the close of 1786, and by the way of Denmark and the Sound, proceeded to the capital of Sweden. As it was winter, he attempted to traverse the gulf of Bothnia on the ice, in order to reach Kamtschatka by the shortest course; but finding, when he came to the middle of the sea, that the water was not frozen, he returned to Stockholm, and taking his course northward, walked to the Arctic circle, and passing round the head of the gulf, descended on its eastern side to Petersburg.*

where he arrived in the beginning of March 1787. Here he was noticed as a person of an extraordinary character; and though he had neither stockings nor shoes, nor means to provide himself with any, he received and accepted an invitation to dine with the Portuguese ambassador. From him he obtained twenty guineas for a bill, which he took the liberty, without being previously authorized, to draw on sir Joseph Banks, concluding, from his well-known disposition, that he would not be unwilling to pay it. By the interest of the ambassador, as we may conceive to have been probably the case, he obtained permission to accompany a detachment of stores, which the empress had ordered to be sent to Yakutz, for the use of Mr. Billings, an Englishman, at that time in her service. Thus accommodated, he left Petersburg on the 21st of May, and travelling eastward through Siberia, reached Irkutsk in August; and from thence he proceeded to Yakutz, where he was kindly received by Mr. Billings, whom he recollected on board captain Cook's ship, in the situation of the astronomer's servant, but who was now entrusted by the empress in accomplishing her schemes of discovery. He returned to Irkutsk, where he spent part of the winter; and in the spring proceeded to Oczakow, on the coast of the Kamtschatkan sea, intending, in the spring, to have passed over to that peninsula, and to have embarked on the eastern side in one of the Russian vessels that trade to the western shores of America; but, finding that the navigation was completely obstructed, he returned to Yakutz, in order to wait for the termination of the winter. But whilst he was amusing himself with these prospects, an express arrived, in January 1788, from the empress, and he was seized, for reasons that have not been explained, by two Russian soldiers, who conveyed him in a sledge through the deserts of Northern Tartary to Moscow, without his clothes, money, and papers. From Moscow he was removed to the city of Moialoff, in White Russia, and from thence to the town of Tolochin, on the frontiers of the Polish dominions. As his conductors parted with him, they informed him, that if he returned to Russia he would be hanged, but that if he chose to go back to England, they wished him a pleasant journey. Distressed by poverty, covered with rags, infested with the usual accompaniments of such clothing, harassed with continual hardships, exhausted by disease, without friends, without credit,

*unknown, and reduced to the most wretched state, he found* his way to Königsberg. In this hour of deep distress, he resolved once more to have recourse to his former benefactor, and fortunately found a person who was willing to take his draft for five guineas on the president of the royal society. With this assistance he arrived in England, and immediately waited on sir Joseph Banks. Sir Joseph, knowing his disposition, and conceiving, as we may well imagine, that he would be gratified by the information, told him, that he could recommend him, as he believed, to an adventure almost as perilous as that from which he had just returned; and then communicated to him the wishes of the Association for discovering the Inland Countries of Africa. Mr. Ledyard replied, that he had always determined to traverse the continent of Africa, as soon as he had explored the interior of North America, and with a letter of introduction by sir Joseph Banks, he waited on Henry Beaufoy, esq. an active member of the fore-mentioned association. Mr. Beaufoy spread before him a map of Africa, and tracing a line from Cairo to Sennar, and from thence westward in the latitude and supposed direction of the Niger, informed him that this was the route by which he was anxious that Africa might, if possible, be explored. Mr. Ledyard expressed great pleasure in the hope of being employed in this adventure. Being asked when he would set out? "To-morrow morning" was his answer. The committee of the society assigned to him, at his own desire, as an enterprise of obvious peril and of difficult success, the task of traversing from east to west, in the latitude attributed to the Niger, the widest part of the continent of Africa. On the 30th of June 1788, Mr. Ledyard left London; and after a journey of thirty-six days, seven of which were consumed at Paris, and two at Marseilles, he arrived in the city of Alexandria. On the 14th of August, at midnight, he left Alexandria, and sailing up the Nile, arrived at Cairo on the 19th. From Cairo he communicated to the committee of the society all the information which he was able to collect during his stay there: and they were thus sufficiently apprized of the ardent spirit of inquiry, the unwearied attention, the persevering research, and the laborious, indefatigable, anxious zeal, with which he pursued the object of his mission. The next dispatch which they were led to expect, was to be dated at Sennar: the terms of his passage had been set-

bled, and the day of his departure was appointed. The committee, however, after having expected with impatience the description of his journey, received with great concern and grievous disappointment, by letters from Egypt, the melancholy tidings of his death. By a bilious complaint, occasioned probably by vexatious delay at Cairo, and by too free an use of the acid of vitriol and tartar emetic, the termination of his life was hastened. He was decently interred in the neighbourhood of such of the English as had ended their days in the capital of Egypt.

Mr. Ledyard, as to his person, scarcely exceeded the middle size, but he manifested very remarkable activity and strength: and as to his manners, though they were unpolished, they were neither uncivil nor displeasing. "Little attentive to difference of rank," says his biographer, "he seemed to consider all men as his equals, and as such he respected them. His genius, though uncultivated and irregular, was original and comprehensive. Ardent in his wishes, yet calm in his deliberations; daring in his purposes, but guarded in his measures; impatient of controul, yet capable of strong endurance; adventurous beyond the conception of ordinary men, yet wary and considerate, and attentive to all precautions, he appeared to be formed by nature for achievements of hardihood and peril."<sup>1</sup>

LEE (EDWARD), archbishop of York, was born in 1482, and was the son of Richard Lee, of Lee Magna in Kent, esq. and grandson of sir Richard Lee, knt. twice lord-mayor of London. He was partly educated in both universities, being admitted of Magdalen college, Oxford, about 1499, where he took his degrees in arts, and then removed to Cambridge, and completed his studies. He was accounted a man of great learning and talents, which recommended him to the court of Henry VIII. in which, among others, he acquired the esteem of sir Thomas More. The king likewise conceived so high an opinion of his political abilities, that he sent him on several embassies to the continent. In 1529 he was made chancellor of Sarum, and in 1531 was incorporated in the degree of D. D. at Oxford, which he had previously taken at some foreign university. The same year he was consecrated archbishop of York, but

<sup>1</sup> Proceedings of the Association for promoting the discovery of the interior parts of Africa, 1790.

enjoyed this high station a very short time, dying at York, *Sept. 13, 1544. He was buried in the cathedral. He lived to witness the dawn of the reformation, but adhered to the popish system in all its plenitude, except, says his popish biographer, that he "was carried away with the stream as to the article of the king's supremacy."* He was a zealous opponent of Luther, and had a controversy with Erasmus, respecting his annotations on the New Testament. This somewhat displeased sir Thomas More, who was greatly attached to Erasmus, but it did not lessen his friendship for Lee. Wood says, "he was a very great divine, and very well seen in all kinds of learning, famous as well for his wisdom as virtue, and holiness of life; a continual preacher of the gospel, a man very liberal to the poor, and exceedingly beloved by all sorts of men." His works were, 1. "Comment. in universum Pentateuchum," MS. 2. "Apologia contra quorundam calumnias," Lovan, 1520, 4to. 3. "Index annotationum prioris libri," *ibid.* 1520. 4. "Epistola nuncupatoria ad Desid. Erasum," *ibid.* 1520. 5. "Annot. lib. duo in annotationes Novi Test. Erasmi." 6. "Epistola apologetica, qua respondet D. Erasmi epistolis." 7. "Epistolæ sexcentæ." 8. "Epicedia clarorum virorum." The two last articles are in MS. or partially printed. Some of his MSS. are in the Harleian, and some in the Cotton library."<sup>1</sup>

LEE (NATHANIEL), an English dramatic poet, was the son of Dr. Richard Lee, who had the living of Hatfield, in Hertfordshire, where he died in 1684. He was bred at Westminster-school under Dr. Busby, whence he removed to Trinity-college, in Cambridge, and became scholar upon that foundation in 1668. He proceeded B. A. the same year; but, not succeeding to a fellowship, quitted the university, and came to London, where he made an unsuccessful attempt to become an actor in 1672. The part he performed was Duncan in sir William Davenant's alteration of *Macbeth*. Cibber says that Lee "was so pathetic a reader of his own scenes, that I have been informed by an actor who was present, that while Lee was reading to major Mohun at a rehearsal, Mohun, in the warmth of his admiration, threw down his part, and said, Unless I were able to play it as well as you read it, to what purpose

<sup>1</sup> Ath. Ox. vol. I. new edit.—Dodd's Ch. Hist.—More's Life of sir T. More, p. 69.—Strype's Life of Cranmer, p. 9, 25, 77.

should I undertake it! And yet (continues the laureat) this very author, whose elocution raised such admiration in so capital an actor, when he attempted to be an actor, himself, soon quitted the stage in an honest despair of ever making any profitable figure there." Failing, therefore, in this design, he had recourse to his pen for support; and composed a tragedy, called "Nero Emperor of Rome," in 1675; which being well received, he produced nine plays, besides two in conjunction with Dryden, between that period and 1684, when his habits of dissipation, aided probably by a hereditary taint, brought on insanity, and in November he was taken into Bedlam, where he continued four years under care of the physicians. In April 1688, he was discharged, being so much recovered as to be able to return to his occupation of writing for the stage; and he produced two plays afterwards, "The Princess of Cleve," in 1689, and "The Massacre of Paris," in 1690, but, notwithstanding the profits arising from these performances, he was this year reduced to so low an ebb, that a weekly stipend of ten shillings from the theatre royal was his chief dependence. Nor was he so free from his phrenzy as not to suffer some temporary relapses; and perhaps his untimely end might be occasioned by one. He died in 1691 or 1692, in consequence of a drunken frolic, by night, in the street; and was interred in the parish of Clement Danes, near Temple-Bar. He is the author of eleven plays, all acted with applause, and printed as soon as finished, with dedications of most of them to the earls of Dorset, Mulgrave, Pembroke, the duchesses of Portsmouth and Richmond, as his patrons. Addison declares, that among our modern English poets there was none better turned for tragedy than Lee, if, instead of favouring his impetuosity of genius, he had restrained and kept it within proper bounds. His thoughts are wonderfully suited to tragedy, but frequently lost in such a cloud of words, that it is hard to see the beauty of them. There is infinite fire in his works, but so involved in smoke, that it does not appear in half its lustre. He frequently succeeds in the passionate parts of the tragedy, but more particularly where he slackens his efforts, and eases the style of those epithets and metaphors with which he so much abounds. His "Rival Queens" and "Theodosius" still keep possession of the stage. None ever felt the passion of love more truly; nor could any one describe it with more ten-

*derness ; and for this reason he has been compared to Ovid among the ancients, and to Otway among the moderns.* Dryden prefixed a copy of commendatory verses to the "Rival Queens;" and Lee joined with that laureat in writing the tragedies of "The duke of Guise" and "Œdipus." Notwithstanding Lee's imprudence and eccentricities, no man could be more respected by his contemporaries. In Spence's "Anecdotes" we are told that Villiers, duke of Buckingham, brought him up to town, where he never did any thing for him; and this is said to have contributed to bring on insanity.<sup>1</sup>

LEE (SAMUEL), an English nonconformist divine, was the son of an eminent citizen of London, from whom he inherited some property, and was born in 1625. He was educated under Dr. Gale at St. Paul's school, and afterwards entered a commoner of Magdalen-hall about the year 1647. The following year he was created M. A. by the parliamentary visitors, and was made fellow of Wadham college. In the latter end of 1650 he was elected by his society one of the proctors, although he was not of sufficient standing as master; but this the visitors, with whom he appears to have been a favourite, dispensed with. About that time he became a frequent preacher in or near Oxford, and was preferred by Cromwell to the living of St. Botolph's, Bishopsgate-street, but ejected by the rump parliament. Afterwards he was chosen lecturer of Great St. Helen's church in Bishopsgate-street. According to Wood, he was not in possession of either of these preferments at the restoration, but Calamy says he was ejected from St. Botolph's. His friend Dr. Wilkins, of Wadham college, afterwards bishop of Chester, urged him much to conform, but he was inflexible. He then lived for some time on an estate he had near Bisseter in Oxfordshire, and preached occasionally. About 1678 he removed to Newington Green near London, where he was for many years minister of a congregation of independents. In 1686, being dissatisfied with the times, he went over to New England, and became pastor of a church at Bristol. The revolution in 1688 affording brighter prospects, he determined to revisit his own country, but in his passage home, with his family, the ship was captured by a French privateer, and carried into St. Malo, where he died a few weeks after, in

<sup>1</sup> Cibber's Lives.—Blog. Dram.—Censura Lit. vol. I.—Spence's Anecdotes, MS.

*Nov. 1691. His death is said to have been hastened by his losses in this capture, and especially by his being kept in confinement while his wife and children were permitted to go to England. He was at one time a great dabbler in astrology, but, disapproving of this study afterwards, he is said to have burnt many books and manuscripts which he had collected on that subject. It was probably when addicted to astrology, that he informed his wife of his having seen a star, which, according to all the rules of astrology, predicted that he should be taken captive. Mr. Lee's other studies were more creditable. He was a very considerable scholar; understood the learned languages well, and spoke Latin fluently and eloquently. He was also a good antiquary. He wrote "Chronicon Castrense," a chronology of all the rulers and governors of Cheshire and Chester, which is added to King's "Vale Royal." Wood suspects that he was of the family of Lee in Cheshire. His other works are: 1. "Orbis Miraculum; or the Temple of Solomon portrayed by Scripture light," Lond. 1659, folio. 2. "Contemplations on Mortality, &c." *ibid.* 1669, 8vo. 3. "Dissertation" on the probable conversion and restoration of the Jews, printed with Giles Fletcher's "Israel Redux." 4. "The Joy of Faith," 1689, 8vo. He published also various sermons preached on public occasions, or prescribed subjects; and had a considerable hand in Helvicus's "Theatrum Historicum," the edition of 1662.<sup>1</sup>*

LEECHMAN (WILLIAM), a learned Scotch divine, was born at Dolphinston, in Lanerkshire, in 1706. He received his academical education at the university of Edinburgh, where he distinguished himself by his great proficiency in different branches of learning. He began his theological studies in 1724, and in 1727 he undertook the education of a young gentleman at Caldwell, in Renfrewshire, where he resided in the summer months, but during the remainder of the year he lived at Glasgow, and was honoured with the friendship of professors Hutcheson and Dunlop. About the beginning of 1731 he was licensed as a preacher, but it was not till 1736 that he was ordained minister of Beith, on which charge he continued seven years. In 1740 he was elected moderator of a meeting of the synod at Irvine, and opened the assembly at Glasgow

<sup>1</sup> Ath. Ox. vol. II.—Calamy.—Dict. Hist. Supplement.—Neal's History of New England.



on the 7th of April 1741, with a sermon to the clergy "*On the temper, character, and duty, of a minister of the gospel*," which has passed through many editions, and is still in high reputation. In 1743 he published a much longer discourse on "*The nature, reasonableness, and advantages of Prayer* ; with an attempt to answer the objections against it." This, likewise, added much to his reputation, and has been frequently reprinted. He was shortly after elected to the professorship of theology at the university of Glasgow ; an honour which he obtained only by the casting vote of the president, owing to some suspicions entertained of the orthodoxy of his sentiments, founded on his sermon on prayer, in which he was thought to have laid too little stress on the atonement and intercession of Christ. A prosecution for heresy was the consequence, which was ultimately decided in his favour by the synod, the members of which almost unanimously determined, that there was no reason to charge him with any unsoundness in the passages of the sermon complained against. After this the prejudices against him appear to have subsided, and his character became very generally and highly respected, even by some who had thought it their duty to promote the prosecution. Soon after he had been established in the professorship, he took the degree of doctor in divinity ; and continued in the theological chair seventeen years, vindicating and establishing the grand truths of natural and revealed religion, in answer to the principal objections made to them by Mr. Hume, lord Bolingbroke, and other sceptical writers. He had, in his lectures, a remarkable talent of selecting what was most important and striking on every subject that he handled : his arguments were solid, founded on indisputable facts ; and they were urged with a degree of warmth which carried his auditors along with him ; for they were addressed equally to the judgment and the heart. Dr. Leechman's fame extended far and wide, the divinity-hall at Glasgow was crowded, in his time, with a greater number of scholars than any other in Scotland ; and his numerous scholars, however they might differ in their sentiments on speculative theology and church government, were all cordially united in their affection and veneration for their master. In 1761, Dr. Leechman was raised to the office of principal of the university of Glasgow by a presentation from the king. He had previously to this been in a very bad state of health, and this change

*in his avocations was probably the means of prolonging his* life; yet, though released from the more fatiguing part of his duties, he gave a lecture, for some time, once a week, to the students in divinity, and weekly lectures to the whole university. Dr. Leechman's faculties remained in full vigour amidst the increasing infirmities of old age, and his taste for knowledge continued as acute as ever. In September and October 1785, he experienced two violent paralytic strokes, from which he partially recovered; but a third attack carried him off on the 3d of December, 1785, when he was almost eighty years of age. Dr. Leechman committed nothing to the press, except nine sermons, which went through several editions during his life-time. These were republished, with others, forming together two volumes, in 1789. To the first of these volumes is prefixed an account of the author, by Dr. Wodrow, from which the preceding particulars are taken.<sup>1</sup>

LEGER (ANTHONY), a learned Protestant divine, was born in 1594, at Ville Seiche, in the valley of St. Martin in Piedmont. Going to Constantinople as chaplain to the ambassador from the States-general, he formed a friendship in that city with the famous Cyrillus Lucar, and obtained from him a confession of the faith of the Greek and Eastern churches. On his return to the Vallies he was appointed minister there; but being condemned to death by the duke of Savoy, took refuge in Geneva, where he was made professor of divinity, and died in 1661. He left an edition of the New Testament in the original Greek, and vulgar Greek, 2 vols. 4to. His son, ANTHONY LEGER, born 1652, at Geneva, was a celebrated preacher, and five volumes of his sermons have been published since his death, which happened at Geneva, in 1719.<sup>2</sup>

LEGER (JOHN), a learned protestant divine, born in 1615, at Ville-Seiche, in the valley of St. Martin, in Piedmont, was nephew of Anthony Leger the elder. He was minister of several churches, particularly that at St. Jean, and escaped from the massacre of the Waldenses in 1655. Having been deputed to several protestant powers in 1661, the court of Turin ordered his house at St. Jean to be razed to the ground, and declared him guilty of high treason. He became pastor afterwards of the Walloon church at Leyden, in which city he was living in 1665, and there

<sup>1</sup> Life as above.

<sup>2</sup> Moreri.—Dict. Hist.

published his "*Hist. des Eglises Evangeliques des Vallées, de Piémont,*" fol. *The year of his death is unknown.*<sup>1</sup>

**LEGGE** (**GEORGE**), baron of Dartmouth, an eminent naval commander, was the eldest son of colonel William Legge, groom of the bed-chamber to king Charles I. and brought up under the brave admiral sir Edward Spragge. He entered the navy at seventeen years of age, and, before he was twenty, his gallant behaviour recommended him so effectually to king Charles II. that in 1667, he promoted him to the command of the *Pembroke*. In 1671, he was appointed captain of the *Fairfax*, and the next year removed to the *Royal Catharine*, in which ship he obtained high reputation, by beating off the Dutch after they had boarded her, though the ship seemed on the point of sinking; and then finding the means of stopping her leaks, he carried her safe into port. In 1673, he was made governor of Portsmouth, master of the horse, and gentleman to the duke of York. Several other posts were successively conferred upon him, and in December 1682, he was created baron of Dartmouth. The port of Tangier having been attended with great expence to keep the fortifications in repair, and to maintain in it a numerous garrison to protect it from the Moors, who watched every opportunity of seizing it, the king determined to demolish the fortifications, and bring the garrison to England; but the difficulty was to perform it without the Moors having any suspicion of the design. Lord Dartmouth was appointed to manage this difficult affair, and, for that purpose, was, in 1683, made governor of Tangier, general of his majesty's forces in Africa, and admiral of the fleet. At his arrival he prepared every thing necessary for putting his design in execution, blew up all the fortifications, and returned to England with the garrison; soon after which, the king made him a present of ten thousand pounds. When James II. ascended the throne, his lordship was created master of the horse, general of the ordnance, constable of the tower of London, captain of an independent company of foot, and one of the privy-council. That monarch placed the highest confidence in his friendship; and, on his being thoroughly convinced that the prince of Orange intended to land in England, he appointed him commander of the fleet; and, had he not been prevented by the wind and other accidents from com-

<sup>1</sup> Moreri.—Dict. Hist.

ing up with the prince of Orange, a bloody engagement would doubtless have ensued.

After the prince landed, lord Dartmouth returned to Spithead, in November, with forty-three ships of war, the rest of the fleet being put into other ports. Yet, notwithstanding he brought the fleet safe home, and had acted by order of king James when in power, he was deprived of all his employments at the revolution; and in 1691 committed prisoner to the Tower of London, where, after three months imprisonment, he died suddenly of an apoplexy, Oct. 25 of that year, in the forty-fourth year of his age. When he was dead, lord Lucas, who was constable of the Tower, made some difficulty of permitting his body to be removed without order; on which, application being made to king William, he was pleased to direct that the same respect should be paid at his funeral, that would have been due to him if he had died possessed of all his employments in that place; and accordingly, the Tower-guns were fired when he was carried out to be interred near his father, in the vault of the church in the Minories, where a monument of white marble is erected to his memory.<sup>1</sup>

LEGLEUS, GILBERTUS. See GILBERTUS ANGLICUS.

LEIBNITZ (GODFREY WILLIAM DE), a very eminent mathematician and philosopher, was born at Leipsic, July 4, 1646. His father, Frederic Leibnitz, was professor of moral philosophy, and secretary to that university; but did not survive the birth of his son above six years. His mother put him under messieurs Homschucius and Bachuchius, to teach him Greek and Latin; and he made so quick a progress as to surpass the expectations of his master; and not content with their tasks, when at home, where there was a well-chosen library left by his father, he read with attention the ancient authors, and especially Livy. The poets also had a share in his studies, particularly Virgil, many of whose verses he could repeat in his old age, with fluency and accuracy. He had himself also a talent for versifying, and is said to have composed in one day's time, a poem of three hundred lines, without an elision. This early and assiduous attention to classical learning laid the foundation of that correct and elegant taste which appears in all his writings. At the age of

<sup>1</sup> Collins's Peerage, by Sir E. Brydges.

fifteen, he became a student in the university of Leipsic, and to polite literature joining philosophy and the mathematics, he studied the former under James Thomasius, and the latter under John Kuhniius, at Leipsic. He afterwards went to Jena, where he heard the lectures of professor Bohnius upon polite learning and history, and those of Falcknerius in the law. At his return to Leipsic, in 1663, he maintained, under Thomasius, a thesis, "*De Principiis Individuationis.*" In 1664, he was admitted M. A.; and observing how useful philosophy might be in illustrating the law, he maintained several philosophical questions taken out of the "*Corpus Juris.*" At the same time he applied himself particularly to the study of the Greek philosophers, and engaged in the task of reconciling Plato with Aristotle; as he afterwards attempted a like reconciliation between Aristotle and Des Cartes. He was so intent on these studies, that he spent whole days in meditating upon them, in a forest near Leipsic.

His views being at this time chiefly fixed upon the law, he commenced bachelor in that faculty in 1665, and the year after supplicated for his doctor's degree; but was denied, as not being of sufficient standing, that is, not quite twenty; but the real cause of the demur was his rejecting the principles of Aristotle and the schoolmen, against the received doctrine of that time. Resenting the affront, he went to Altorf, where he maintained a thesis, "*De Casibus perplexis,*" with so much reputation, that he not only obtained his doctor's degree, but had an offer of being made professor of law extraordinary. This, however, was declined; and he went from Altorf to Nuremberg, to visit the learned in that university. He had heard of some literati there who were engaged in the pursuit of the philosopher's stone; and his curiosity was raised to be initiated into their mysteries. For this purpose he drew up a letter full of abstruse terms, extracted out of books of chemistry; and, unintelligible as it was to himself, addressed it to the director of that society, desiring to be admitted a member. They were satisfied of his merit, from the proofs given in his letter; and not only admitted him into their laboratory, but even requested him to accept the secretaryship, with a stipend. His office was, to register their processes and experiments, and to extract from the books of the best chemists such things as might be of use to them in their pursuits.

About this time, baron Boinebourg, first minister of the elector of Mentz, passing through Nuremberg, met Leibnitz at a common entertainment; and conceived so great an opinion of his parts and learning from his conversation, that he advised him to apply himself wholly to law and history; giving him at the same time the strongest assurances, that he would engage the elector, John Philip of Schonborn, to send for him to his court. Leibnitz accepted the kindness, promising to do his utmost to render himself worthy of such a patronage; and, to be more within the reach of its happy effects, he repaired to Francfort upon the Maine, in the neighbourhood of Mentz. In 1668, John Casimir, king of Poland, resigning his crown, the elector palatine, among others, became a competitor for that dignity; and, while baron Boinebourg went into Poland to manage the elector's interests, Leibnitz wrote a treatise to shew that the Polonnois could not make choice of a better person for their king. With this piece the elector palatine was extremely pleased, and invited our author to his court. But baron Boinebourg, resolving to provide for him at the court of Mentz, would not suffer him to accept this last offer from the palatine; and immediately obtained for him the post of counsellor of the chamber of review to the elector of Mentz. Baron Boinebourg had some connexions at the French court; and as his son, who was at Paris, was not of years to be trusted with the management of his affairs, he begged Mr. Leibnitz to undertake that charge.

Leibnitz, charmed with this opportunity of shewing his gratitude to so zealous a patron, set out for Paris in 1672. He also proposed several other advantages to himself in this tour, and his views were not disappointed. He saw all the literati in that metropolis, made an acquaintance with the greatest part of them, and, besides, applied himself with vigour to the mathematics, in which study he had not yet made any considerable progress. He tells us himself, that he owed his advancement in it principally to the works of Pascal, Gregory, St. Vincent, and above all, to the excellent treatise of Huygens "*De Horologio oscillatorio.*" In this course, having observed the imperfection of Pascal's arithmetical machine, which, however, Pascal did not live to finish, he invented a new one, as he called it; the use of which he explained to Mr. Colbert, who was extremely pleased with it; and, the invention being approved like-

wise by the Academy of sciences, he was offered a seat there as pensionary member. With such encouragement he might have settled very advantageously at Paris if he would have turned Roman catholic; but he chose to adhere to the Lutheran religion, in which he was born. In 1673, he lost his patron, M. de Boinebourg; and, being at liberty by his death, took a tour to England, where he became acquainted with Oldenburg, the secretary, and John Collins, fellow of the royal society, from whom he received some hints of the invention of the method of fluxions, which had been discovered in 1664 or 1665, by Mr. (afterwards) sir Isaac Newton \*.

While he was in England he received an account of the death of the elector of Mentz, by which he lost his pension. He then returned to France, whence he wrote to the duke of Brunswick Lunenburg, to inform him of his circumstances. That prince sent him a very gracious answer, assuring him of his favour, and, for the present, appointed him counsellor of his court, with a salary; but gave him leave to stay at Paris, in order to complete his arithmetical machine, which, however, was not completed until after his death. In 1674 he went again to England, whence he passed, through Holland, to Hanover, and from his first

\* The right to this invention is so interesting to our country, that we must not omit this occasion of asserting it. The state of the dispute between the competitors, Leibnitz and Newton, is as follows: Newton discovered it in 1665 and 1666, and communicated it to Dr. Barrow in 1672. Leibnitz said he had some glimpses of it in 1672, before he had seen any hint of Newton's prior discovery, which was communicated by Mr Collins to several foreigners in 1673; in the beginning of which year Leibnitz was in England, and commenced an acquaintance with Collins, but at that time only claimed the invention of another differential method, properly so called, which indeed was Newton's invention; mentioning no other till June 1677: and this was a year after a letter of Newton's, containing a sufficient description of the nature of the method, had been sent to Paris, to be communicated to him. However, nothing of it was printed by sir Isaac; which being observed by the other, he first printed (and so the name of the Differential,

and sometimes the Infinitesimal method, in the "Acta Eruditorum Lipsien," for the year 1684." And, as he still persisted in his claim to the invention, sir Isaac, at the request of George I. gave his majesty an account of the whole affair, and sent Leibnitz a defiance in express terms, to prove his assertion. This was answered by Leibnitz, in a letter which he sent by Mr. Remond, at Paris, to be communicated to sir Isaac, after he had shown it in France, declaring that he took this method in order to have indifferent and intelligent witnesses. That method being disliked by sir Isaac, who thought that London, as well as Paris, might furnish such witnesses, he resolved to carry the dispute no further; and, when Leibnitz's letter came from France, he refuted it, by remarks which he communicated only to some of his friends, but, as soon as he heard of Leibnitz's death, which happened six months after, he published Leibnitz's letter, with his own remarks, by way of supplement to Raphson's "History of Fluxions."

arrival there made it his business to *enrich the library of that prince with the best books of all kinds*. That duke dying in 1679, his successor, Ernest Augustus, then bishop of Osnabrug, afterwards George I. extended the same patronage to Leibnitz, and directed him to write the history of the house of Brunswick. Leibnitz undertook the task; and, travelling through Germany and Italy to collect materials, returned to Hanover in 1690, with an ample store. While he was in Italy he met with a singular instance of bigotry, which, but for his happy presence of mind, might have proved fatal. Passing in a small bark from Venice to Mesola, a storm arose, during which the pilot, imagining he was not understood by a German, whom being a heretic he looked on as the cause of the tempest, proposed to strip him of his cloaths and money, and throw him overboard. Leibnitz hearing this, without discovering the least emotion, pulled out a set of beads, and turned them over with a seeming devotion. The artifice succeeded; one of the sailors observing to the pilot, that, since the man was no heretic, it would be of no use to drown him. In 1700 he was admitted a member of the royal academy of sciences at Paris. The same year the elector of Brandenburg, afterwards king of Prussia, founded an academy at Berlin, by the advice of Leibnitz, who was appointed perpetual president of it; and, though his other affairs did not permit him to reside constantly upon the spot, yet he made ample amends by the treasures with which he enriched their memoirs, in several dissertations upon geometry, polite learning, natural philosophy, and physic. He also projected to establish at Dresden another academy like that at Berlin. He communicated his design to the king of Poland in 1703, who was inclined to promote it; but the troubles which arose shortly after in that kingdom, hindered it from being carried into execution.

Besides these projects to promote learning, there is another still behind of a more extensive view, both in its nature and use; he set himself to invent a language so easy and so perspicuous, as to become the common language of all nations of the world. This is what is called "The Universal Language," and the design occupied the thoughts of our philosopher a long time. The thing had been attempted before by d'Algarnie, and Dr. Wilkins, bishop of Chester; but Leibnitz did not approve of their method, and therefore attempted a new one. His pre-



decessors in his opinion had not reached the point ; they , might indeed enable nations who did not understand each other, to correspond easily together ; but they had not attained the true real characters, which would be the best instruments of the human mind, and extremely assist both the reason and memory. These characters, he thought, ought to resemble as much as possible those of algebra, which are simple and expressive, and never superfluous and equivocal, but whose varieties are grounded on reason. In order to hasten the execution of this vast project, he employed a young person to put into a regular order the definitions of all things whatsoever ; but, though he laboured in it from 1703, yet his life did not prove sufficient to complete it\*. In the mean time, his name became famous over Europe ; and his merit was rewarded by other princes, besides the elector of Hanover. In 1711, he was made aulic counsellor to the emperor ; and the czar of Moscovy appointed him privy-counsellor of justice, with a pension of a thousand ducats †. Leibnitz undertook at the same time to establish an academy of sciences at Vienna ; but that project miscarried ; a disappointment which some have ascribed to the plague. However that be, it is certain he only had the honour of attempting it, and the emperor rewarded him for it with a pension of 2000 florins, promising him to double the sum, if he would come and reside at Vienna, which his death prevented. In the mean time, the History of Brunswick being interrupted by other works which he wrote occasionally, he found at his return to Hanover, in 1714, that the elector had appointed Mr. Eckard for his colleague in that history. The elector was then raised to the throne of Great Britain ; and soon after his arrival, the electoral princess, then princess of Wales, and afterwards queen Caroline, engaged Leibnitz in a dispute with Dr. Samuel Clarke upon the subject of free-will, the reality of space, and other philosophical subjects. This controversy was carried on by letters which passed through her royal highness's hands, and ended only with the death of Leibnitz, Nov. 14, 1716, occasioned by the gout and stone, at the age of seventy.

\* He speaks in some places of an alphabet of human thoughts, which he was contriving, which, it is very probable, had some relation to his universal language.

† For particulars we have in the

"Recueil de Litterature," printed at Amsterdam, in 1749, which also says that Leibnitz refused the place of keeper of the Vatican library, offered him by cardinal Casanata, while he was at Rome.

Leibnitz was in person of a middle stature, and of a thin habit. He had a studious air, and a sweet aspect, though short-sighted. He was indefatigably industrious, and so continued to the end of his life. He ate and drank little. Hunger alone marked the time of his meals, and his diet was plain and strong. He loved travelling, and different climates never affected his health. In order to impress upon his memory what he had a mind to remember, he wrote it down, and never read it afterwards. His temper was naturally choleric, but on most occasions he had the art to restrain it. As he had the honour of passing for one of the greatest men in Europe, he was sufficiently sensible of it. He was solicitous in procuring the favour of princes, which he turned to his own advantage, as well as to the service of learning. He was affable and polite in conversation, and averse to disputes. He was thought to love money, and is said to have left sixty thousand crowns, yet no more than fifteen or twenty thousand out at interest; the rest being found in crown-pieces and other specie, hoarded in corn-sacks. He always professed himself a Lutheran, but never joined in public worship; and in his last sickness, being desired by his coachman, who was his favourite servant, to send for a minister, he would not hear of it, saying he had no occasion for one. He was never married, and never attempted it but once, when he was about fifty years old; and the lady desiring time to consider of it, gave him an opportunity of doing the same; which produced this conclusion, "that marriage was a good thing, but a wise man ought to consider of it all his life." Mr. Læfser, son of his sister, was his sole heir, whose wife died suddenly with joy at the sight of so much money left them by their uncle. It is said he had a natural son in his youth, who afterwards lived with him, was serviceable to him in many ways, and had a considerable share in his confidence. He went by the name of William Dinninger, and extremely resembled his father.

The following particulars relating to M. Leibnitz are extracted from the works of the abbé Conti, as given in the Gazette Litteraire for 1765:

"This great man," says the abbé, "owed his death to a medicine given him by a jesuit at Vienna, which he took from a desire to obtain a too speedy cure for the gout. This removed the disorder suddenly from his foot to his stomach, and killed him. At the time of his death,

*like the Eau Medicinale.*

he was sitting on the side of his bed, with an ink-stand and Barclay's *Argenis* beside him. They say that he was continually reading this book, the style of which pleased him exceedingly; and that it was from this taste he intended to form his history.

"He left behind him twelve or thirteen thousand crowns in specie, and a bag full of gold medals. Among his papers was found a manuscript on the Cartesian method, which has not yet appeared; a political tract of Budé, the letters of pope Sylvester II. and Spinoza's letters. His own manuscripts were in great disorder. There were found many papers filled with his thoughts, and with *bon mots* either his own, or collected by him. Leibnitz had passed part of his life with almost all the sovereigns of Europe, and expressed himself with much spirit and elegance. He left behind him poems, epigrams, and love-letters. He was connected with the learned of all countries; and carefully preserved all the letters he wrote and received. M. Eckard says, there were found in his letters the history of the inventions, discoveries, and literary disputes during the space of forty years. He applied himself to every thing; having left behind him a book of etymologies in the German language, and he laboured at an universal language to the time of his death. He loved chemistry; and to acquire the secrets of that art, he contrived a language chiefly composed of foreign words, which procured him the acquaintance of several chemists.

"He read all books without exception; the more odd, and whimsical the title was, the more curious he was to examine the contents. He found a romance written in German by Mr. Eckard: this romance contained the history of a father, who having consulted an astrologer about the future destiny of his son, learnt that to preserve him from death, there was no other method than to make him pass for the son of a hangman. Leibnitz found this romance so excellent that he read it through at one sitting.

"The first time he visited Hanover, he never went out of his study. He never spoke of the sacred Scriptures without reverence; they are fairs, he would say, of lessons useful to mankind. He was unwilling to engage in religious disputes, but when his own principles were attacked, he defended himself with much warmth. He was fond of the Eastern manners, had a great esteem for the Arabic and Chinese languages, and recommended the study of science perfected by employing terminations expressive of qualities.

them. He formed a project for making a voyage to China, and the Czar promised to fit him out; but on reflexion, he found himself too far advanced in life to undertake it. He collected many Chinese books in which were contained the antiquities of that empire."

Leibnitz was author of a great multitude of writings; several of which were published separately, and many others in the memoirs of different academies. He invented a binary arithmetic, and many other ingenious matters. His claim to the invention of Fluxions, we have already noticed. Hanschius collected, with great care, every thing that Leibnitz had said, in different passages of his works, upon the principles of philosophy; and formed of them a complete system, under the title of "*G. G. Leibnitzii Principia Philosophiæ more geometrico demonstrata*," &c. 1728, 4to. There came out a collection of our author's letters in 1734 and 1735, entitled, "*Epistolæ ad diversos theologici, juridici, medici, philosophici, mathematici, historici, & philologici argumenti è MSS. auctores: cum annotationibus suis primum divulgavit Christian Cortholtus*," and another collection of his letters was published in 1805 at Hanover, by M. Feder, under the title of "*Commerciî epistolæ Leibnitzianæ typis nondum vulgati selecta specimina*," 8vo. Of his collected works, the best edition, distributed into classes by M. Dutens, was published at Geneva in six large volumes 4to, in 1768, entitled, "*Gothofredi Guillelmi Leibnitzii Opera omnia*," &c.

As Leibnitz was long the successful teacher of a new system of philosophy, it may be now necessary to give some account of it, which was formed partly in emendation of the Cartesian, and partly in opposition to the Newtonian philosophy. In this philosophy, the author retained the Cartesian subtle matter, with the vortices and universal plenum; and he represented the universe as a machine that should proceed for ever, by the laws of mechanism, in the most perfect state, by an absolute inviolable necessity. After Newton's philosophy was published, in 1687, Leibnitz printed an essay on the celestial motions in the *Act. Erud.* 1689, where he admits the circulation of the ether with Des Cartes, and of gravity with Newton; though he has not reconciled these principles, nor shown how gravity arose from the impulse of this ether, nor how to account for the planetary revolutions in their respective orbits. His system is also defective, as it does not reconcile the circu-

lation of the ether with the free motions of the comets in all directions, or with the obliquity of the planes of the planetary orbits; nor does it resolve other objections to which the hypothesis of the vortices and plenum is liable.

Soon after the period just mentioned, the dispute commenced concerning the invention of the method of fluxions, which led Mr. Leibnitz to take a very decided part in opposition to the philosophy of Newton. From the goodness and wisdom of the Deity, and his principle of a *sufficient reason*, he concluded, that the universe was a perfect work, or the best that could possibly have been made; and that other things, which are evil or incommodious, were permitted as necessary consequences of what was best: that the material system, considered as a perfect machine, can never fall into disorder, or require to be set right; and to suppose that God interposes in it, is to lessen the skill of the author, and the perfection of his work. He expressly charges an impious tendency on the philosophy of Newton, because he asserts, that the fabric of the universe and course of nature could not continue for ever in its present state, but in process of time would require to be re-established or renewed by the hand of its first framer. The perfection of the universe, in consequence of which it is capable of continuing for ever by mechanical laws in its present state, led Mr. Leibnitz to distinguish between the quantity of motion and the force of bodies; and, whilst he owns in opposition to Des Cartes, that the former varies, to maintain that the quantity of force is for ever the same in the universe; and to measure the forces of bodies by the squares of their velocities.

Mr. Leibnitz proposes two principles as the foundation of all our knowledge; the first, that it is impossible for a thing to be, and not to be, at the same time, which, he says is the foundation of speculative truth; and secondly, that nothing is without a *sufficient reason* why it should be so, rather than otherwise; and by this principle he says we make a transition from abstracted truths to natural philosophy. Hence he concludes that the mind is naturally determined, in its volitions and elections, by the greatest apparent good, and that it is impossible to make a choice between things perfectly like, which he calls *indiscernibles*; from whence he infers, that two things perfectly like could not have been produced even by the Deity himself: and one reason why he rejects a vacuum, is because the

parts of it must be supposed perfectly like to each other. For the same reason too, he rejects atoms, and all similar parts of matter, to each of which, though divisible *ad infinitum*, he ascribes a *monad*, or active kind of principle, endued with perception and appetite. The essence of substance he places in action or activity, or, as he expresses it, in something that is between acting and the faculty of acting. He affirms that absolute rest is impossible, and holds that motion, or a sort of *nisus*, is essential to all material substances. Each monad he describes as representative of the whole universe from its point of sight; and yet he tells us, in one of his letters, that matter is not a substance, but a *substantiatum*, or *phenoméné bien fondé*. From this metaphysical theory, which must be confessed too hypothetical to afford satisfaction, Leibnitz deduced many dogmas respecting the divine nature and operations, the nature of human actions, good and evil, natural and moral, and other subjects which he treats with great subtlety, and in a connected train of reasoning.

The translator of Mosheim's Ecclesiastical History observes, that the progress of Arminianism has declined in Germany and several parts of Switzerland, in consequence of the influence of the Leibnitzian and Wolfian philosophy. Leibnitz and Wolf, by attacking that liberty of indifference, which is supposed to imply the power of acting not only without, but against motives, struck, he says, at the very foundation of the Arminian system. He adds, that the greatest possible perfection of the universe, considered as the ultimate end of creating goodness, removes from the doctrine of predestination those arbitrary procedures and narrow views, with which the Calvinists are supposed to have loaded it, and gives it a new, a more pleasing, and a more philosophical aspect. As the Leibnitzians laid down this great end as the supreme object of God's universal dominion, and the scope to which all his dispensations are directed, so they concluded, that, if this end was proposed, it must be accomplished. Hence the doctrine of necessity, to fulfil the purposes of a predestination founded in wisdom and goodness; a necessity, physical and mechanical, in the motions of material and inanimate things; but a necessity, moral and spiritual, in the voluntary determinations of intelligent beings, in consequence of prepollent motives, which produce their effects with certainty, though these effects be contingent, and by no

means the offspring of an absolute and essentially immutable fatality. These principles, says the same writer, are evidently applicable to the main doctrines of Calvinism; by them predestination is confirmed, though modified with respect to its reasons and its end; by them irresistible grace (irresistible in a moral sense) is maintained upon the hypothesis of prepotent motives and a moral necessity; the perseverance of the saints is also explicable upon the same system, by a series of moral causes producing a series of moral effects. But Maclaine adds, that the Leibnitzian system has scarcely been embraced by any of the English Calvinists, because, as he supposes, they adhere firmly to their theology, and blend no philosophical principles with their system.

Gibbon has drawn the character of Leibnitz with great force and precision, as a man whose genius and studies have ranked his name with the first philosophic names of his age and country; but he thinks his reputation, perhaps, would have been more pure and permanent, if he had not ambitiously grasped the whole circle of human science. As a theologian, says Gibbon (who is not, perhaps, the most impartial judge of this subject), he successively contended with the sceptics, who believe too little, and with the papists who believe too much; and with the heretics, who believe otherwise than is inculcated by the Lutheran confession of Augsburg. Yet the philosopher betrayed his love of union and toleration; his faith in revelation was accused, while he proved the Trinity by the principles of logic; and in the defence of the attributes and providence of the Deity, he was suspected of a secret correspondence with his adversary Bayle. The metaphysician expatiated in the fields of air; his pre-established harmony of the soul and body might have provoked the jealousy of Plato; and his optimism, the best of all possible worlds, seems an idea too vast for a mortal mind. He was a physician, in the large and genuine sense of the word; like his brethren, he amused him with creating a globe; and his *Protogæa*, or primitive earth, has not been useless to the last hypothesis of Buffon, which prefers the agency of fire to that of water. "I am not worthy," adds Gibbon, "to praise the mathematician; but his name is mingled in all the problems and discoveries of the times; the masters of the art were his rivals or disciples; and if he borrowed from sir Isaac Newton, the sublime method of

fluxions, Leibnitz was at least the Prometheus who imparted to mankind the sacred fire which he had stolen from the gods. His curiosity extended to every branch of chemistry, mechanics, and the arts; and the thirst of knowledge was always accompanied with the spirit of improvement. The vigour of his youth had been exercised in the schools of jurisprudence; and while he taught, he aspired to reform the laws of nature and nations, of Rome and Germany. The annals of Brunswick, and of the empire, of the ancient and modern world, were presented to the mind of the historian; and he could turn from the solution of a problem, to the dusty parchments and barbarous style of the records of the middle age. His genius was more nobly directed to investigate the origin of languages and nations; nor could he assume the character of a grammarian, without forming the project of an universal idiom and alphabet. These various studies were often interrupted by the occasional politics of the times; and his pen was always ready in the cause of the princes and patrons to whose service he was attached; many hours were consumed in a learned correspondence with all Europe; and the philosopher amused his leisure in the composition of French and Latin poetry. Such an example may display the extent and powers of the human understanding, but even *his* powers were dissipated by the multiplicity of his pursuits. He attempted more than he could finish; he designed more than he could execute: his imagination was too easily satisfied with a bold and rapid glance on the subject, which he was impatient to leave; and Leibnitz may be compared to those heroes, whose empire has been lost in the ambition of universal conquest.”<sup>1</sup>

LEIGH (CHARLES), a naturalist and physician of the seventeenth century, was born at Grange, in Lancashire. He entered in 1679, of Brazen-nose college, Oxford, and took a bachelor's degree in arts, whence he removed to Cambridge, and proceeding in the faculty of medicine, afterwards practised in London with considerable reputation. He was admitted a member of the royal society in May 1685. He left the following works: “*The Natural History of the Counties of Lancashire, Cheshire, and Derbyshire, &c.*” London, 1700, folio, with plates. Into this

<sup>1</sup> Gen. Dict.—Eloge by Fontenelle.—Brucker.—Hutton's Dictionary.—Gibber's Miscellaneous Works.—Dict. Hist.—Saxii Onomast.



is incorporated the best part of the following publication ;  
 “ *Phthisiologia Lancastriensis, cum tentamine philosophico de Mineralibus Aquis in eodem comitatu observatis,*”  
 London, 1694, 8vo. “ *Exercitationes quinque de Aquis Mineralibus, Thermis calidis, Morbis acutis, Morbis intermittentibus, Hydropc,*” *ibid.* 1697. “ *History of Virginia,*” drawn up from observations made during a residence in that country, London, 1705, 12mo. Of his “ *Natural History of Lancashire,*” bishop Nicolson speaks with great, and, as Mr. Gough thinks, deserved contempt. The coins described in this book were left to Mr. Prescott of Catherine-hall, Cambridge. The time of his death is not mentioned in any of the accounts we have seen of him.<sup>1</sup>

LEIGH (EDWARD), a learned theological writer of the seventeenth century, the son of Henry Leigh, esq. was born at Shawell in Leicestershire, March 24, 1602-3. He had his grammatical learning under a Mr. Lee of Walsall in Staffordshire ; and when removed to Oxford, became a commoner of Magdalen-hall, in 1616, under Mr. William Pemble, a very celebrated tutor of that society. After completing his degrees in arts in 1623, he removed to the Middle Temple for the study of the law. During the violence of the plague in 1625, he took that opportunity to visit France ; and on his return to the Temple, added to his law studies those of divinity and history, in both which he attained a great stock of knowledge. He was in fact a sort of lay divine, and superior to many of the profession. About 1636, we find him representing the borough of Stafford in parliament, when some of the members of that, which was called the Long parliament, had withdrawn to the king at Oxford. Mr. Leigh's sentiments inclining him to remain and to support the measures of the party in opposition to the court, he was afterwards appointed to a seat in the assembly of divines, and certainly sat with no little propriety in one respect, being as ably skilled in matters of divinity and ecclesiastical history as most of them. He was also a colonel of a regiment in the parliamentary service, and *custos rotulorum* for the county of Stafford. He was not, however, prepared to approve of all the proceedings of the parliament and army ; and having, in Dec. 1648, voted that his majesty's concessions were satisfactory, he and some others, who held the same opi-

<sup>1</sup> *Ath. Ox.* vol. II.—Gough's *Topography*.—Pulteney's *Sketches of Botany*.

nion, were turned out of parliament. From that time he appears to have retired from public life, and to have employed his time in study. He died June 2, 1671, at Rushall Hall in Staffordshire, and was buried in the chancel of that church. His works, which afford abundant proofs of his learning and industry, are, 1. "Select and choice Observations concerning the first twelve Cæsars," Oxon. 1635, 8vo. Additions were made to this work both by himself and his son Henry, who published an enlarged edition in 1657, 8vo, with the title of "Analecta Cæsarum Romanorum." Two other editions, with farther improvements and plates of coins, &c. appeared in 1664 and 1670, 8vo. 2. "Treatise of Divine promises," Lond. 1633, often reprinted, and was the model of Clarke's "Scripture Promises," and other collections of the same kind. 3. "Critica Sacra, or the Hebrew words of the Old, and of the Greek of the New Testament," Lond. 1639, and 1646, 4to, afterwards enlarged with a supplement, to 2 vols. folio. This was one of the books on which the late learned Mr. Bowyer bestowed great pains, and had filled it with critical notes. 4. "A Treatise of Divinity," *ibid.* 1648, 1651, 8vo. 5. "The Saint's encouragement in evil times; or observations concerning the martyrs in general," *ibid.* 1643, 8vo. 6. "Annotations on all the New Testament," *ibid.* 1650, folio. 7. "A philological Commentary; or, an illustration of the most obvious and useful words in the Law, &c." *ibid.* 1652, &c. 8. "A System or Body of Divinity," 1654, and 1662, folio. 9. "Treatise of Religion and Learning," *ibid.* 1656, folio, which not succeeding, was republished in 1663, with only the new title of "Fœlix consortium, or a fit conjuncture of Religion and Learning." 10. "Choice French Proverbs," *ibid.* 1657, 1664, 8vo. 11. "Annotations on the five poetical books of the Old Testament, viz. Job, Psalms, Proverbs, Ecclesiastes, and Canticles," *ibid.* 1657, folio. 12. "Second considerations of the high court of Chancery," 1658, 4th. 13. "England described," 1659, 8vo, mostly from Camden. 14. "Choice observations on all the kings of England, from the Saxons to the death of Charles I." 1661, 8vo. 15. "Three Diatribes, or Discourses, of travel, money, and measuring, &c." 1671, 8vo; in another edition it is called the "Gentleman's Guide." 16. "Two Sermons," on the magistrate's authority, by Christ. Cartwright, B. D. To these sir Edward prefixed a preface in vindication of his own character for appearing



a memoir of him by which it appears that he practised as a physician in the reign of James I. and that he was interdicted the practice of physic by the college of physicians, as a disqualified person. He alledged in bar to this prohibition, that he had taken his doctor's degree at Leyden, under professor Heurnius. It was then objected to him, that he had taken priest's orders, and being asked why he did not adhere to the profession to which he had been ordained, he excepted against the ceremonies, but owned himself to be a clergyman. Still persisting to practise in London, or within seven miles of that city, he was censured "*tanquam infamis*," he having before been sentenced in the star-chamber to lose his ears. But in this account there is some inaccuracy. He did not lose his ears until 1630, and then underwent his long imprisonment\*.

Be this as it may, after eleven years imprisonment in the Fleet, he was set at liberty by the parliament, 1640, and appointed keeper of Lambeth-palace, which at that time was made use of as a state-prison. There he remained till 1644, when he died rather insane of mind from the hardships he had suffered. He has no works extant, except those already mentioned. He was the father of archbishop Leighton, the subject of the next article.<sup>1</sup>

LEIGHTON (ROBERT), some time bishop of Dunblane, and afterwards archbishop of Glasgow, son to the preceding, was born at London in 1613, but educated at the university of Edinburgh, where his talents were not more conspicuous than his piety and humble temper. He afterwards spent some time in France, particularly at Doway, where some of his relations lived. Our accounts, however, of his early years, are very imperfect. All we know with certainty of the period before us is, that when he had reached his thirtieth year, in 1643, he was settled in Scotland, according to the presbyterian form, as minister of the parish of Newbottle, near Edinburgh. Here he

\* It was when Dr. Leighton received sentence that archbishop Laud, then in court, is said to have taken off his and returned thanks to God. This story has been repeated in all the histories of the time, and whether true or not, must have, if only a current report, added heavily to his un-

popularity. The sentence itself, however, could not fail to make a deep impression on the minds of a people already taught to be dissatisfied with the government, and to thirst for that vengeance which fell upon St. Andrew, Laud, and lastly on the king himself.

<sup>1</sup> Brook's Lives of the Puritans.—Rushworth and Nelson's Collections.—Gauger.

remained several years, and was most assiduous in discharging the various duties of his office. He did not, however, conceive it to be any part of that office to add to the distractions of that unhappy period, by making the pulpit the vehicle of political opinions. His object was to exhort his parishioners to live in charity, and not to trouble themselves with religious and political disputes. But such was not the common practice; and it being the custom of the presbytery to inquire of the several brethren, twice a year, "whether they had preached to the times?" "For God's sake," answered Leighton, "when all my brethren preach to the times, suffer one poor priest to preach about eternity." Such moderation could not fail to give offence; and finding his labours of no service, he retired to a life of privacy. His mind was not, however, indifferent to what was passing in the political world, and he was one of those who dreaded the downfall of the monarchy, and the subsequent evils of a republican tyranny, and having probably declared his sentiments on these subjects, he was solicited by his friends, and particularly by his brother, sir Elisha Leighton, to change his connexions. For this he was denounced by the presbyterians as an apostate, and welcomed by the episcopalians as a convert. In his first outset, however, it is denied that he was a thorough presbyterian, or in his second, entirely an episcopalian; and it is certain that his becoming the latter could not be imputed to motives of ambition or interest, for episcopacy was at this time the profession of the minority, and extremely unpopular. His design, however, of retiring to a life of privacy, was prevented by a circumstance which proved the high opinion entertained of his integrity, learning, and piety. The office of principal in the university of Edinburgh becoming vacant soon after Leighton's resignation of his ministerial charge, the magistrates, who had the gift of presentation, unanimously chose him to fill the chair, and pressed his acceptance of it by urging that he might thereby be of great service to the church, without taking any part in public measures. Such a motive to a man of his moderation, was irresistible; and accordingly he accepted the offer, and executed the duties of his office for ten years with great reputation. It was the custom then for the principal to lecture to the students of theology in the Latin tongue; and Leighton's lectures delivered at this period, which are extant both in Latin

and English, are very striking proofs of the ability and assiduity with which he discharged this part of his duty.

After the death of the king, Dr. Leighton sometimes visited London during the vacations, but was disgusted with the proceedings there, and particularly conceived a dislike to the conduct of the independents as well as to their form of church-government. He made several excursions, likewise, to Flanders, that he might observe the actual state of the Romish church on the spot, and carried on a correspondence with some of his relations at Doway, who were in popish orders; but with the exception of some Jansenists, of whom he entertained a favourable opinion, his general aversion to popish divines and popery appears to have been increased by his experience abroad.

When Charles II. after the restoration determined to establish episcopacy in Scotland, Dr. Leighton was persuaded to accept a bishopric. This his presbyterian biographers seem to consider as a part of his conduct which is not to be reconciled with his general character for wisdom and caution. They deduce, however, from the following circumstances, that he did not enter cordially into the plan, and was even somewhat averse to it. "He chose the most obscure and least lucrative see, that of Dunblane; he disapproved of the feasting at the time of consecration, and plainly testified against it; he objected to the title of Lord; he refused to accompany the other Scotch bishops in their pompous entry into Edinburgh. He hastened to Dunblane; did not accept of the invitation to parliament, and almost the only time he took his seat there was for the purpose of urging lenity toward the presbyterians; he detested all violent measures; persecuted no man, upbraided no man; had little correspondence with his brethren, and incurred their deep resentment by his reserve and strictness; acknowledged that Providence frowned both on the scheme and the instruments; and confined himself to his diocese."

All this might be true, and yet not interfere with the conclusion, that Dr. Leighton saw nothing in the character and office of a bishop which could hinder the success of the gospel; on the contrary, bishop as he was, for which these biographers cannot forgive him, he exhibited such an example of pious diligence as could not be exceeded by the divines of any church; and although during

his holding this see, the presbyterians were persecuted with the greatest severity in other dioceses, not one individual was molested in Dunblane on account of his religious principles. But as he had no power beyond his own boundaries, and could not approve the conduct of Sharp and others of his brethren, he certainly became in time dissatisfied with his situation, and it is possible he might be so with himself for accepting it. In an address to his clergy, in 1665, not four years after his settlement at Dunblane, he intimated to them that it was his intention to resign, assigning as a reason, that he was weary of contentions.

Before taking this step, however, he had the courage to try the effect of a fair representation of the state of matters to the king, and notwithstanding his natural diffidence, went to London, and being graciously received by Charles, detailed to him the violent and cruel proceedings in Scotland; protested against any concurrence in such measures; declared that being a bishop he was in some degree accessory to the rigorous deeds of others in supporting episcopacy, and requested permission to resign his bishopric. The king heard him with attention, and with apparent sorrow for the state of Scotland; assured him that lenient measures should be adopted, but positively refused to accept his resignation. Leighton appears to have credited his majesty's professions, and returned home in hopes that the violence of persecution was over; but, finding himself disappointed, he made a second attempt in 1667, and was more urgent with the king than before, although still without effect.

It may seem strange that Leighton, who was so disgusted with the proceedings of his brethren as now to think it a misfortune to belong to the order, and who had so earnestly tendered his resignation, should at no great distance of time (in 1670) be persuaded to remove from his sequestered diocese of Dunblane, to the more important province of Glasgow. This, however, may be accounted for to his honour, and not to the discredit of the court which urged him to accept the archbishopric. The motive of the king and his ministers was, that Leighton was the only man qualified to allay the discontents which prevailed in the west of Scotland; and Leighton now thought he might have an opportunity to bring forward a scheme of accommodation between the Episcopalians and Presbyterians, which had been for years the object of his study, and the

wish of his heart. The king had examined this scheme, and promised his aid. It had all the features of moderation; and if moderation had been the characteristic of either party, might have been successful. Leighton wished that each party, for the sake of peace, should abate somewhat of its opinions, as to the mode of church-government and worship; that the power of the bishops should be reduced considerably, and that few of the ceremonies of public worship should be retained; that the bishop should only be perpetual moderator, or president in clerical assemblies; and should have no negative voice; and that every question should be determined by the majority of presbyters. Both parties, however, were too much exasperated, and too jealous of each other to yield a single point, and the scheme came to nothing, for which various reasons may be seen in the history of the times. The only circumstance not so well accounted for, is that Charles II. and his ministers should still persist in retaining a man in the high office of bishop, whose plans they disliked, and who formed a striking contrast to his brethren whom they supported.

Disappointed in his scheme of comprehension, archbishop Leighton endeavoured to execute his office with his usual care, doing all in his power to reform the clergy, to promote piety among the people, to suppress violence, and to soothe the minds of the presbyterians. For this last purpose he held conferences with them at Glasgow, Paisley, and Edinburgh, on their principles, and on his scheme of accommodation, but without effect. The parties could not be brought to mutual indulgence, and far less to religious concord. Finding his new situation therefore more and more disagreeable, he again determined to resign his dignity, and went to London for that purpose in the summer of 1673. The king, although he still refused to accept his resignation, gave a written engagement to allow him to retire, after the trial of another year; and that time being expired, and all hope of uniting the different parties having vanished, his resignation was accepted. He now retired to Broadhurst, in Sussex, where his sister resided, the widow of Edward Lightmaker, esq. and here he lived in great privacy, dividing his time between study, devotion, and acts of benevolence, with occasional preaching. In 1679 he very unexpectedly received a letter, written in the king's own hand, requesting him to go to Scotland and



promote concord among the contending parties, but it does not appear that he complied with his majesty's pleasure. It is certain that he never again visited Scotland, nor inter-meddled with ecclesiastical affairs, but remained quietly in his retirement until near his death. This event, however, did not take place at Broadhurst. Although he had enjoyed this retirement almost without interruption for ten years, he was unexpectedly brought to London to see his friends. The reason of this visit is not very clearly explained, nor is it of great importance, but it appears that he had been accustomed to express a wish that he might die from home, and at an inn; and this wish was gratified, for he died at the Bell-inn, in Warwick-lane, far apart from his relations, whose concern, he thought, might discompose his mind. He was confined to his room about a week, and to his bed only three days. Bishop Burnet, and other friends, attended him constantly during this illness, and witnessed his tranquil departure. He expired Feb. 1, 1684, in the seventy-first year of his age. By his express desire, his remains were conveyed to Broadhurst, and interred in the church; and a monument of plain marble, inscribed with his name, office, and age, was erected at the expence of his sister.

Archbishop Leighton is celebrated by all who have written his life, or incidentally noticed him, as a striking example of unfeigned piety, extensive learning, and unbounded liberality. Every period of his life was marked with substantial, prudent, unostentatious charity; and that he might be enabled to employ his wealth in this way, he practised the arts of frugality in his own concerns. He enjoyed some property from his father, but his income as bishop of Dunblane was only 200*l.*, and as archbishop of Glasgow about 400*l.*; yet, besides his gifts of charity during his life, he founded an exhibition in the college of Edinburgh at the expence of 150*l.* and three more in the college of Glasgow, at the expence of 400*l.*; and gave 300*l.* for the maintenance of four paupers in St. Nicholas's hospital. He also bequeathed at last the whole of his remaining property to charitable purposes. His library and MSS. he left to the see of Dunblane. His love for retirement we have often mentioned; he carried it perhaps to an excess, and it certainly unfitted him for the more active duties of his high station. Although a prelate, he never seemed to have considered himself as more than a

parish priest, and his diocese a large parish. He was not made for the times in which he lived, as a public character. They were too violent for his gentle spirit, and impressed him with a melancholy that checked the natural cheerfulness of his temper and conversation. As a preacher, he was admired beyond all his contemporaries, and his works have not yet lost their popularity. Some of them, as his "Commentary on St. Peter," have been often reprinted, but the most complete edition, including many pieces never before published, is that which appeared in 1808, in 6 vols. 8vo, with a life of the author by the Rev. G. Jerment. Of this last we have availed ourselves in the preceding sketch, but must refer to it for a more ample account of the character and actions of this revered prelate.<sup>1</sup>

LELAND, or LAYLONDE (JOHN), an eminent English antiquary, was born in London, in the beginning of the sixteenth century, but in what parish or year is uncertain. He was bred at St. Paul's school, under the famous William Lilly. Having lost both his parents in his infancy, he found a foster-father in one Mr. Thomas Myles, who both maintained him at school, and sent him thence to Christ's college, in Cambridge. Of this society, it is said, he became fellow; yet, it is certain that he afterwards removed to Oxford, and spent several years in All Souls college, where he prosecuted his studies with great assiduity, not only in the Greek and Latin tongues, but in the Saxon and Welch, the ancient languages of his country. For farther improvement he travelled to Paris, where he had the conversation and instruction of Budæus, Faber, Paulus Æmilius, Ruellius, and Francis Sylvius; by whose assistance he not only perfected himself in the Latin and Greek tongues, but learned French, Italian, and Spanish. He also improved his natural disposition to poetry. On his return home he entered into holy orders, and being esteemed an accomplished scholar, king Henry VIII. made him one of his chaplains, gave him the rectory of Popeling, Popering, or Pepling, in the marches of Calais, appointed him his library-keeper, and by a commission dated 1533, dignified him with the title of his antiquary. By this commission his majesty laid his commands on him to make search after "England's antiquities, and peruse the libraries of all cathedrals, abbies, priories, colleges, &c. and

Life, as above.—Burnet's Own Times.—Laing's Hist. of Scotland, &c.

places where records, writings, and secrets of antiquity were repositied." For this purpose he had an honourable stipend allotted him, and obtained, in 1536, a dispensation for non-residence upon his living at Popeling. Being now at full liberty, he spent above six years in travelling about England and Wales, and collecting materials for the history and antiquities of the nation. He entered upon his journey with the greatest eagerness; and, in the execution of his design was so inquisitive, that, not content with what the libraries of the respective houses afforded, nor with what was recorded in the windows and other monuments belonging to cathedrals and monasteries, &c. he wandered from place to place where he thought there were any footsteps of Roman, Saxon, or Danish buildings, and took particular notice of all the tumuli, coins, inscriptions, &c. In short, he travelled every where, both by the sea-coasts and the midland parts, sparing neither pains nor cost; insomuch that there was scarcely either cape or bay, haven, creek, or pier, river, or confluence of rivers, breaches, washes, lakes, meres, fenny waters, mountains, valleys, moors, heaths, forests, chaces, woods, cities, boroughs, castles, principal manor-places, monasteries, and colleges, which he had not seen, and noted, as he says, a whole world of things very memorable.

Leland not only sought out and rescued antique monuments of literature from the destructive hands of time, by a faithful copy and register of them, but likewise saved many from being despoiled by the hands of men. In those days the English were very indifferent and negligent in this particular: they took little heed and less care about these precious monuments of learning; which, being perceived by foreigners, especially in Germany, young students were frequently sent thence, who cut them out of the books in the libraries; and, then, returning home, published them at the press of Frobenius, and other printers. This pilferage, together with the havock made of them at the dissolution of the monasteries, was observed by our antiquary with great regret; and he wrote a letter to Cromwell, then secretary of state, begging his assistance to bring to light many ancient authors buried in dust, and sending them to the king's library. His majesty was truly sensible of the indefatigable industry and labour of his antiquary, and on his return from his travels in 1542, presented him to the rich rectory of Hasely, in Oxfordshire, and the year fol-

lowing gave him, by the name of John Leland, scholar, and king's chaplain, a canonry of King's college, now Christ Church, in Oxford; and, about the same time, the prebend of East and West Knowle, in the church of Sarum. In 1545 he lost the canonry of Christ Church, upon the surrendry of that college to the king, and had no pension allowed him in the lieu of it, as other canons had, yet as he is said to have been "otherwise provided for," it was probably at this time that the prebend of East and West Knowle was given him. In 1545, having digested into four books that part of his collections which contains an account of the illustrious writers in the realm, with their lives and monuments of literature, he presented it to his majesty, under the title of "A Newe Year's Gifte;" with a scheme of what he intended to do farther \*. For that purpose he retired to a house of his own, in the parish of St. Michael le Querne, London; where he spent near six years in digesting and bringing into form and order, the immense collections he had with so great assiduity amassed together. It appears by a letter of his published by Hearne, that he was desirous of procuring an able assistant, but we are not informed whether he succeeded. It is certain that some assistance was necessary; for though he was a person of a clear judgment, and of great insight, to discern the difference "between substantial and superstitious learning," notwithstanding these and other natural endowments of his mind, it is no wonder this double labour, this augæan task, to realize these undigested heaps, should overpower the strength of his constitution, and the spirits submit to what nature could no longer support. This was the fate of Leland; and by this unfortunate event an end was put to his labours, "a fatal stop to the satisfaction he was anxious to give to his king and country."

King Henry died Jan. 28, 1547, and probably the great concerns of state had for some time slackened the attention of the court to his labours. Bayle suggests that the court did not pay Leland his stipend, and gives this as a plausible reason for his misfortune; but as we are told by his contemporary, bishop Bale, who had a better opportunity to

\* This was, to give a map of England on a silver plate; a description of the same within twelve months; wherein would be restored the ancient names of places in Britain; with the antiquities or civil history of it; in as many

books as there are shires in England and Wales, viz. fifty; a survey of the British isles, in six books; and, finally, an account of the nobility of England, in three books.

know his history, that he was a man entirely abstracted from the world, pecuniary considerations could scarce be the object of his views. However, to whatever primary or secondary cause his disorder may be assigned, he fell into a deep melancholy, and, in a short time after, was totally deprived of his senses.

His distemper being made known to Edward VI. his majesty, by letters patents, dated March 5, 1550, granted the custody of him, by the name of John Laylond, junior, of St. Michael's parish in le Querne, clerk, to his brother John Laylond, senior; and, for his maintenance, to receive the profits of Hasely, Popeling, and his Salisbury prebend above mentioned. In this distraction he continued, without ever recovering his senses, two years, when the disorder put a period to his life, April 18, 1552. He was interred in the church of St. Michael le Querne, which stood at the west end of Cheapside, between the conduit there and Paternoster-row; but, being burnt in the great fire of 1666, the site of it was laid out to enlarge the street.

This event, as his illness before had, was deemed a national misfortune, greatly lamented by contemporaries, and by succeeding ages. On his demise, Leland's papers were sought after by persons of the first rank and learning in the kingdom. King Edward, aware of their value, committed them to the custody of sir John Cheke, his tutor, who probably would have made some important use of them had he not been hindered by the confusions which followed the death of his sovereign. Sir John, being then obliged to go abroad, left four folio volumes of Leland's collections to Humphrey Purefoy, esq. and these descended to Burton, the author of the History of Leicestershire, who obtained possession also of eight other volumes of Leland's MSS. called his "Itinerary," all which he deposited, in 1632, in the Bodleian library. The only other portion of Leland's MSS. is in the Cottonian collection. Of all these, Holinshed, Drayton, Camden, Dugdale, Stowe, Lambard, Battely, Wood, &c. &c. have made much use in their historical researches; but we cannot too deeply regret that the author did not live to execute his own plans. His collections were in truth but *labores incepti*, begun, not completed. In that light he mentions them himself in an address to archbishop Cramer, intreating the favour of that prelate's protection of his indigested papers. Yet in this imperfect state they have been justly deemed a national

treasure, have always been consulted by our best antiquaries, and their authority is cited as equal, if not superior to any, in points that concern antiquities. Dr. Tanner had once formed a plan for publishing Leland's papers, but various avocations prevented him : at length Hearne undertook the task, and produced those two invaluable collections, the "Itinerary," and "Collectanea," both too well known to require a more minute description. To these may be added a work not so well edited, "*Commentarii de scriptoribus Britannicis*," Oxon. 1709, 2 vols. 8vo. (See ANTHONY HALL.) Some unpublished MSS. still remain, and it appears that Leland had prepared a large work entitled "*De Antiquitate Britannica, sive, Historia Civilis*." It also appears that he had made large collections towards the antiquities of London, but these have long been lost to the public, as well as his quadrate table on silver, mentioned in the preceding note, and the "*Description of England*," which he said would be published in twelve months.<sup>1</sup>

LELAND (JOHN), an eminent writer in defence of Christianity, was born at Wigan, in Lancashire, Oct. 18, 1691. Soon after, his father, who had lived in good repute for many years, being involved in pecuniary difficulties, gave up his effects to his creditors, and removed to Dublin. Finding here an opportunity for settling in business, he sent over for his wife and family of three sons, and was enabled to support them in a decent manner. John, the subject of this memoir, was his second son, and when in his sixth year, which was before they left England, as our account states, he met with a singular misfortune. He was seized with the small pox, which proved of so malignant a kind that his life was despaired of; and when, contrary to all expectation, he recovered, he was found to be deprived of his understanding and memory, which last retained no traces of what he had been taught. In this state he remained a year, when his faculties returned; but having still no remembrance of the past, he began anew to learn his letters, and in this his second education, made so quick a progress, and gave such proofs of superior memory and understanding, that his parents resolved to breed him up to one of the learned professions. In this, from

<sup>1</sup> Lives of Leland, Hearne, and Wood, 1772, 2 vols, 8vo, edited by Mr. Hudson, keeper of the Ashmolean library.

their situation in life, they probably had not much choice, from the great expenses necessary to law or physic; and this, with their religious principles, induced them to decide in favour of divinity. He was therefore educated for the ministry among the dissenters; and having first exhibited his talents to advantage in a congregation of dissenters in New-row, Dublin, was, in a few months, invited to become joint-pastor with the Rev. Mr. Weld, to which office he was ordained in 1716. As he entered upon this station from the best and purest motives, he discharged the duties of it with the utmost fidelity; and, by indefatigable application to his studies, he made at the same time such improvements in every branch of useful knowledge, that he soon acquired a distinguished reputation in the learned world. In 1730 Tindal published his "Christianity as old as the Creation," and although several excellent answers appeared to that impious work, Mr. Leland was of opinion that much remained to be said, in order to expose its fallacious reasonings and inconsistencies. Accordingly he first appeared as an author in 1733, by publishing "An Answer to a late book entitled 'Christianity as old as the Creation, &c.'" in 2 vols. In 1737 he embarked in a controversy with another of the same class of writers, Dr. Morgan, by publishing "The Divine Authority of the Old and New Testament asserted against the unjust aspersions and false reasonings of a Book entitled 'The Moral Philosopher.'" The learning and abilities displayed by Mr. Leland in these publications, and the service which he rendered by them to the Christian cause, procured him many marks of respect and esteem from persons of the highest rank in the established church, as well as from the most eminent of his dissenting brethren; and from the university of Aberdeen he received, in the most honourable manner, the degree of D. D. In 1742 Dr. Leland published an answer to a pamphlet entitled "Christianity not founded on Argument;" and in 1753 he distinguished himself still further as an advocate in behalf of Christianity, by publishing "Reflections on the late lord Bolingbroke's Letters on the study and use of History; especially so far as they relate to Christianity and the Holy Scriptures." It is said to have been with some reluctance that he was persuaded to exert himself upon this occasion; for although, as he himself observes, no man needs make an apology for using his best endeavours in defence of

Christianity when it is openly attacked, yet he was apprehensive that his engaging again in this cause, after having done so on some former occasions, might have an appearance of too much forwardness. But these apprehensions gave way to the judgment and advice of his friend, the late Dr. Thomas Wilson, rector of St. Stephen's, Walbrook; and in complying with his recommendation, he performed an acceptable service to the Christian world, and added not a little to the reputation he had already acquired.

Dr. Leland being now justly considered a master in this branch of controversy, at the desire of some valuable friends he sent to the press, in 1754, "A View of the principal Deistical Writers that have appeared in England, in the last and present century, with observations upon them, &c. In several letters to a friend." This friend was Dr. Wilson, to whom the letters were sent by the author, in the form in which they appear. When the work was ready for the press, the copy was so little esteemed that no bookseller would give more than 50*l*. for it; on which Dr. Wilson generously printed a numerous edition at his own risque, and the subsequent editions sold with great rapidity and profit. The design of this work was to give some idea of the productions of the deistical writers, and of the several schemes which they have advanced, as far as the cause of revealed religion is concerned. He afterwards published a supplement relating to the works of Mr. Hume and lord Bolingbroke, and this was followed by a third volume, comprehending the author's additions and illustrations, with a new edition of "Reflections upon lord Bolingbroke's Letters," &c. The whole of this work is now comprised in two volumes; it secured the author general public approbation, and encouraged him to continue his exertions to a very advanced age. Accordingly, when he was upwards of seventy years old, he published, in 2 vols. 4to, "The advantage and necessity of the Christian Revelation, shewn from the state of religion in the ancient heathen world, especially with respect to the knowledge and worship of the one true God; a rule of moral duty, and a state of future rewards and punishments," &c. This work was afterwards reprinted in two volumes, 8vo. Dr. Leland died in his seventy-fifth year, on the 16th of January 1766; he was distinguished by considerable abilities, and very extensive learning; he had a memory so tenacious, that he was often called "the walking library." After his death a collec-



tion of his sermons was published in four volumes octavo, with a preface containing some account of the life, character, and writings of the author, by the Rev. Dr. Isaac Weld, who preached his funeral sermon at the meeting in Eustace-street, Dublin, of which Dr. Leland had for many years been the pastor. The extensive circulation of infidel writings about twenty years ago, induced the Rev. Dr. W. L. Brown, principal of Marishal college, Aberdeen, to superintend a new edition of the "View of the Deistical writers," 1798, 2 vols. 8vo, to which he added an excellent "View of the Present Times, with regard to religion and morals, and other important subjects."<sup>1</sup>

LELAND (THOMAS), a learned divine and translator, the son of a citizen of Dublin, was born in that city in 1722. The first rudiments of classical education he received at the school kept by the celebrated Dr. Sheridan, whose talents and success in forming excellent scholars, were then well known. In 1737 he entered a pensioner in Trinity college; and in 1741 was elected a scholar; commenced bachelor of arts in 1742, and was a candidate for a fellowship in 1745, in which he failed at this time, but succeeded the following year by the unanimous voice of the electors. On being thus placed in a state of independence, he did not resign himself to ease and indolence, but was conspicuous for the same ardent love of knowledge which appeared in the commencement of his studies, and was predominant throughout his whole life. In 1748 he entered into holy orders, and from a deep sense of the importance of his profession, drew up a discourse "On the helps and impediments to the acquisition of knowledge in religious and moral subjects," which was much admired at that time, but no copy is now to be found. In 1754, in conjunction with Dr. John Stokes, he published, at the desire of the university, an edition of the "Orations of Demosthenes," with a Latin version and notes, which we do not find mentioned by any of our classical bibliographers, except Harwood, who says it is in 2 vols. 12mo. In 1756 Dr. Leland published the first volume of his English "Translation of Demosthenes," 4to, with notes critical and historical; the second volume of which appeared in 1761, and the third in 1770. This raised his reputation very high as a classical

<sup>1</sup> Weld's preface, as above, and funeral sermon.—Life, in *British Biography*, vol. X.

scholar and critic, and public expectation was farther gratified in 1758 by his "History of the Life and Reign of Philip king of Macedon, the father of Alexander," 2 vols. 4to. His attention to the orations of Demosthenes and Æschines, and to Grecian politics, eminently qualified him for treating the life of Philip with copiousness and accuracy. After this he proceeded with translations of Æschines, and the other orations of Demosthenes. In 1762, he is supposed to have written, although he never formally avowed it, the ingenious historical romance of "Longsword, earl of Salisbury."

In 1763, he was appointed by the board of senior fellows of Trinity college, professor of oratory. His course of study, and the labour he had bestowed on his translations, had furnished him with a perspicuous and energetic style, which he displayed both in the professor's chair and in the pulpit; being the most admired preacher of his time in Dublin; nor was he less esteemed for his talents as a controversial writer, of which he now afforded a specimen. Bishop Warburton having noticed in his "Doctrine of Grace," the argument used by infidel writers against the divine inspiration of the New Testament, from its want of purity, elegance, &c. opposed this opinion by some of his own which appeared equally untenable; namely, 1. That the evangelists and apostles, writing in a language, the knowledge of which had been miraculously infused, could be masters of the words only, and not of the idioms; and therefore must write barbarously. 2. That eloquence was not any real quality; but something merely fantastical and arbitrary, an accidental abuse of human speech. 3. That it had no end but to deceive by the appearance of vehement inward persuasion, and to pervert the judgment by inflaming the passions; and that being a deviation from the principles of logic and metaphysics, it was frequently vicious. Dr. Leland quickly perceived the danger of these positions, and in 1764 published "A Dissertation on the principles of human Eloquence; with particular regard to the style and composition of the New Testament; in which the observations on this subject by the lord bishop of Gloucester, in his discourse on the Doctrine of Grace, are distinctly considered; being the substance of several lectures read in the oratory school of Trinity college, Dublin," 4to. In this he refuted Warburton's positions in a candid and liberal manner, but was attempted to be answered by Dr

Hurd (without his name), in a manner grossly illiberal and unmanly, from which Dr. Hurd could derive no other advantage than that of flattering Warburton; and from the manner in which he notices his controversial tracts (See HURD, vol. XVIII. p. 342) in the latter part of his life, it would appear that he was himself of this opinion. Dr. Leland published a reply to Dr. Hurd, in which, by still preserving the dignity of the literary character, he gained, in manners as well as argument, a complete victory over his antagonist.

In 1765, through the suggestion of Dr. Leland, the university of Dublin bestowed on Dr. Johnson their highest honour, by creating him doctor of laws, a favour which he acknowledged in a letter to Dr. Leland, which may be seen in the last edition of Boswell's Life. In 1768, Dr. Leland was appointed chaplain to lord Townsend, lord lieutenant of Ireland; and his friends entertained hopes that his merits would have raised him to the episcopal bench; but he obtained only in that year the prebend of Rathmichael, in the cathedral church of St. Patrick, Dublin, united with the vicarage of Bray, both of small value, but tenable with his fellowship. In 1773, appeared his "History of Ireland, from the invasion of Henry II. with a preliminary discourse on the ancient state of that kingdom," 3 vols. 4to. The merit of this work has been disputed by critics. It may be pronounced, however, an elegant sketch of Irish history, and calculated for common use; but he appears to have taken no pains to consult original materials, and therefore has brought very little accession to our knowledge of Irish affairs.

Dr. Leland's other publications in his life-time were only a few occasional sermons, of greater merit as to manner and matter than the three volumes of sermons printed after his death, which have the disadvantage of not being prepared for the press. He died in 1785. His fame rests on his "Life of Philip," his "Demosthenes," and his "Dissertation upon Eloquence." The "Life of Philip," says an eminent living scholar, "contains many curious researches into the principles of government established among the leading states of Greece; many sagacious remarks on their intestine discords; many exact descriptions of their most celebrated characters; together with an extensive and correct view of those subtle intrigues, and those ambitious projects, by which Philip, at a favourable crisis,

gradually obtained an unexampled and fatal mastery over the Grecian republics. In the translation of "Demosthenes," Leland unites the man of taste and the man of learning; and shews himself to have possessed, not only a competent knowledge of the Greek language, but that clearness in his own conceptions, and that animation in his feelings, which enabled him to catch the real meaning, and to preserve the genuine spirit of the most perfect orator that Athens ever produced. Through the "Dissertation upon Eloquence," and the "Defence" of it, we see great accuracy of erudition; great perspicuity and strength of style; and above all, a stoutness of judgment, which, in traversing the open and spacious walks of literature, disdained to be led captive."<sup>1</sup>

Le LONG. See LONG.

LELY (SIR PETER), a most capital painter of the reign of Charles II. was born at Soest, in Westphalia, in 1617. His family name was Vander Vaas; but from the circumstance of his father, who was a captain of foot, being born in a perfumer's shop, whose sign was a lily, and receiving the appellation of captain Du Lys, or Lely, our artist obtained it as a proper name. He was first instructed in the art by Peter Grebber, at Haerlem; and having acquired a very considerable degree of skill in execution, he came to England in 1641, and commenced portrait-painter. After the restoration he was appointed state-painter to Charles II. and continued to hold that office with great reputation till his death, which happened in 1680. He was seized by an apoplexy while painting a portrait of the duchess of Somerset, and died instantly, at the age of sixty-three.

Though Lely's talents, as an artist, do not entitle him to hold a rank equal to that filled by his great predecessor, Vandyke, yet they justly claim very great respect and admiration. He fell short of Vandyke in two very essential parts of portraiture, viz. taste and expression. It is in parts only that he wrought with taste: in the ringlets of the hair, for instance; seldom in the actions of his figures, and scarcely ever in the tout-ensemble of his pictures. As to the expression of his portraits, it is almost entirely

<sup>1</sup> Life prefixed to his "Sermons."—Europ. Mag. for August 1799.—Nichols's Bowyer.—Warburton's Letters to Hurd.—Boswell's Life of Johnson.



described, at least in those of his females, by what the poet has said, that he

“ ——— on animated canvas stole  
The sleepy eye that spoke the melting soul.”

The consequence is, that individual expression, the very essence of portrait-painting, is lost sight of; and a certain air of general resemblance is seen in them all. Yet Lely's pictures, by the mastery of his execution, and his skill of imitation, where he pleased to employ it, will ever command admiration. He possessed the art of flattery more than most artists; and no doubt by that secured the approbation of his contemporaries, and consequently great practice. He acquired a very considerable fortune, of which he employed a large portion to furnish himself with a collection of pictures and drawings. These, at his death, were sold by auction, and were so numerous, that forty days were consumed in the sale; and the product amounted to 26,000*l.*; besides which, he left an estate he had purchased, of 900*l.* per annum. Among his more celebrated pictures in this country, are the series of beauties at Windsor; a remarkable picture of Charles I. and heads of the duke of York, and lady Elizabeth, at Sion-house; several portraits in the gallery at Althorp; the duke of Devonshire's, lord Pomfret's, &c.<sup>1</sup>

LEMERY (NICOLAS), a celebrated chemist, was born Nov. 17, 1645, at Rouen in Normandy, of which parliament his father was a proctor, and of the reformed religion. Having received a suitable education at the place of his birth, he was put apprentice to an apothecary, who was a relation; but, finding in a short time that his master knew little of chemistry, he left him in 1660, and went to improve himself in that art at Paris, where he applied to Mr. Glazer, then demonstrator of chemistry in the royal gardens; but as Mr. Glazer was one of those professors who are full of obscure ideas, and was also far from being communicative, Lemery stayed with him only two months, and then proceeded to travel through France in quest of some better masters. In this resolution he went to Montpellier, where he continued three years with Mr. Vernant, an apothecary, who gave him an opportunity of performing several chemical operations, and of reading lectures also to some of his scholars. By these means he made such advances in

<sup>1</sup> Walpole's Anecdotes.—Duchamps and D'Argenville.—Pilkington

chemistry, that in a little time he drew all the professors of physic, as well as other curious persons at Montpellier, to hear him; having always some new discoveries, which raised his reputation so high, that he practised physic in that university without a doctor's degree.

In 1672, having made the tour of France, he returned to Paris, where he commenced an acquaintance with Mr. Martyn, apothecary to monsieur the prince; and making use of the laboratory which this apothecary had in the hotel de Condé, he performed several courses of chemistry, which brought him into the knowledge and esteem of the prince. At length he provided himself with a laboratory of his own, and might have been made a doctor of physic, but his attachment to chemistry induced him to remain an apothecary, and his lectures were frequented by so great a number of scholars, that he had scarce room to perform his operations. Chemistry was then coming into great vogue in that metropolis; and Lemery contributed greatly to its advancement, by treating it in a simple and perspicuous manner, divesting it of the jargon of mysticism in which it had been hitherto obscured, and, by the dexterity of his experiments, exhibiting the facts which it discloses to the comprehension of every understanding. By these means he established such a character for superior chemical skill, as enabled him to make a fortune by the sale of his preparations, which were in great request both in Paris and the provinces. One article in particular was the source of great profit, namely, the oxyd, or, as it was then called, the magistery of bismuth, and known as a cosmetic by the name of Spanish white, which no other person in Paris knew how to prepare. In 1675 he published his "*Cours de Chymie*," which was received with general approbation and applause, and passed through numerous editions: indeed seldom has a work on a subject of science been so popular. It sold, says Fontenelle, like a novel or a satire; new editions followed year after year; and it was translated into Latin, and into various modern languages. Its chief value consisted in the clearness and accuracy with which the processes and operations were detailed: the science was not yet sufficiently advanced for a rational theory of them. Indeed he seems to have worked rather with the view of directing apothecaries how to multiply their preparations, than as a philosophical chemist; and his materials are not arranged in the most favourable manner for the instruction

of beginners in the science. Nor did he divulge the whole of his pharmaceutical knowledge in this treatise ; he kept the preparation of several of his chemical remedies secret, in order to obtain the greater profit by their sale.

In 1681 his tranquillity began to be disturbed on account of his religion ; and he received orders to quit his employ. At this time the elector of Brandenburg, by Mr. Spanheim, his envoy in France, made him a proposal to go to Berlin, with a promise of founding a professorship in chemistry for him there ; but the trouble of transporting his family to such a distance, added to the hopes of some exception that would be obtained in his favour, hindered him from accepting that offer, and he was indulged to read some courses after the time limited by the order was expired ; but at length, this not being suffered, he came to England in 1683, where Charles II. gave him great encouragement. Yet, as the face of the public affairs here appeared not more promising of quiet than in France, he resolved to return thither, though without being able to determine what course he should then take.

In this dilemma, imagining that the title of doctor of physic might procure him some tranquillity, he took that degree at Caen about the end of the year ; and, repairing to Paris, had a great deal of business for a while, but the edict of Nantz being revoked in 1685, he was forbid to practise his profession, as well as other protestants. He read, however, two courses of chemistry afterwards, under some powerful protections ; and having no longer courage to support his religious principles, entered into the Romish church, in the beginning of 1686. This change procured him a full right to practise physic, and having obtained the king's letters for holding his course of chemistry, and for the sale of his medicines, although not now an apothecary, what with his pupils, his patients, and the sale of his chemical secrets, he made considerable gains.

Upon the revival of the royal academy of sciences, in 1699, he was made associate chemist, and at the end of the year became a pensionary. In 1707 he began to feel the infirmities of age, and had a slight attack of apoplexy, which not being so severe as to hinder him from going abroad, he attended the academy for a considerable time, but at length being confined to his house, he resigned his pensionary's place. Another stroke of apoplexy in 1715, after seven days, put a period to his life June 19, at the

age of seventy. His principal works are, 1. The "Cours de Chymie" before mentioned. 2. "An universal Pharmacopœia." 3. "Dict. Universel des Drogues simples," a very useful work. 4. "A Treatise of Antimony; containing the chemical analysis of that mineral," which involved him in a controversy with an anonymous critic, in which he was not very successful.<sup>1</sup>

LEMERY (LOUIS), son of the preceding, was born at Paris in January 1677, and was intended for the profession of the law; but he had imbibed from the pursuits of his father so great a taste for those sciences, that he entered the faculty of medicine of his native city, and received the degree of doctor in 1698. Two years afterwards he was admitted into the academy of sciences, and in 1708 he delivered lectures on chemistry in the royal garden. In 1710 he was appointed physician to the Hotel-Dieu, a post which he occupied during the remainder of his life. In 1712 he obtained the rank of associate in the academy, and succeeded his father as pensionary in 1715. He purchased the office of king's physician in 1722; and in that capacity he accompanied the infanta of Spain on her return from France, whither she had gone with the view of being married to Louis XV. Soon after his return to Paris he was honoured by the queen of Spain with the title of her consulting physician. In 1731 he was appointed professor of chemistry in the royal garden, in the place of Geoffroy. At a subsequent period he became particularly attached to the establishment of the duchess of Brunswick, whom he frequently visited in the palace of Luxembourg; and he likewise obtained the patronage of the princess of Conti, in whose hotel he regularly passed a part of every day, and there composed several of the chemical papers which he read before the academy of sciences. These papers treat of the subjects of iron, of nitre, and some other salts, of vegetable and animal analyses, of the origin and formation of monsters, &c. He died on June 9, 1743, and the loss of him was much regretted; for to the mild and polished manners of the gentleman, he united great sincerity and constancy in his attachments, and sentiments of liberality and generosity in all his proceedings.

In addition to the papers published in the Memoirs of the academy, he left the following works: 1. "Traité des

<sup>1</sup> Nicæon, vols. IV. and X.—Moreti.—Rees's Cyclopædia.



**Alimens,"** Paris, 1702, which was frequently reprinted, and greatly augmented by Brubier, in the edition of 1755, 2 vols. 12mo. 2. "Dissertation sur le Nourriture des Os," Paris, 1704, 12mo. He likewise published three letters on the generation of worms in the human body, in opposition to the treatise of Andry, with whom a sharp controversy was carried on upon this topic.<sup>1</sup>

**LE MOINE.** See **MOINE**.

**LE MONNIER.** See **MONNIER**.

**LE MOS (THOMAS DE)**, a celebrated Spanish Dominican, was born about 1550, of an illustrious family at Rivadavia, in Galicia. He defended so forcibly the doctrine of the Thomists, on grace, in opposition to the opinions of Molina, that he was sent with Alvarez, by the general chapter of his order, held at Naples, 1600, to support this doctrine against the Jesuits at Rome, and excited the famous disputes held in the congregations de Auxiliis, assembled in that city under pope Clement VIII. and Paul V. in which he had the principal part. This made him so celebrated, that the king of Spain offered him a bishopric; but he refused it, being contented with a pension, and died at Rome, August 23, 1629, aged eighty-four, in the convent de la Minerve. He lost his sight three years before. Many of his writings on the subject of grace remain, composed during the congregation de Auxiliis; and a very minute journal of what passed there, printed at Rheims, under the name of Louvain, 1702, fol. He also compiled a large work, entitled "*Panoplia Gratiæ*," 2 vols. fol. printed at Beziers, under the name of Leige, 1676.<sup>2</sup>

**LENFANT (JAMES)**, a learned French writer in the eighteenth century, was born at Bazoches, in Beausse, April 13, 1661. He was son of Paul Lenfant, minister at Chatillon, who died at Marbourg, in June 1686. He studied divinity at Saumur, where he lodged at the house of James Cappel, professor of Hebrew, by whom he was always highly esteemed; and afterwards went to Geneva, to continue his studies there. Leaving Geneva towards the end of 1683, he went to Heidelberg, where he was ordained in August, 1684. He discharged the duties of his function there with great reputation as chaplain of the electress dowager of Palatine, and pastor in ordinary to the French church. The descent of the French into the Palatinate.

<sup>1</sup> Moreri.—Rees's Cyclopædia.

<sup>2</sup> Moreri.—Dict. Hist.

however, obliged him to depart from Heidelberg in 1688. Two letters which he had written against the Jesuits, and which are inserted at the end of his "Preservatif," rendered it somewhat hazardous to continue at the mercy of a society whose power was then in its plenitude. He left the Palatinate, therefore, in October 1688, with the consent of his church and superiors, and arrived at Berlin in November following. Though the French church of Berlin had already a sufficient number of ministers, the elector Frederic, afterwards king of Prussia, appointed Mr. Lenfant one of them, who began his functions on Easter-day, March the 21st, 1689, and continued them thirty-nine years and four months, and during this time added greatly to his reputation by his writings. His merit was so fully acknowledged, as to be rewarded with every mark of distinction suitable to his profession. He was preacher to the queen of Prussia, Charlotta-Sophia, who was eminent for her sense and extensive knowledge, and after her death he became chaplain to the king of Prussia. He was counsellor of the superior consistory, and member of the French council, which were formed to direct the general affairs of that nation. In 1710 he was chosen a member of the society for propagating the gospel established in England; and March the 2d, 1724, was elected member of the academy of sciences at Berlin. In 1707 he took a journey to Holland and England, where he had the honour to preach before queen Anne; and if he had thought proper to leave his church at Berlin, for which he had a great respect, he might have had a settlement at London, with the rank of chaplain to her majesty. In 1712, he went to Helmstad; in 1715 to Leipsic; and in 1725, to Breslaw, to search for rare books and manuscripts necessary for the histories which he was writing. In those excursions he was honoured with several valuable materials from the electress of Brunswic-Lunebourg, princess Palatine; the princess of Wales, afterwards Caroline queen of Great Britain; the count de Fleming; mons. Daguesseau, chancellor of France; and a great number of learned men, both protestants and papists, among the latter of whom was the abbé Bignon. It is not certain whether he first formed the design of the "Bibliotheque Germanique," which began in 1720; or whether it was suggested to him by one of the society of learned men, which took the name of Anonymous; but they ordinarily met at his house, and he was a

frequent contributor to that journal. When the king of Poland was at Berlin, in the end of May and beginning of June 1728, Mr. Lenfant, we are told, dreamt that he was ordered to preach. He excused himself that he was not prepared; and not knowing what subject he should pitch upon, was directed to preach upon these words, Isaiah xxxviii. 1. "Set thine house in order, for thou shalt die, and not live." He related this dream to some of his friends, and although not a credulous man, it is thought to have made some impression on him, for he applied with additional vigour to finish his "History of the War of the Hussites and the Council of Basil." On Sunday July the 25th following, he had preached in his turn at his church; but on Thursday, July the 29th, he had a slight attack of the palsy, which was followed by one more violent, of which he died on the 7th of the next month, in his sixty-eighth year. He was interred at Berlin, at the foot of the pulpit of the French church, where he ordinarily preached since 1715, when his Prussian majesty appointed particular ministers to every church, which before were served by the same ministers in their turns. His stature was a little below the common height. His eye was very lively and penetrating. He did not talk much, but always well. Whenever any dispute arose in conversation, he spoke without any heat; a proper and delicate irony was the only weapon he made use of on such occasions. He loved company, and passed but few days without seeing some of his friends. He was a sincere friend, and remarkable for a disinterested and generous disposition. In preaching, his voice was good; his pronunciation distinct and varied; his style clear, grave, and elegant without affectation; and he entered into the true sense of a text with great force. His publications were numerous in divinity, ecclesiastical history, criticism, and polite literature. Those which are held in the highest estimation, are his Histories of the Councils of Pisa, Constance, and Basil, each in 2 vols. 4to. These are written with great ability and impartiality, and they abound with interesting facts and curious researches. Lenfant, in conjunction with M. Beausobre, published "The New Testament, translated from the original Greek into French," in 2 vols. 4to, with notes, and a general preface, or introduction to the reading of the Holy Scriptures, useful for students in divinity. He is known also by his "De inquirenda Veritate," which is a

translation of Malebranche's "*Search after Truth*;" "*The History of Pope Joan*;" "*Poggiana; or, the life, character, opinions, &c. of Poggio the Florentine, with the History of the Republic of Florence*," and the above-mentioned "*History of the Wars of the Hussites*," Utrecht, 1731, 2 vols. in 4to, dedicated by his widow to the prince royal of Prussia. This was the last work in which our author was engaged. He had revised the copy of the first volume, and was reading over that of the second, when he was seized with the apoplexy. But for this it appears to have been his intention to continue his *History* to about 1460. To this *History* is added monsieur Beausobre's "*Dissertation upon the Adamites of Bohemia*."<sup>1</sup>

LENG (JOHN), a learned English prelate, was born at Norwich in 1665, and educated at St. Paul's school, London, whence he removed to Catherine-hall, Cambridge; and took his degrees of A. B. in 1686, A. M. 1690, and B. D. 1698. He was, in 1708, presented to the rectory of Beddington in Surrey, by sir Nicholas Carew, bart. who had been his pupil; and he was appointed chaplain to king George I. who also promoted him to the see of Norwich in 1723. He died Oct. 26, 1727, of the small-pox, which he caught at the coronation of George II. He lies buried in the church of St. Margaret, Westminster, where is a monument to his memory. Richardson, in his continuation of *Godwin*, calls him a man of the first-rate genius and abilities. In 1695, he published two of the comedies of *Aristophanes*, the "*Plutus*" and "*Nubes*," Gr. & Lat. 8vo, with notes; and in 1719 preached the sermons at *Boyle's* lecture, which are printed, as are a set of his sermons preached at *Tunbridge*, and a few others upon occasional subjects. He was editor also of one of the most magnificent and correct editions of "*Terence*," that printed at Cambridge in 1701, 4to. For this he consulted thirteen manuscripts, and many ancient editions, and enriched the work with critical notes, and a dissertation "*De ratione et licentia metri Terentiani*." It was reprinted at Cambridge, in octavo, 1701 and 1723, which last Dr. Harwood thinks the best editon. Dr. Leng corrected and revised the sixth edition of sir Roger L'Estrange's translation of *Cicero de Officiis*, an employment which we are surprized he should have undertaken, who could with more ease and elegance have given a new one.<sup>2</sup>

<sup>1</sup> *Bibl. Germanique*, vol. XVI. and XXI.—*Niceron*, vols. IX. and X.—*Gen. Dict.*

<sup>2</sup> *Nichols's Bowyer*.—*Lysons's Engravers*.

**LENGLET DU FRESNOY** (NICHOLAS), a voluminous French writer, was born October 5, 1674, at Beauvais. He entered the Sorbonne, as a student, under M. Pirot, a celebrated doctor of that house; but, being convicted of having privately obtained from this gentleman's bureau, some papers relative to what was then transacting in the Sorbonne, respecting Maria d'Agreda's "Mystical city of God," and having published, 1696, a "Letter addressed to Messieurs the Syndics and doctors in divinity of the faculty of Paris," concerning this censure, M. Pirot expelled him. Lenglet then went to the seminary of St. Magloire, entered into sacred orders, and took his licentiate's degree, 1703. He was sent to Lisle, 1705, by M. Torcey, minister for foreign affairs, as first secretary for the Latin and French languages, and with a charge to watch that the elector of Cologne's ministers, who were then at Lisle, might do nothing against the king's interest; and was also entrusted by the elector with the foreign correspondence of Brussels and Holland. When Lisle was taken in 1708, Lenglet obtained a safeguard for the elector of Cologne's furniture and property from prince Eugene. Having made himself known to that prince through M. Hoendorf, he desired the latter to tell his highness, that he would give up the memoirs of the Intendants for fifty pistoles, which the prince sent him; but he wrote to M. Hoendorf eight days after, to say that the papers had been seized at his house by the minister's order, and kept the money. He discovered a conspiracy formed by a captain at the gates of Mons, who had promised not only to deliver up that city, but also the electors of Cologne and Bavaria, who had retired thither, for a hundred thousand piastres. Lenglet was arrested at the Hague for his "*Memoirs sur la Collation des Canoncats de Tournay*," which he had published there, to exclude the disciples of Jansenius from this collation; but he obtained his liberty six weeks after, at prince Eugene's solicitation. After his return to France, the prince de Cellemare's conspiracy, which cardinal Alberoni had planned, being discovered in Dec. 1718, he was chosen to find out the number and designs of the conspirators, which he did, after receiving a promise that none of those so discovered should be sentenced to death; this promise the court kept, and gave Lenglet a pension. In 1721, he went to Vienna, pretending to solicit the removal of M. Ernest, whom the Dutch had made dean of Tournay;

but having no orders from France for the journey, was arrested at Strasburgh on his return, and confined six months in prison. This disgrace the abbé Lenglet attributed to the celebrated Rousseau, whom he had seen at Vienna, and from whom he had received every possible service in that city; and thence originated his aversion to him, and the satire which he wrote against him, under the title of "*Eloge historique de Rousseau, par Brossette*," which that friend of Rousseau's disavowed, and the latter found means to have suppressed in Holland, where it had been printed, in 1731. Lenglet refused to attach himself to cardinal Passionei, who wished to have him at Rome, and, indeed, he was so far from deriving any advantage from the favourable circumstances he found himself in, or from the powerful patrons which he had acquired by his talents and services, that his life was one continued series of adventures and misfortunes. His passion was to write, think, act, and live, with a kind of cynical freedom; and though badly lodged, clothed, and fed, he was still satisfied, while at liberty to say and write what he pleased; which liberty, however, he carried to so great an extreme, and so strangely abused, that he was sent to the bastille ten or twelve times. Lenglet bore all this without murmuring, and no sooner found himself out of prison, than he laboured to deserve a fresh confinement. The bastille was become so familiar to him, that when Tapin (one of the life guards) who usually conducted him thither, entered his chamber, he did not wait to hear his commission, but began himself by saying, "Ah! M. Tapin, good morning!" then turning to the woman who waited upon him, cried, "Bring my little bundle of linen and snuff directly," and followed M. Tapin with the utmost cheerfulness. This spirit of freedom and independence, and this rage for writing, never left him; he chose rather to work and live alone in a kind of garret, than reside with a rich sister, who was fond of him, and offered him a convenient apartment at her house in Paris, with the use of her table and servants. Lenglet would have enjoyed greater plenty in this situation, but every thing would have fatigued him, and he would have thought regularity in meals quite a slavery. Some have supposed that he studied chymistry, and endeavoured to discover the philosopher's stone, to which operations he desired no witness. He owed his death to a melancholy accident; for going home about six in the evening, Jan. 15, 1755, after

having dined with his sister, he fell asleep, while reading a new book which had been sent him, and fell into the fire. The neighbours went to his assistance, but too late, his head being almost entirely burnt. He had attained the age of eighty-two. The abbé Lenglet's works are numerous; their subjects extremely various, and many of them very extravagant. Those which are most likely to live are his, "*Méthode pour étudier l'Histoire, avec un Catalogue des principaux Historiens*," 12 vols.; "*Méthode pour étudier la Géographie*," with maps; "*Histoire de la Philosophie Hermetique*," and "*Tablettes Chronologiques de l'Histoire Universelle*," 1744, two vols. An enlarged edition of this work was published in 1777. His "*Chronological Tables*" were published in English, in 8vo. It is a work of great accuracy, and of some whim, for he lays down a calculation according to which a reader may go through an entire course of universal history, sacred and profane, in the space of ten years and six months at the rate of six hours per day.<sup>1</sup>

LENNARD (SAMPSON), an English writer, was related to Sampson Lennard, who married Margaret baroness Dacre, and of whom honourable mention is made in Camden's *Britannia*. In early life he followed the profession of arms, and was attached to sir Philip Sidney, with whom he fought at the battle of Zutphen. He was afterwards distinguished as a man of letters, and published various translations from the Latin and French, particularly Pererin's "*History of the Waldenses*;" Du Plessis Mornay's "*History of Papacie*;" and Charron "*On Wisdom*." He was of some note as a topographer, and of considerable eminence as a herald, having been, in the latter part of his life, a member of the college of arms. Some of his heraldical compilations, which are justly esteemed, (see "*Catalogue of the Harleian MSS.*") are among the manuscripts in the British Museum. He died in August 1633, and was buried at St. Bennet's, Paul's Wharf. Mr. Granger received this brief memoir of Lennard, from Thomas the late lord Dacre.<sup>2</sup>

LENNOX (CHARLOTTE), a lady long distinguished for her genius and literary merit, and highly respected by Johnson and Richardson, was born in 1720. Her father, colonel James Ramsay, was a field-officer, and lieutenant-

<sup>1</sup> Moreri.—*Diet. Hist.*—Niceron, vol. XVII, in art. Dufresnoy.

<sup>2</sup> Granger.—*Noble's College of Arms*.

governor of New-York, who sent her over, at the age of fifteen, to England, to an opulent aunt, but whom, on her arrival, she found incurably insane. The father died soon after, leaving his widow (who died at New York in Aug. 1765), and this daughter, without any provision. Who Mr. Lennox was, or when she married, we have not been able to learn, and, indeed, very little is known of her early history by her few surviving friends, who became acquainted with her only in her latter days. We are told, that from the death of her father she supported herself by her literary talents, which she always employed usefully.

She published, in 1751, "The Memoirs of Harriot Stuart," and, in 1752, "The Female Quixote." In the latter of these novels, the character of Arabella is the counter-part of Don Quixote; and the work was very favourably received. Dr. Johnson wrote the dedication to the earl of Middlesex. In the following year she published "Shakespeare illustrated," in 2 vols. 12mo, to which she afterwards added a third. This work consists of the novels and histories on which the plays of Shakspeare are founded, collected and translated from the original authors: to which are added critical notes, censuring the liberties which Shakspeare has generally taken with the stories on which his plays are founded. In 1756, Mrs. Lennox published, "The Memoirs of the Countess of Berci, taken from the French," 2 vols. 12mo; and, "Sully's Memoirs," translated, 3 vols. 4to; which have since been frequently reprinted in 8vo, and are executed with no small ability. In 1757, she translated "The Memoirs of Madame Maintenon." In 1758, she produced "Philander, a Dramatic Pastoral," and "Henrietta," a novel of considerable merit, 2 vols. 12mo; and, in 1760, with the assistance of the earl of Cork and Orrery, and Dr. Johnson, she published a translation of "Father Brunmoy's Greek Theatre," 3 vols. 4to; the merit of which varies materially in different parts of the work. In 1760-1, she published a kind of Magazine, under the name of the "Ladies Museum," which extended to two volumes, octavo, and seems to have been rather an undertaking of necessity than choice. Two years after, she published "Sophia, a Novel," 2 vols. 12mo, which is inferior to her earlier performances; and, after an interval of seven years, she brought out, at Covent-garden theatre, "The Sisters, a Comedy," taken



from her novel of *Henrietta*; which was condemned on the first night of its appearance. In 1773, she furnished Drury-lane theatre with a comedy, entitled, "*Old City Manners.*" Her last performance, not inferior to any of her former in that species of composition, was "*Euphemia, a Novel, 1790,*" 4 vols. 12mo. In 1775, we find Dr. Johnson assisting her in drawing up proposals for an edition of her works, in 3 vols. 4to; but it does not appear to have been published. Dr. Johnson had such an opinion of Mrs. Lennox that, on one occasion, not long before his death, he went so far as to pronounce her superior to Mrs. Carter, miss Hannah Moore, and miss Burney. Sir John Hawkins has given a ludicrous account of the doctor's celebration of the birth of Mrs. Lennox's first literary child, "*The Life of Harriot Stuart.*" This, however, was certainly not her first production, for in 1747, she published "*Poems on several occasions,*" printed for Sam. Paterson. She was then Miss Ramsay.

It is to be regretted, that the latter days of this ingenious lady were clouded by penury and sickness; calamities which were in a considerable degree alleviated by the kindness of some friends, who revered alike her literary and her moral character. Among these it would be unjust not to mention the names of the right hon. George Rose, and the rev. W. Beloe. But the most effectual aid she received was from The Literary Fund society, in consequence of which her only son was, a few years since, enabled to fit himself out for an employment in the Anglo-American States; and from the same source the means of decent subsistence were, for the last twelvemonth of her life, afforded to the mother. She died Jan. 4, 1804.<sup>1</sup>

LEO I. (SE.) surnamed THE GREAT, a doctor of the church, and one of the most eminent popes who have filled the Roman see, was born in Tuscany, or rather at Rome. He made himself very useful to the church under pope St. Celestine, and Sixtus III. and was concerned in all important affairs while but a deacon. The Roman clergy recalled him from Gaul, whither he was gone to reconcile Albinus and Ætius, generals of the army, and raised him to the papal chair Sept. 1, 440. He condemned the Manicheans, in a council held at Rome in the year 444, and completely extirpated the remains of the Pelagian heresy in Italy: "Let those Pelagi-

<sup>1</sup> Nichols's *Bowyer*.—*Boswell's and Hawkins's Life of Johnson*.—*Biographica MSS.* by the late Isaac Reed.

ans," said he, "who return to the church, declare by a clear and public profession, that they condemn the authors of their heresy, that they detest that part of their doctrine which the universal church has beheld with horror, and that they receive all such decrees of the councils as have been passed for exterminating the Pelagian heresy, and are confirmed by the authority of the apostolical see, acknowledging by a clear and full declaration, signed by their hand, that they admit these decrees, and approve them in every thing." Leo also condemned the Priscillianists, and annulled all the proceedings in the council of Ephesus, which was called "the band of Ephesian robbers," in the year 449. He presided by his legates at the general council of Chalcedon, in the year 451, but opposed the canon made there in favour of the church of Constantinople, which gave it the second rank, to the prejudice of that at Alexandria. The letter which Leo had written to Flavianus on the mystery of the Incarnation, was received with acclamations in this council, and the errors of Eutyches and Dioscorus condemned. The following year he went to meet Attila, king of the Huns, who was advancing to Rome, and addressed him with so much eloquence that he was prevailed upon to return home. Genseric having taken Rome, in the year 455, Leo obtained from that barbarous prince, that his soldiers should not set fire to the city, and saved the three grand churches (which Constantine had enriched with magnificent gifts) from being plundered. He was a strict observer of ecclesiastical discipline. He died November 3, in the year 461, at Rome. Never has the Romish church appeared with more true grandeur, or less pomp, than in this pontiff's time; no pope was ever more honoured, esteemed, and respected; no pope ever displayed more humility, wisdom, mildness, and charity. Leo left ninety-six "Sermons," on the principal festivals throughout the year, and one hundred and forty-one Letters, which may be found in the library of the fathers. The best edition of his works is that by Pere Quesnel, Lyons, 1700, fol. They have been printed at Rome, by father Cacciaci, 3 vols. fol. and at Venice, by Messrs. Ballarini, 3 vols. fol.; but these editions have not sunk the credit of Quesnel's. P. Maimbourg has written a history of his pontificate, 4to, or 2 vols. 12mo.<sup>1</sup>

LEO X. was a pontiff whose history is so connected with that of literature and the reformation, that more notice

<sup>1</sup> Cave, vol. I.—Milner's Church Hist. vol. II. p. 579.—Dict. Hist.

of him becomes necessary than we usually allot to his brethren, although scarce any abridgment of his life will be thought satisfactory, after the very luminous and interesting work of Mr. Roscoe. Leo was born at Florence in December 1475, the second son of Lorenzo de Medici, the Magnificent, and was christened John. Being originally destined by his father for the church, he was promoted before he knew what it meant, received the tonsure at the age of seven years, two rich abbacies, and before he ceased to be a boy, received other preferments to the number of twenty-nine, and thus early imbibed a taste for aggrandizement which never left him. Upon the accession of Innocent VIII. to the pontificate, John, then thirteen years of age only, was nominated to the dignity of cardinal. Having now secured his promotion, his father began to think of his education, and when he was nominated to the cardinalate, it was made a condition that he should spend three years at the university of Pisa, in professional studies, before he was invested formally with the purple. In 1492 this solemn act took place, and he immediately went to reside at Rome as one of the sacred college. His father soon after died, and was succeeded in his honours in the Florentine republic by his eldest son Peter. The young cardinal's opposition to the election of pope Alexander VI. rendered it expedient for him to withdraw to Florence, and at the invasion of Italy by Charles VIII. he and the whole family were obliged to take refuge in Bologna. About 1500 he again fixed his residence at Rome, where he resided during the remainder of Alexander's pontificate, and likewise in the early part of that of Julius II. cultivating polite literature, and the pleasures of elegant society, and indulging his taste for the fine arts, for music, and the chase, to which latter amusement he was much addicted. In 1505 he began to take an active part in public affairs, and was appointed by Julius to the government of Perugia. By his firm adherence to the interest of the pope, the cardinal acquired the most unlimited confidence of his holiness, and was entrusted with the supreme direction of the papal army in the Holy League against the French in 1511, with the title of legate of Bologna. At the bloody battle of Ravenna, in 1512, he was made prisoner, and was conveyed to Milan, but afterwards effected his escape. About this time he contributed to the restoration of his family at Florence, by overthrowing the popular constitution of that republic,

and there he remained until the death of Julius II. in 1513, when he was elected pope in his stead, in the thirty-eighth year of his age. He assumed the name of Leo X. and ascended the throne with greater manifestations of goodwill, both from Italians and foreigners, than most of his predecessors had enjoyed. One of his first acts was to interpose in favour of some conspirators against the house of Medici, at Florence, and he treated with great kindness the family of Sodorini, which had long been at the head of the opposite party in that republic. He exhibited his taste for literature by the appointment of two of the most elegant scholars of the age, Bembo and Sadoleti, to the office of papal secretaries. With regard to foreign politics, he pursued the system of his predecessor, in attempting to free Italy from the dominion of foreign powers: and in order to counteract the antipapal council of Pisa, which was assembled at Lyons, he renewed the meetings of the council of Lateran, which Julius II. had begun, and he had the good fortune to terminate a division which threatened a schism in the church. Lewis XII. who had incurred ecclesiastical censure, made a formal submission, and received absolution. Having secured external tranquillity, Leo did not delay to consult the interests of literature by an ample patronage of learned studies. He restored to its former splendour the Roman gymnasium or university, which he effected by new grants of its revenues and privileges, and by filling its professorships with eminent men invited from all quarters. The study of the Greek language was a very particular object of his encouragement. Under the direction of Lascaris a college of noble Grecian youths was founded at Rome for the purpose of editing Greek authors; and a Greek press was established in that city. Public notice was circulated throughout Europe, that all persons who possessed MSS. of ancient authors would be liberally rewarded on bringing or sending them to the pope. Leo founded the first professorship in Italy of the Syriac and Chaldaic languages in the university of Bologna. With regard to the politics of the times, the pope had two leading objects in view, viz. the maintenance of that balance of power which might protect Italy from the over-bearing influence of any foreign potentate; and the aggrandizement of the house of Medici. When Francis I. succeeded to the throne of France, it was soon apparent that there would necessarily be a new war in the north of Italy. Leo attempted to remain neuter, which

being found to be impracticable, he joined the emperor, the Swiss, and other sovereigns against the French king, and the state of Venice. The rapid successes of the French arms soon brought him to hesitate, and after the Swiss army had been defeated, the pope thought it expedient to abandon his allies, and form an union with the king of France. These two sovereigns, in the close of 1515, had an interview at Bologna, when the famous Pragmatic Sanction was abolished, and a concordat established in its stead. The death of Leo's brother left his nephew Lorenzo the principal object of that passion for aggrandizing his family, which this pontiff felt full as strongly as any one of his predecessors, and to gratify which he scrupled no acts of injustice and tyranny. In 1516 he issued a monitory against the duke of Urbino, and upon his non-appearance, an excommunication, and then seized his whole territory, with which, together with the ducal title, he invested his nephew. In the same year a general pacification took place, though all the efforts of the pope were made to prevent it. In 1517 the expelled duke of Urbino collected an army, and, by rapid movements, completely regained his capital and dominions. Leo, excessively chagrined at this event, would gladly have engaged a crusade of all Christian princes against him. By an application, which nothing could justify, of the treasures of the church, he raised a considerable army, under the command of his nephew, and compelled the duke to resign his dominion, upon what were called honourable terms. The violation of the safe conduct, granted by Lorenzo to the duke's secretary, who was seized at Rome, and put to torture, in order to oblige him to reveal his master's secrets, imprints on the memory of Leo X. an indelible stain. In the same year his life was endangered by a conspiracy formed against him, in which the chief actor was cardinal Petrucci. The plan failed, and the cardinal, being decoyed to Rome, from whence he had escaped, was put to death; and his agents, as many as were discovered, were executed with horrid tortures. The conduct of Leo on this occasion was little honourable to his fortitude or clemency, and it was believed that several persons suffered as guilty who were wholly innocent of the crimes laid to their charge. To secure himself for the future, the pope, by a great stretch of his high authority, created in one day thirty-one new cardinals, many of them his relations and friends, who had not even risen in the church to the dignity of the episcopal

office ; but many persons also, who, from their talents and virtues, were well worthy of his choice. He bestowed upon them rich benefices and preferments, as well in the remote parts of Christendom, as in Italy, and thus formed a numerous and splendid court attached to his person, and adding to the pomp and grandeur of the capital. During the pontificate of Leo X. the reformation under Luther took its rise, humanly speaking, from the following circumstances. The unbounded profusion of this pope had rendered it necessary to devise means for replenishing his exhausted treasury ; and one of those which occurred was the sale of indulgences, which were sold in Germany with such ridiculous parade of their efficacy, as to rouse the spirit of Luther, who warmly protested against this abuse in his discourses, and in a letter addressed to the elector of Mentz. He likewise published a set of propositions, in which he called in question the authority of the pope to remit sins, and made some very severe strictures on this method of raising money. His remonstrances produced considerable effect, and several of his cloth undertook to refute him. Leo probably regarded theological quarrels with contempt, and from his pontifical throne looked down upon the efforts of a German doctor with scorn ; even when his interference was deemed necessary, he was inclined to lenient measures. At length, at the express desire of the emperor Maximilian, he summoned Luther to appear before the court of Rome. Permission was, however, granted for the cardinal of Gorta to hear his defence at Augsburg. Nothing satisfactory was determined, and the pope, in 1518, published a bull, asserting his authority to grant indulgences, which would avail both the living, and the dead in purgatory. Upon this, the reformer appealed to a general council, and thus open war was declared, in which the abettors of Luther appeared with a strength little calculated upon by the court of Rome. The sentiments of the Christian world were not at all favourable to that court. "The scandal," says the biographer, "incurred by the infamy of Alexander VI., and the violence of Julius II., was not much alleviated in the reign of a pontiff who was characterized by an inordinate love of pomp and pleasure, and whose classical taste even caused him to be regarded by many as more of a heathen than a Christian."

The warlike disposition of Selim, the reigning Turkish  
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emperor, excited great alarms in Europe, and gave occasion to Leo to attempt a revival of the ancient crusades, by means of an alliance between all Christian princes; he probably hoped, by this show of zeal for the Christian cause, that he should recover some of his lost credit as head of the church. He had, likewise, another object in view, viz. that of recruiting his finances, by the contributions which his emissaries levied upon the devotees in different countries. By the death of Maximilian in 1519, a competition for the imperial crown between Charles V. and Francis I. took place. Leo was decidedly against the claims of both the rival candidates, and attempted to raise a competitor in one of the German princes, but he was unable to resist the fortune of Charles. At this period he incurred a very severe domestic misfortune in the death of his nephew Lorenzo, who left an infant daughter, afterwards the celebrated Catherine de Medicis, the queen and regent of France. The death of Lorenzo led to the immediate annexation of the duchy of Urbino, with its dependencies, to the Roman see, and to the appointment of Julius, Leo's cousin, to the supreme direction of the state of Florence. The issue of his contest with Luther will occur hereafter in our account of that reformer. It may here, however, be noticed that Leo conferred on Henry VIII. of England, the title of "Defender of the Faith," for his appearance on the side of the church as a controversial writer. The tranquil state of Italy, at this period, allowed the pope to indulge his taste for magnificence in shows and spectacles. His private hours were chiefly devoted to indolence, or to amusements, frequently of a kind little suited to the dignity of his high station. He was not, however, so much absorbed in them as to neglect the aggrandizement of his family and see. Several cities and districts in the vicinity of the papal territories, and to which the church had claims, had been seized by powerful citizens, or military adventurers; some of these the pope summoned to his court to answer for their conduct; which not being able to do, he caused them to be put to death. Having next set his heart on the possession of the territory of Ferrara, he had recourse to treachery, and is thought to have even meditated the assassination of the duke, but his plot being discovered by the treachery of one whom he had bribed, he was disappointed in his plans. Another of his designs was the expulsion of the French from Italy, and he had

made some progress in this when he was seized with an illness which put an end to his life in a few days. He died Dec. 1, 1521, in the forty-sixth year of his age.

From the preceding circumstances, gleaned from Mr. Roscoe's elaborate account of Leo, a judgment may be formed of his character, in which, although some things may have been exaggerated by the enemies of the Romish church, enough remains uncontested to prove that he had many of the worst vices, and, when it became necessary to his aggrandizement, practised the worst crimes of his predecessors. His biographer, by embodying the history of literature and the arts in the life of Leo, one of the most pleasing and truly valuable parts of the work, has, we think, failed, in attributing much of their advancement to Leo. And indeed it has been too much a fashion to speak of the "age of Leo" as of a glorious period which his patronage created. Too much stress, perhaps, is frequently laid on patronage; and we ought to hesitate in declaring how much it has produced, when we consider how much in all ages has been produced without it. But Leo's patronage was not general, for it excluded Ariosto and Erasmus, two of the greatest men of the age; nor was it judicious in selection, for he bestowed it on such worthless characters as Aretin and Niso, not to speak of a number of less known characters, whose merit rises no higher than that of being able to write amorous Italian sonnets, and panegyrical Latin verses. With respect to the arts, it has been justly remarked, that when he ascended the throne they were at their meridian. He found greater talents than he employed, and greater works commenced than he completed. Leonard Da Vinci, Michael Angelo, and Raffaello, performed their greatest works before the accession of Leo X.; Bramante, the architect of St. Peter's, died in the second year of his pontificate; and Da Vinci and Michael Angelo shared none of his favours. It is from his attachment to Raffaello that he derives his strongest claims as a patron of art; yet a part of his conduct to this great artist makes us question whether Leo had a refined taste. Raffaello made thirteen cartoons of religious subjects to complete the decoration of the hall of Constantine, and had sent them into Flanders, to be returned in worsted copies, without any care to preserve the originals, nor any inquiry made concerning them after the subjects were manufactured into tapestry. By accident, seven of these are



yet to be seen in this country, and may enable us to estimate the taste of the pontiff who could so easily forget them. Yet Leo must not be deprived of the merit that justly belongs to him. He drew together the learned men of his time, and formed eminent schools, and he did much in promoting the art of printing, then of incalculable importance to literature. In these respects, and upon account of the share he had in precipitating the reformation, his short pontificate of eight years and eight months must be allowed to form one of the most interesting periods in papal history, and worthy of the illustration it has received.<sup>1</sup>

LEO VI. emperor of the East, surnamed The Wise, and the Philosopher, succeeded his father Basilius the Macedonian, March 1, 886. He drove Photius from the see of Constantinople, fought with success against the Hungarians and Bulgarians, and died June 11, 911, leaving one son, Constantine Porphyrogeneta. This emperor was surnamed The Philosopher, from his attachment to learning, and not from his manners, which were very irregular. He was fond of writing sermons, and there are several of his composing in the library of the fathers. The following works are also attributed to him; a treatise on Tactics, a useful work for those who would acquire a knowledge of the lower empire; it was printed in German by Bourscheid, at Vienna, and in French by M. de Maiseroi, 1770, 2 vols. 8vo, "*Novellæ Constitutiones*," in which several of the novels introduced by Justinian are abolished; "*Opus Basilicon*," where all the laws contained in Justinian's works are new modelled. This system of law was adopted by the Greeks afterwards. In Constantine Manasses, printed at the Louvre, may be found "*Leonis sapientis oracula*."<sup>2</sup>

LEO (JOHN), a skilful geographer, born at Grenada, retired into Africa when his native place was taken in 1492, whence he had the surname of Africanus. After having travelled a considerable time in Europe, Asia, and Africa, he was taken at sea by some pirates, and abjured the Mahometan religion under pope Leo X. He died about 1526. He wrote a "*Description of Africa*," in Arabic, which he afterwards translated into Italian. Marmol has translated this work, almost entirely, without mentioning it. There is a Latin translation by John Florian, not very accurate,

<sup>1</sup> *Scope's Life*.—Abridgement in Rees's *Cyclopædia*.—Duppa's *Life of Michael Angelo*, p. 60 et seqq.

<sup>2</sup> *Dict. Hist.*—*Universal Hist.*

and a French one by John Temporal, Lyons, 1556, fol. John Leo also left the "Lives of the Arabian Philosophers," which was printed by Hottinger in Latin, at Zurich, 1664, and is in tom. 13 of the *Bibliotheca* of Fabricius, from a copy which Cavalcanti sent from Florence.<sup>1</sup>

LEO D'ORVIETTO, or LEO URBEVETANUS, a native of that city, is said by some to have been a Franciscan, and by others a Dominican. He left a "Chronicle" of the popes, which ends in 1314, and one of the "Emperors," ending 1308, published by father Lamy, at Florence, 1737, 2 vols. 8vo. These chronicles are useful for the history of those times, to those who can distinguish the fabulous parts.<sup>2</sup>

LEO of MODENA, whose proper name was R. Jehudah Arie, was born at Modena about 1574; was for a considerable time chief of the synagogue, and esteemed a good poet both in Hebrew and Italian. He was author of a valuable work on the ceremonies and customs of the Jews, which is held in estimation by the learned of all nations. It is entitled "*Istoria de Riti Hebraici vita et Osservanze de gli Hebrei di questi Tempi*;" the best edition of which is that of Venice, 1638. It was translated into the French language in 1674, by Richard Simon, with supplements relating to the sects of the Karaites and Samaritans. He intended to have given an Italian translation of the Old Testament, but the inquisition laid its commands on him to desist. His Hebrew and Italian dictionary, entitled "*The Mouth of the Lion*," was published at Venice in 1612, and was afterwards reprinted in an enlarged form at Padua, in 1640. Leo died at Venice in 1654.<sup>3</sup>

LEO DE ST. JOHN, a French monk, was born at Rennes in the year 1600. Before he entered into the religious profession his name was John Macè. He was nominated to all the honourable and confidential posts of his order, and for his eloquence had the honour of preaching before Louis XIII. and Louis XIV. His early patrons were popes Leo XI. and Alexander VIII.; and in France cardinal Richelieu was his friend. He died in 1671, leaving behind him numerous works, the principal of which are, "*Studium Sapientiae Universalis*," 3 vols. fol.; A "*History of the Carmelites*;" "*Lives of different Romish Saints*;" and

<sup>1</sup> Moreri.—*Diet. Hist.*—*Saxii Onomast.*

<sup>2</sup> Moreri.—*Diet. Hist.*

<sup>3</sup> Moreri.—*Diet. Hist.*

"Journal of what took place during the last Sickness, and at the Death of cardinal Richelieu."<sup>1</sup>

LEONARD of Pisa, an Italian mathematician, who flourished at the commencement of the thirteenth century, was the first person who brought into Europe the knowledge of the Arabic cyphers and algebra. He travelled into the East for instruction, and being at Bugia, a town in Africa, was taught the Arabic method of keeping accounts, and finding it more convenient and preferable to the European method, he drew up a treatise for the purpose of introducing it into Italy, where it was cultivated with success, and became speedily known to all mathematicians. From Italy the knowledge of the Arabic cyphers and algebra was afterwards communicated to the other countries of Europe. He was author of a treatise on surveying, preserved in the Magliabecchi library at Florence.<sup>2</sup>

LEONARDO (LEO), principal organist of the chapel royal at Naples, was not only admired and respected by his contemporaries, but his memory still continues to be held in reverence by every professor that is acquainted with his works. He was born in 1689. The first opera of his composition is thought to be "Sofonisba," which was performed in Naples in 1718, and the last, "Siface," in Bologna, 1737. Between these he produced three operas for Venice, and four for Rome. Leo likewise set the "Olimpiade" of Metastasio. "Dirti ben mio vovice" was in extreme high favour, as set by Leo, about the middle of the last century, in England, where it was sure to be heard at every musical performance, both public and private. Leo likewise set Metastasio's oratorio of "St. Elena al Calvario," in which there are some very fine airs. His celebrated "Miserere," in eight real parts, though imperfectly performed in London at the Pantheon, for Ansani's benefit, 1781, convinced real judges that it was of the highest class of choral compositions.

The purity of his harmony, and elegant simplicity of his melody, are no less remarkable in such of these dramas as Dr. Burney examined, than the judicious arrangement of the parts. But the masses and motets, which are carefully preserved by the curious, and still performed in the churches at Naples, have all the choral learning of the sixteenth century. There are likewise extant, trios, for two violins and a base, superior in correctness of counter-

<sup>1</sup> Dict. Hist.

<sup>2</sup> Dict. Hist.—Thomson's History of the Royal Society.

point and elegance of design to any similar productions of the same period. This complete musician is equally celebrated as an instructor and composer; and the "Solfeggi," which he composed for the use of the vocal students, in the conservatorio over which he presided at Naples, are still eagerly sought and studied, not only in Italy, but in every part of Europe, where singing is regularly taught. This great musician died about 1742. His death was unhappily precipitated by an accident which at first was thought trivial; for, having a tumour, commonly called a *bar*, on his right cheek, which growing, in process of time, to a considerable magnitude, he was advised to have it taken off; but whether from the unskilfulness of the operator, or a bad habit of body, a mortification ensued, which cost him his life.<sup>1</sup>

LEONICENUS (NICHOLAS), an eminent Italian physician, was born in one of the Venetian states in 1428. He was professor of medicine at Ferrara during upwards of sixty years, and was the first person who undertook to translate the works of Galen into Latin. His attachment to literary pursuits alienated him from practice; and in excuse he used to say, "I do more service to the public than if I visited the sick, by instructing those who are to cure them." Extending his attention also to the belles lettres, he wrote some poetry, and translated into Italian the history of Dion Cassius, and the dialogues of Lucian. Until the age of thirty, Leonicensus was tormented with frequent attacks of epilepsy, which reduced him at times to melancholy and despair. This disease, however, afterwards left him, and, by means of great regularity and temperance, he attained the age of ninety-six years, and died in 1524, possessed of all his faculties. To one who inquired, with astonishment, by what secret he had preserved this entire possession of his faculties, together with an erect body and vigorous health, at so great an age, he replied, that it was the effect of innocence of manners, tranquillity of mind, and frugality in diet. The duke and senate of Ferrara erected a monument to his memory. He left several works, most of which have been several times reprinted, but are not now in request, except perhaps his examination of the errors of Pliny, &c. "*Plinii et aliorum plurimum auctorum qui de simplicibus medicaminibus*

<sup>1</sup> Burney's *Hist. of Music*, vol. IV.—and the same in Rees's *Cyclopædia*.

scripserunt, errores notati," Bude, 1532, folio, which involved him in a controversy, sustained with his usual tranquillity; and his "*Liber de Epidemia quam Itali morbum Gallicum vocant*," Venice, 1497, 4to, a book of great rarity. He was the first in Italy who treated of this disorder. There is an edition of all his works, printed at Bale, 1533, fol.<sup>1</sup>

LEONICO. See TOMEIO.

LEONTIUS PILATUS. See PILATUS.

LEOWITZ (CYPRIAN), a celebrated astronomer in the sixteenth century, was born in Bohemia, and was appointed mathematician to Otho Henry, elector palatine. He acquired a high reputation by his astronomical productions, of which the principal were, "*Ephemerides ab anno 1556 ad ann. 1606*;" "*Expedita Ratio constituendi Thematis cœlestis*;" "*Loca stellarum fixarum ab anno Dom. 1549 usque in ann. 2029*;" and "*De Eclipsibus Liber*." Tycho Brahe paid him a visit in 1569, when they had several conversations on their favourite subjects. Notwithstanding the great learning of Leowitz, he was weak enough to become the dupe of judicial astrology. He died in Swabia 1574. He had predicted that the world would come to an end in 1584; and of this prophecy many priests and preachers took advantage as the important period approached, and enriched themselves at the expence of the fears of their people.<sup>2</sup>

LE POIS. See POIS.

LE QUIEN. See QUIEN.

LERMONT (THOMAS), a poet of Scotland, who flourished in the thirteenth century, is familiarly known by the name of Thomas the Rhymer. The history of his life is involved in much obscurity. What has been unravelled may be seen in our authority. He was a prophet as well as a poet. His merit in the former character may be disputed, but of his poetical talents, Mr. Walter Scott has enabled the public to judge, by giving an excellent edition of his metrical romance of "*Sir Tristrem*," published in 1804, and very ably illustrated with notes, &c. by Mr. Scott, who has in this work shown that the most arduous labours of the antiquary are not incompatible with the genius and spirit of the poet.<sup>3</sup>

<sup>1</sup> Gen. Dict.—Moreri.—Rees's Cyclopædia.—Saxii Onomast.

<sup>2</sup> Moreri.—Gen. Dict.

<sup>3</sup> Mr. Scott's edition.

LE ROY. See ROY.

• LESBONAX, a native of Mitylene, who flourished in the first century of the Christian æra, was a disciple of Timocrates, afterwards became a teacher of philosophy in his native city, and obtained a great number of scholars. He was author of many books of philosophy, and Photius says he had read sixteen orations written by him. Two of these were first published by Aldus, in his edition of the ancient orators, in 1513; afterwards by Henry Stephens, with the orations of Æschines, Lysias, and others; and in 1619, by Gruter. Lesbonax is said to have been the author of a treatise "*De Figuris Grammaticis*," printed with Ammonius, Leyden, 1739, 4to. He left a son named Potamon, an eminent rhetorician at Rome, in the reign of the emperor Tiberius. So sensible were the magistrates of Mitylene of his merits, and of the utility of his labours, that they caused a medal to be struck in his honour: one of which was discovered in the south of France about 1740, and an engraving of it, with a learned dissertation, published in the year 1744, by M. Cary, of the Academy of Marseilles, but there seems some reason to think that Lesbonax the philosopher, and Lesbonax the grammarian, were different persons.<sup>1</sup>

LESCAILLE (JAMES), a celebrated Dutch printer, was born in 1610 of an illustrious family at Geneva, which removed to Holland, where his press became famous for the number of beautiful and accurate editions which issued from it. He was also esteemed an excellent poet; and his daughter, Catherine Lescaille, who died June 8, 1711, was so much admired for her poetical talents, as to be called the Dutch Sappho, and the tenth Muse. A collection of her Poems was printed in 1728, with the following tragedies: Genser c, Wenceslaus, Herod and Mariamne, Hercules and Deianira, Nicomedes, Ariadne, Cassandra, &c. which, although they are not written according to the ordinary rules of the drama, frequently discover marks of superior genius. James Lescaille was honoured with the poetic crown by the emperor Leopold in 1663, and died in 1677.<sup>2</sup>

LESCHASSIER (JAMES), an able lawyer, and celebrated advocate of the parliament of Paris, was born in

<sup>1</sup> Moreri.—Saxii Onomast.

<sup>2</sup> Moreri.—Dict. Hist.

that city in 1550, of a reputable family. When Henry IV. to whom he had remained faithful during the fury of the League, wanted to support the annuities charged on the Hôtel de Ville, Leschassier had influence enough to dissuade him from his design by two very able petitions. He was consulted by the Venetian republic, in 1605, respecting their disputes with pope Paul V. and replied by his "*Consultatio Parisini cujusdam*," printed in 1606, 4to, which proves him to have been a learned and judicious canonist. He died April 28, 1625, at Paris, aged seventy-five. The most complete edition of his works is that of Paris, 1652, 4to, which contains several curious and interesting particulars concerning the liberties of the Gallican church, and other affairs of great importance.<sup>1</sup>

LESDIGUIERES (FRANCIS DE BONNE, DUKE DE), peer, marshal, and constable of France, governor of Dauphiny, and one of the greatest generals of his age, was born April 1, 1543, at St. Bonnet de Chamsaut, in Dauphiny, of a noble and ancient family. He was among the chiefs of the protestants, for whom he took several places, and when Henry IV. ascended the throne, received fresh marks of his esteem, being appointed lieutenant-general of his forces in Piedmont, Savoy, and Dauphiny. Lesdiguieres defeated the duke of Savoy at the battle of Esparon, April 15, 1591, and in several other engagements; and when the king blamed him for having suffered that prince to build Fort Barreaux, he replied, "Let the duke of Savoy be at that expence; your majesty wants a fortress opposite to Montmelian, and when it is built and stored, we will take it." He kept his word, and conquered Savoy. This brave man received the marshal's staff in 1607, and his estate of Lesdiguieres was made a dukedom, as a reward for his services. At length he abjured protestantism at Grenoble, and was afterwards presented by his son-in-law, the marshal de Créquy, with letters, in which the king appointed him constable, July 24, 1622. He commanded the troops in Italy in 1625, and died at Valence in Dauphiny, Sept. 28, 1626, aged eighty-four. His secretary, Lewis Videl, has written his life, or rather his eulogy, 1638, folio. There were, however, many defects in his moral character, and his apostacy is said to have been founded in avarice.<sup>2</sup>

<sup>1</sup> Moreri.—Niceron, vol. XXXIII.—Saxii Onomasticon.

<sup>2</sup> Moreri.—Dict. Hist.

LESLEY (JOHN), the celebrated bishop of Ross in Scotland, was descended from a very ancient family, and born in 1527. He had his education in the university of Aberdeen; and, in 1547, was made canon of the cathedral-church of Aberdeen and Murray. After this, he travelled into France; and pursued his studies in the universities of Thoulouse, Poitiers, and Paris, at which place he took the degree of doctor of laws. He continued abroad till 1554; when he was commanded home by the queen-regent, and made official and vicar-general of the diocese of Aberdeen; and, entering into the priesthood, became parson of Uue, or Oyne. About this time the doctrines of the reformation having reached Scotland, were zealously opposed by our author; and, a solemn dispute being held between the protestants and papists in 1560, at Edinburgh, Lesley was a principal champion on the side of the latter, and had Knox for one of his antagonists. This, however, was so far from putting an end to the divisions, that they daily increased; which occasioning many disturbances and commotions, both parties agreed to send deputations, inviting home the queen, who was then absent in France. It was a matter of importance to be expeditious in this race of politic courtsey; and Lesley, who was employed by the Roman catholics, made such dispatch, that he arrived several days before lord James Stuart, who was sent by the protestants, to Vitri, where queen Mary was then lamenting the death of her husband, the king of France. Having delivered to her his credentials, he told her majesty of lord James Stuart's (who was her natural brother) coming from the protestants in Scotland, and of his designs against the Roman catholic religion; and advised her to detain him in France by some honourable employment till she could settle her affairs at home; thus infusing suspicions of her protestant subjects into the queen's mind, with a view that she should throw herself entirely into the hands of those who were of her own religion. The queen, however, not at all distrusting the nobility, who had sent lord James, desired Lesley to wait, till she could consult with her friends upon the methods most proper for her to take. At first, the court of France opposed her return home; but, finding her much inclined to it, they ordered a fleet to attend her; and Lesley embarked with her at Calais for Scotland, Aug. 19, 1561.

Soon after his arrival, he was appointed one of the senators of the college of justice, and sworn into the privy-



council. In 1564, the abbey of Lundores was conferred upon him; and, upon the death of Sinclair bishop of Ross, he was promoted to that see. This advancement was no more than he merited from the head of the Roman church in Scotland, in whose defence he was always an active and able disputant with the reformed party. His learning was not inferior to his other attainments; nor was his attention so entirely absorbed in ecclesiastical matters, as to prevent his introducing some important improvements in the civil state of the kingdom. To this end, having observed that all the ancient laws were growing obsolete, for want of being collected into a body, he represented this matter to the queen, and prevailed with her majesty to appoint proper persons for the work. Accordingly, a commission was made out, granting to Lesley, and fifteen others, privy-counsellors and advocates in the law, authority to print the same. Thus it is to the care principally of the bishop of Ross, that the Scots owe the first impression of their laws at Edinburgh, in 1566, commonly called the black acts of parliament, from their being printed in the black Saxon character. Upon the queen's flying into England from her protestant subjects, who had taken up arms against her, queen Elizabeth appointed commissioners at York to examine the case between her and them, and bishop Lesley was one of those chosen by Mary, in 1568, to defend her cause, which he did with great vigour and strength of reasoning; and, when this method proved ineffectual, appeared afterwards in the character of ambassador at the English court, to complain of the injustice done to his queen. Finding no notice taken of his public solicitations, he began to form schemes to procure her escape privately, and at the same time seems to have been concerned with foreign courts in conspiracies against queen Elizabeth. With a view, however, to serve queen Mary, he hit upon the unfortunate expedient of negotiating her marriage with the duke of Norfolk; which being discovered, the duke was convicted of treason, and executed. Lesley being examined upon it, pleaded the privileges of an ambassador; alleging, that he had done nothing but what his place and duty demanded for procuring the liberty of his princess; and that he came into England with sufficient warrant and authority, which he had produced, and which had been admitted. It was answered, that the privileges of ambas-

sadors could not protect those who offended against the majesty of the princes to whom they were sent; and that they were to be considered in no other light than as enemies who practised rebellion against the state. To this our prelate replied, that he had neither raised nor practised rebellion; but, perceiving the adversaries of queen Mary countenanced, and her deprived of all hope of liberty, he could not abandon his sovereign in her afflictions, but do his best to procure her freedom; and that it would never be found that the privileges of ambassadors were violated, *via juris*, by course of law, but only *via facti*, by way of fact, which seldom had good success.

At length, after several debates, five civilians, Lewis, Dale, Drury, Aubry, and Jones, were appointed to examine the bishop of Ross's case, and to give in answers to the following queries. 1. Whether an ambassador, who raises rebellion against the prince to whom he is sent, should enjoy the privileges of an ambassador, and not rather be liable to punishment as an enemy? To this it was answered, that such an ambassador, by the laws of nations, and the civil law of the Romans, has forfeited the privileges of an ambassador, and is liable to punishment. 2. Whether the minister or agent of a prince deposed from his public authority, and in whose stead another is substituted, may enjoy the privileges of an ambassador? To this it was answered, if such a prince be lawfully deposed, his agent cannot challenge the privileges of an ambassador, since none but absolute princes, and such as enjoy a royal prerogative, can constitute ambassadors. 3. Whether a prince, who comes into another prince's country, and is there kept prisoner, can have his agent, and whether that agent can be reputed an ambassador? To this it was answered, if such a prince have not lost his sovereignty, he may have an agent; but whether that agent may be reputed an ambassador, dependeth upon the authority of his commission. 4. Whether if a prince declare to such an agent, and his prince in custody, that he shall no longer be reputed an ambassador, that agent may, by law, challenge the privileges of an ambassador? To this it was answered, that a prince may forbid an ambassador to enter into his kingdom, and may command him to depart the kingdom, if he keep himself not within the bounds prescribed to an ambassador; yet in the mean while he is to enjoy the privileges of an ambassador.

Queen Elizabeth and her counsel being satisfied with these answers of the civilians, sent bishop Lesley prisoner to the isle of Ely, and afterwards to the Tower of London; but at length he was set at liberty in 1573, and being banished England, he retired to the Netherlands. The two following years he employed in soliciting the kings of France and Spain, and all the German princes, to interest themselves in the deliverance of his mistress. Finding them tardy in their proceedings, he went to Rome, to solicit the pope's interference with them, but all his efforts being fruitless, he had recourse to his pen, and published several pieces to promote the same design. In 1579, he was made suffragan and vicar-general of the archbishopric of Rouen in Normandy, and, in his visitation of that diocese, was apprehended and thrown into prison, and obliged to pay three thousand pistoles for his ransom, to prevent his being given up to queen Elizabeth. He then remained unmolested under the protection of Henry III. of France; but, upon the accession of Henry IV. a protestant, who was supported in his claim to that crown by queen Elizabeth, he was apprehended, in his visitation through his diocese, in 1590; and, being thrown into prison, was again obliged to pay three thousand pistoles, to save himself from being given up to Elizabeth. In 1593, he was declared bishop of Constance, with licence to hold the bishopric of Ross, till he should obtain peaceable possession of the church of Constance and its revenues. Some time after this, he went and resided at Brussels; and when no hopes remained of his returning to his bishopric of Ross, by the establishment of the reformation under king James, he retired into a monastery at Guirtenburg, about two miles from Brussels, where he passed the remainder of his days, died May 31, 1596, and lies buried there under a monument erected to his memory by his nephew and heir, John Lesley.

His character is represented much to his advantage, by several writers, both at home and abroad; and all parties agree in speaking of him as a man of great learning, an able statesman, and a zealous churchman. His fidelity to his queen was certainly honourable in its motive, although it is impossible to defend all his proceedings. Dodd informs us that when at Paris he laid the foundation of three colleges for the education of popish missionaries; one for his countrymen at Paris, which was completed; another at

Rome, which fell into the hands of the Jesuits ; and a third at Doway, the superior of which, for some years, was a Scotch Jesuit.

Bishop Lesley's writings are, 1. "*Afflicti Animi Consolationes, & tranquilli Animi Conservatio*," Paris, 1574, 8vo. 2. "*De Origine, Moribus, & Rebus gestis Scotorum*," Romæ, 1578, 4to. It consists of ten books, of which the three last, making half the volume, are dedicated to queen Mary ; to whom they had been presented in English, seven years before the first publication in Latin. There are separate copies of them in several libraries. See Catalog. MSS. Oxon. This valuable history is carried down to the queen's return from France in 1561. He seems unwilling to divulge what he knew of some transactions after that period. "Some things," says he, "savoured so much of ingratitude and perfidy, that, although it were very proper they should be known, yet it were improper for me to record them, because often, with the danger of my life, I endeavoured to put a stop to them ; and I ought to do all that is in me, not to let them be known unto strangers." With this work are published, 3. "*Parænesis ad Nobilitatem Populumque Scotorum*:" and, 4. "*Regionum & Insularum Scotiæ Descriptio*." 5. "Defence of the Honour of Mary Queen of Scotland ; with a Declaration of her right, title, and interest, to the crown of England," Liege, 1571, 8vo, which was immediately suppressed. 6. "A Treatise, shewing, that the Regimen of Women is conformable to the Law of God and Nature." These two last are ascribed, by Parsons the Jesuit, to Morgan Philips, but Camden asserts them to be our author's, *Annal. Eliz. sub. ann. 1569*. 7. "*De Titulo & Jure Mariæ Scotorum Reginæ, quo Angliæ Successionem Jure sibi vindicat*," Rheims, 1580, 4to. 8. There is a MS. upon the same subject in French, entitled "*Remonstrance au Pape*," &c. Cotton library, Titus, cxii. 1. and F. 3. 14. 9. "An Account of his Embassy in England, from 1568 to 1572," MS. in the advocates' library in Scotland. *Catal. of Oxford MSS.* 10. "An Apology for the Bishop of Ross, as to what is laid to his Charge concerning the Duke of Norfolk," MS. in the library of the lord Longueville. 11. "Several Letters in the hands of Dr. George Mackenzie," who wrote his life.<sup>1</sup>

<sup>1</sup> Life by Mackenzie, vol. II.—Spotswood's and Robertson's History.—Laing's History.—Dodd's Church History.—Styrpe's Life of Grindal, p. 150.

LESLIE (Dr. JOHN), bishop of Clogher in Ireland, was descended from an ancient family, and born at Balquhaine, in the north of Scotland. The first part of his education was at Aberdeen, whence he removed to Oxford. Afterwards he travelled into Spain, Italy, Germany, and France : he spoke French, Spanish, and Italian, with the same propriety and fluency as the natives ; and was so great a master of the Latin, that it was said of him, when in Spain; *Solus Lesleius Latine loquitur*. He continued twenty-two years abroad ; and, during that time, was at the siege of Rochelle, and the expedition to the isle of Rhee, with the duke of Buckingham. He was all along conversant in courts, and at home was happy in that of Charles I. who admitted him into his privy-council both in Scotland and Ireland ; in which stations he was continued by Charles II. after the restoration. His chief preferment in the church of Scotland was the bishopric of the Orkneys, whence he was translated to Raphoe in Ireland, in 1633 ; and, the same year, sworn a privy-counsellor in that kingdom. He built a stately palace in his diocese, in the form and strength of a castle, one of the finest episcopal palaces in Ireland, and proved to be useful afterwards in the rebellion of 1641, by preserving a good part of that country. The good bishop exerted himself, as much as he could, in defence of the royal cause, and endured a siege in his castle of Raphoe, before he would surrender it to Oliver Cromwell, being the last which held out in that country. He then retired to Dublin, where he always used the liturgy of the church of Ireland in his family, and even had frequent confirmations and ordinations. After the restoration, he came over to England ; and, in 1661, was translated to the see of Clogher. He died in 1671, aged above 100 years, having been above 50 years a bishop ; and was then consequently the oldest bishop in the world.<sup>1</sup>

LESLIE (CHARLES), the second son of the preceding, and a very distinguished writer, was born in Ireland, we know not in what year ; and admitted a fellow-commoner in Dublin college in 1664, where he continued till he commenced M. A. In 1671, on the death of his father, he came to England and entered himself in the Temple at London, where he studied the law for some years ; but

<sup>1</sup> Harris's edition of Ware.—Ath. Ox.—Biog. Brit.

afterwards relinquished it, and applied himself to divinity. In 1680 he was admitted into holy orders; and in 1687, became chancellor of the cathedral-church or diocese of Connor. About this time he rendered himself particularly obnoxious to the Popish party in Ireland, by his zealous opposition to them, which was thus called forth. Roger Boyle, bishop of Clogher, dying in 1687, Patrick Tyrrel was made titular popish bishop, and had the revenues of the see assigned him by king James. He set up a convent of friars in Monaghan; and, fixing his habitation there, held a public visitation of his clergy with great solemnity; when, some subtle logicians attending him, he ventured to challenge the protestant clergy to a public disputation. Leslie accepted the challenge, and disputed to the satisfaction of the protestants; though it happened, as it generally does at such contests, that both sides claimed the victory. He afterwards held another public disputation with two celebrated popish divines in the church of Tynan, in the diocese of Armagh, before a very numerous assembly of persons of both religions; the issue of which was, that Mr. John Stewart, a popish gentleman, solemnly renounced the errors of the church of Rome.

As the papists had got possession of an episcopal see, they engrossed other offices too; and a popish high-sheriff was appointed for the county of Monaghan. This proceeding alarmed the gentlemen in that country; who, depending much on Leslie's knowledge as a justice of peace, repaired to him, then confined by the gout to his house. He told them, that it would be as illegal in them to permit the sheriff to act, as it would be in him to attempt it. But they insisted that himself should appear in person on the bench, at the approaching quarter-sessions, and all promised to act as he did; so he was carried there with much difficulty, and in great pain. Upon the question, whether the sheriff was legally qualified, the latter replied, "That he was of the king's own religion, and it was his majesty's will that he should be sheriff." Leslie then observed, "That they were not inquiring into his majesty's religion, but whether he (the pretended sheriff) had qualified himself according to law, for acting as a proper officer; that the law was the king's will, and nothing else to be deemed such; that his subjects had no other way of knowing his will but as it is revealed to them in his laws; and it must always be thought to continue so, till the con-

trary is notified to them in the same authentic manner." This argument was so convincing, that the bench unanimously agreed to commit the sheriff for his intrusion and arrogant contempt of the court. Leslie also committed some officers of that tumultuous army which the lord Tyrconnel raised, for robbing the country.

In this spirited conduct Leslie acted like a sound divine and an upright magistrate; but, while he thought himself authorized to resist the illegal mandates of his sovereign, he never approved of carrying these principles of resistance so far as to deprive the king of the supreme power; and persevering steadily in that opinion, he continued, after the revolution, in allegiance to king James. In consequence, refusing to take the new oaths appointed upon that change, he lost all his preferments; and in 1689, when the troubles began to arise in Ireland, withdrew, with his family, into England. Here he employed his time in writing a great many political pieces in support of the cause he had embraced; and being confessedly a person of extraordinary wit and learning, he became a very formidable champion of the nonjurors. His first piece in this cause was an answer to Abp. King's "State of the Protestants in Ireland, under the late King James's Government," in which he shewed himself as averse from the principles and practices of the Irish and other Papists, as he was from those of the author whom he refuted. Neither did his sufferings make him forget his duty to the church of England; in defence of which he shewed himself a strenuous champion against the quakers, many of whom were converted by him. But, as these converts were desirous of returning to presbytery, whence they had last sprung, he was obliged to treat the subject of church government in defence of episcopacy. He likewise employed his pen in the general cause of the Christian religion, against Jews, Deists, and Socinians. In the mean time, however, these writings, and his frequent visits to the courts of St. Germain's and Bar le Duc, rendered him obnoxious to the government; but he became more so upon the publication of the "Hereditary Right of the Crown of England asserted;" of which he was the reputed author. Finding himself, on this account, under a necessity of leaving the kingdom, he repaired to the Pretender at Bar le Duc; where he was allowed to officiate, in a private chapel, after the rites of the Church of England; and it is said he took

much pains to convert the Pretender to the Protestant religion, but in vain\*. However, to promote the said Pretender's interest, when some hopes of his restoration were entertained by his party in England, he wrote a letter from Bar le Duc, dated April 23, 1714, which was printed and dispersed among his adherents, in which, after giving a flattering description of the Pretender's person and character, his graceful mien, magnanimity of spirit, devotion free from bigotry, application to business, ready apprehension, sound judgment, and affability, so that none conversed with him without being charmed with his good sense and temper; he concludes with a proposal, "on condition of his being restored to his crown, that, for the security of the church of England as by law established, he would so far wave his prerogative, in the nomination of bishops, deans, and all other ecclesiastical preferments in the gift of the crown, that five bishops should be appointed, of which the archbishop of Canterbury for the time being always to be one, who, upon any vacancy, might name three persons to him, from whom he would chuse." Many other proposals of the like nature were made soon after, and several projects were concerted not only in England, but an actual insurrection begun in Scotland by his party, in 1715, all which ended in the crushing and dispersing

\* These last positions have been contested in some respects by an able writer, who thus expresses his opinion: "That he (Leslie) repaired to Bar le Duc, and endeavoured to convert to the church of England him whom he considered as the rightful sovereign of England, is indeed true; but we have reason to believe that this was not in consequence of his being obliged to leave the kingdom. There is, in the first place, some grounds to believe, that 'The Hereditary Right of the Crown of England asserted' was not written by him; and there is still in existence undoubted evidence, that in consequence of his great fame as a polemic, he was sent to Bar le Duc for the express purpose of endeavouring to convert the son of James II. by some gentlemen of fortune in England, who wished to see that prince on the throne of his ancestors. The writer of this article had the honour sixteen or seventeen years ago, to be known to the grand-daugh-

ter of one of those gentlemen, a lady of the strictest veracity; and from her he received many anecdotes of Leslie and his associates, which, as he did not then foresee that he should have the present occasion for them, he has suffered to slip from his memory. That lady is still alive, and we have reason to believe is in possession of many letters by Leslie, written in confidence to her grandfather, both from Bar le Duc, and from St. Germain's; and by the account which she gave of these letters, Leslie appears to have considered his prince as a weak and incorrigible bigot, though in every thing but religion an amiable and accomplished man." Dr. Glog's Supplement to the Encyclopedia Britannica. To this we may add, that the real author of the "Hereditary Right," &c. was the Rev. Mr. Harbin, also a nonjuror, according to a MS note of the late Mr. Whiston's in his copy of the first edition of this Dictionary.



of the rebels, and in the Pretender's being obliged to leave the French dominions.

In this exigence he withdrew to Italy, whither Leslie attended him, notwithstanding the ill-usage he met with at that court. The Pretender had given him a promise that he should celebrate the church of England service in his family; and that he would hear what he should represent to him on the subject of religion. But the Chevalier was far from keeping the word he had given, and on the faith of which our divine had come over; for, though he allowed him, for form's sake, to celebrate the church of England service in his family, yet he never was present there; and not only refused to hear Leslie himself, but sheltered the ignorance of his priests, or the badness of his cause, or both, behind his authority, and absolutely forbade all discourse concerning religion. However, Leslie put up with every thing, in dutiful submission to his avowed sovereign, till 1721, when he returned to England, resolving, whatever the consequences might be, to die in his own country. Some of his friends, acquainting lord Sunderland with his purpose, implored his protection for the good old man, which his lordship readily and generously promised; and when a member of the House of commons officiously waited on lord Sunderland with the news that Mr. Leslie had arrived, he met with such a reception from his lordship as his illiberal errand deserved. Our author then went over to Ireland, where he died April 13, 1722, at his own house at Glaslough, in the county of Monaghan.

As to his character, Bayle styles him "a man of merit and learning," and tells us, that he was the first who wrote in Great Britain against the errors of madam Bourignon. His books, adds he, are much esteemed, and especially his treatise of "The Snake in the Grass." Salmon observes, that his works must transmit him to posterity as a man thoroughly learned and truly pious. Mr. Harris, the continuator of Ware, informs us that Leslie made several converts from popery; and says, that notwithstanding his mistaken opinions about government, and a few other matters, he deserves the highest praise for defending the Christian religion against Deists, Jews, Quakers, and for admirably well supporting the doctrines of the church of England against those of Rome. The author of the "Freeholder's Journal," immediately after the death of Mr.

Leslie, observed, that when the popish emissaries were most active in poisoning the minds of the people, Mr. Leslie was equally vigilant in exposing, both in public and private, the errors and absurdities of the Romish doctrines. Yet, upon the abdication of king James, he resigned his livings, followed his fortunes, and adhered firmly to his interests; and, after his demise, to those of the Pretender. Notwithstanding his well-known attachment to the Jacobite interest, and, his frequent visits to the court of St. Germain's, he was not much molested by the government till a little before Sacheverell's trial, when he attacked Bp. Burnet rather warmly, in a pamphlet called "The good Old Cause, or Lying in Truth," in which he endeavoured to prove, from the bishop's former works, the truth of that doctrine for which the doctor was prosecuted by the Commons, and violently inveighed against the bishop himself.

Besides the political tracts which he scattered, Mr. Leslie left two volumes, in folio, of theological works, in which he has discussed nearly all the controversies which now disturb the peace of the Christian church. Consummate learning, attended by the lowest humility, the strictest piety without the least tincture of moroseness, a conversation to the last degree lively and spirited, and yet to the last degree innocent, made him the delight of mankind, and leaves what Dr. Hickes says of him unquestionable, that he made more converts to the church of England than any other man of our times.

"A charge, however," says the writer whom we have already quoted in the preceding note, "has been lately brought against him of such a nature, as, if well founded, must detract, not only from his literary fame, but also from his integrity. 'The short and easy Method with the Deists' is unquestionably his most valuable, and, apparently, his most original work; yet this tract is published in French among the works of the abbé St. Réal, who died in 1692; and therefore it has been said, that unless it was published in English prior to that period, Charles Leslie must be considered as a shameless plagiary."

In answer to this Dr. Gleig observes, that "The English work was certainly not published prior to the death of the abbé St. Réal; for the first edition bears date July 17th, 1697; and yet many reasons conspire to convince us, that our countryman was no plagiary. There is, indeed, a striking similarity between the English and the French works;

*but this is no complete proof that the one was copied from the other.*" Dr. Gleig, after stating some remarkable instances of a similar coincidence, asks, "After these instances of apparent plagiarism, which we know to be *only* apparent, has any man a right to say that Charles Leslie and the abbé St. Réal might not have treated their subject in the way that they have done, without either borrowing from the other?" And adds:

"But this is not all that we have to urge on the subject. If there be plagiarism in the case, and the identity of titles looks very like it, it is infinitely more probable that the editor of St. Réal's works stole from Leslie, than that Leslie stole from St. Réal, unless it can be proved that the works of the abbé, and this work in particular, were published before 1697. At that period the English language was very little read or understood on the continent; whilst in Britain the French language was by scholars as generally understood as at the present. Hence it is, that so many Frenchmen, and indeed foreigners of different nations, thought themselves safe in pilfering science from the British philosophers; whilst there is not, that we know, one well-authenticated instance of a British philosopher appropriating to himself the discoveries of a foreigner. If, then, such men as Leibnitz, John Bernouilli, and Des Cartes, trusting to the improbability of detection, condescended to pilfer the discoveries of Hooke, Newton, and Harriot, is it improbable that the editor of the works of St. Réal should claim to his friend a celebrated tract, of which he knew the real author to be obnoxious to the government of his own country, and therefore not likely to have powerful friends to maintain his right?"

"But farther, Burnet bishop of Sarum was an excellent scholar, and well-read, as every one knows, in the works of foreign divines. Is it conceivable, that this prelate, when smarting under the lash of Leslie, would have let slip so good an opportunity of covering with disgrace his most formidable antagonist, had he known that antagonist to be guilty of plagiarism from the writings of the abbé St. Réal? Let it be granted, however, that Burnet was a stranger to these writings and to this plagiarism; it can hardly be supposed that Le Clerc was a stranger to them likewise. Yet this author, when, for reasons best known to himself, he chose (1706) to depreciate the argument of the "Short Method," and to traduce its author

as ignorant of ancient history, and as having brought forward his four marks for no other purpose than to put the deceitful traditions of popery on the same footing with the most authentic doctrines of the gospel, does not so much as insinuate that he borrowed these marks from a popish abbé, though such a charge, could he have established it, would have served his purpose more than all his rude railings and invective. But there was no room for such a charge. In the second volume of the works of St. Réal, published in 1757, there is indeed a tract entitled "*Méthode courte et aisée pour combattre les Déistes*," and there can be little doubt but that the publisher wished it to be considered as the work of his countryman. Unfortunately, however, for his design, a catalogue of the abbé's works is given in the first volume; and in that catalogue the '*Méthode courte et aisée*' is not mentioned."

His works may be divided into political and theological. Of the former, he wrote, 1. "Answer to the State of the Protestants of Ireland," &c. already mentioned. 2. "Cassandra, concerning the new Associations," &c. 1703, 4to. 3. "Rehearsals;" at first a weekly paper, published afterwards twice a week in a half-sheet, by way of dialogue on the affairs of the times; begun in 1704, and continued for six or seven years. 4. "The Wolf stripped of his Shepherd's Cloathing, in answer to '*Moderation a Virtue*,'" 1704, 4to. The pamphlet it answers was written by James Owen. 5. "The Bishop of Sarum's [Burnet's] proper Defence, from a Speech said to be spoken by him against occasional Conformity," 1704, 4to. 6. "The new Association of those called Moderate Churchmen," &c. occasioned by a pamphlet entitled "The Danger of Priestcraft," 1705, 4to. 7. "The new Association," part II. 1705, 4to. 8. "The principles of Dissenters concerning Toleration and occasional Conformity," 1705, 4to. 9. "A Warning for the Church of England," 1706, 4to. Some have doubted whether these two pieces were his. 10. "The good Old Cause, or lying in truth; being a second Defence of the bishop of Sarum from a second Speech," &c. 1710. For this a warrant was issued out against Leslie. 11. "A Letter to the Bishop of Sarum, in answer to his Sermon after the Queen's Death, in Defence of the Revolution," 1715. 12. "Salt for the Leech." 13. "The Anatomy of a Jacobite." 14. "Gallienus redivivus." 15. "Déclenda Carthago." 16. "A Letter to Mr. William Moly-

neux, on his Case of Ireland's being bound by the English Acts of Parliament." 17. "A Letter to Julian Johnson." 18. *Several Tracts against Dr. Higden and Mr. Hoadly.*

His theological tracts are, first, against the Quakers; as, 1. "The Snake in the Grass," &c. 1697, 8vo. 2. "A Discourse proving the Divine Institution of Water Baptism," &c. *ibid.* 4to. 3. "Some seasonable Reflections upon the Quakers' solemn Protestation against George Keith," &c. 1697. 4. "Satan disrobed from his Disguise of Light," 1698, 4to. 5. "A Defence of a book entitled 'The Snake in the Grass,' 1700," 8vo. 6. "A Reply to a book entitled 'Anguis flagellatus, or a Switch for the Snake—being the last part of the Snake in the Grass,' 1702, 8vo. 7. "Primitive Heresy revived in the Faith and Practice of the Quakers," 1698, 4to. 8. "The present State of Quakerism in England," 1701. 9. "Essay concerning the Divine Right of Tythes," 1700, 8vo.

II. Against the Presbyterians: 10. "A Discourse, shewing who they are that are now qualified to administer Baptism," &c. 11. "The History of Sin and Heresy," &c. 1698, 8vo.

III. Against the Deists: 12. "A short and easy Method with the Deists," &c. 1694, 8vo. 13. "A Vindication of the short and easy Method." 14. "The Truth of Christianity demonstrated, in a Dialogue between a Christian and a Deist," 1711, 8vo.

IV. Against the Jews: 15. "A short and easy Method with the Jews." This is dated at the end, "Good-Friday," 1689; and the fourth edition was published in 1715.

V. Against the Socinians: 16. "The Socinian Controversy discussed," &c. 1608. 17. "An Answer to Remarks on the first Dialogue against the Socinians." 18. "A Reply to the Vindication of the Remarks." 19. "An Answer to the Examination of the last Dialogue," &c. 20. "A Supplement in answer to Mr. Clendon's 'Tractatus philosophico-theologicus de Persona'," &c. 21. "The Charge of Socinianism against Dr. Tillotson considered, &c. by a true Son of the Church."

VI. Against the Papists: 22. "Of private Judgment and Authority in Matters of Faith." 23. "The Case stated between the Church of Rome and the Church of England," &c. 1713. 24. "The true notion of the Catholic Church, in answer to the Bishop of Meaux's Letter to Mr. Nelson," &c.

- Besides these, he published the four following tracts.
- 25. "A Sermon preached in Chester, against Marriages in different Communions," 1702, 8vo. This sermon occasioned Mr. Dodwell's discourse upon the same subject.
  - 26. "A Dissertation concerning the Use and Authority of Ecclesiastical History."
  - 27. "The Case of the Regal and the Pontificate."
  - 28. "A Supplement, in answer to a book entitled 'The regal Supremacy in Ecclesiastical Affairs asserted,'" &c. These two last pieces were occasioned by the dispute about the rights of convocation, between Wake, &c. on one side, and Atterbury and his friends, among whom was Leslie, on the other. All his theological pieces, except that against Tillotson, were collected and published by himself in two vols. fol. 1721.<sup>1</sup>

LESSING (GOTTHOLD EPHRAIM), a distinguished German writer, was born at Kamenz, in Pomerania, in 1729. His father, who was a man of talents and learning, had destined himself to an academical life, but was called to take charge of a congregation at Kamenz, the place of his nativity. Here he was in correspondence with the most famous preachers of his time, published some works of his own, and translated several treatises of Abp. Tillotson. He also left behind him a manuscript refutation of some prejudices against the reformation. 'There can be no doubt but the example and cares of so learned and thoughtful a father had no inconsiderable influence on the early turn which Lessing shewed for literature. When, in his sixth year, his father chose to have his picture drawn, in which he was to be represented sitting under a tree playing with a bird, young Lessing shewed his utter dislike to the plan, and said, "if I am to be painted, let me be drawn with a great heap of books about me, otherwise I had rather not be painted at all;" which was accordingly done. He passed five entire years at the high-school at Meissen, to which, by his own account, he was indebted for whatever learning and solidity of thinking he possessed. Though the Latin poetry belongs to the *officiis perfectis* of a scholar in this academy, and the German poetry to the *imperfectis*, yet he pursued the latter much more than the former, and celebrated the battle of Kesseldorf in German verse, at the request of his father. Professor Klemm particularly encouraged him to the study of mathematics and philoso-

<sup>1</sup> Biog. Brit.—Burnet's Own Times.—Birch's Tillotson.—Ware's Ireland by Harris.—Jones's Life of bishop Horne, p. 69,—Encyclop. Brit. Supplement.

phy ; while Grabner, the rector of the academy, wrote to his father concerning them : “ He is a colt that requires a double allowance of provender. The lessons that are found too difficult for others, are but child’s play to him.— We shall hardly be sufficient for him much longer.” Being removed to Leipsic, he soon displayed his inclination to write for the stage, and likewise made great proficiency in the bodily exercises of horsemanship, fencing, dancing, and leaping. Mr. Weisse was his first and principal friend at this place ; and their friendship was only dissolved by death. Lessing frequented the college-exercises but little, and that irregularly : none of the professors gave him satisfaction, excepting Ernesti, whose lectures he sometimes attended ; but he was himself an extensive reader, and was especially partial to the writings of Wolff in German. He kept up a great intimacy with Naumann, the author of “ Nimrod,” on account of his possessing many singular qualities, which were always more agreeable to Lessing, than the common dull monotony of character, even though mingled with some weaknesses and defects. Under Kastner he exercised himself in disputation ; and here began his close connection with Mylius, whose works he afterwards published. His intercourse with this free-thinker, and with the company of comedians, however, gave great uneasiness to his parents. His first literary productions appeared in a *Hamburgh newspaper*. In company with M. Weisse, he translated “ Hannibal,” the only tragedy of Marivaux, into rhyming Alexandrines. His comedy of the “ Young Scholar,” which he had begun while a school-boy, was finished at Leipsic, from an actual event that happened to a young scholar disappointed in his hopes of the prize from the academy at Berlin. His father about this time thought proper to recall him home for a time, in order to wean him from the bad company he was thought to frequent. In this interval, he composed a number of *Anacreontics* on love and wine. One day, his pious sister coming into his room, in his absence, saw these sonnets, read them over, and, not a little angry that her brother could so employ his time, threw them into the fire. A trifling burst of resentment was all he felt on the occasion. He took a handful of snow, and threw it into her bosom, in order to cool her zeal.—He now went back to Leipzig ; which place he soon after quitted, going by Wittenberg to Berlin. This gave his father fresh uneasiness ; and pro-

duced those justificatory letters of his son, which at least display the frankness of his character. At Berlin, in conjunction with Mylius, he compiled the celebrated "Sketch of the History and Progress of the Drama." The father of a writer who had been sharply criticised in this work, made complaint of it to Lessing's father. To this person he wrote in answer: "The critique is mine, and I only lament that I did not make it more severe. Should Gr. complain of the injustice of my judgment, I give him full liberty to retaliate as he pleases on my works." One of his first acquaintances in Berlin was a certain Richier de Louvain, who, in 1750, from a French teacher, was become secretary to Voltaire, with whom he brought our author acquainted. —From Berlin he went to Wittenberg, where he plied his studies with great diligence, and took the degree of master, but remained only one year, and then returned to Berlin. At Berlin he undertook the literary article for the periodical publication of Voss, in which employment he both wrote and translated a great variety of pieces, and formed several plans which were never executed. Among others, he agreed with Mendelsohn to write a journal, under the title of "The best from bad Books:" with the motto taken from St. Ambrose, "*Legimus aliqua ne legantur.*" "We read some books to save others the trouble." In 1755, he went back to Leipzig, and thence set out upon a journey, in company with a young man of the name of Winkler: but this was soon interrupted, and brought on a law-suit, in which Lessing came off conqueror. He now, in order to please his sister, translated "*Law's serious Call,*" which was finished and published by Mr. Weisse. At the beginning of 1759, Lessing went again to Berlin, where he very much addicted himself to gaming. This has been attributed to his situation at Breslaw, where he was in the seven years war for some time in quality of secretary to general Tauenzien. Even the care for his health was conducive to it. "Were I able to play calmly," said he, "I would not play at all; but it is not without reason that I play with eagerness. The vehement agitation sets my clogged machine in motion, by forcing the fluids into circulation; it frees me from a bodily torment, to which I am often subject." His intimate friends among the learned at Breslaw were Arletius and Klose. Here he was attacked by a violent fever. Though he suffered much from the disease, yet he declared that his greatest torment arose



from the conversations of his physician, old Dr. Morgenbesser, which he could scarcely endure when he was well. When the fever was at its height, he lay perfectly quiet, with great significance in his looks. This so much struck his friend standing by the bed, that he familiarly asked him what he was thinking of? "I am curious to know what will pass in my mind when I am in the act of dying." Being told that was impossible, he abruptly replied: "You want to cheat me." On the day of his reception into the order of free-masons at Hamburg, one of his friends, a zealous free-mason, took him aside into an adjoining room, and asked him, "Is it not true, now, that you find nothing among us against the government, religion, or morals?" "Yes," answered Lessing, with great vivacity, "would to heaven I had! I should then at least have found something!" The extent of his genius must be gathered from his numerous writings. Mendelsohn said of him in a letter to his brother, shortly after his death, that he was advanced at least a century before the age in which he lived.

In 1762, he accompanied his general to the siege of Schweidnitz; but after the peace, he was introduced to the king of Prussia, and then resumed his literary occupations at Berlin. Though he produced many works, yet they were not the source of much profit, and, in 1769, his circumstances were so narrow, that he was obliged to sell his library for support. At this critical juncture he met with a generous patron in Leopold, heir-apparent to the duke of Brunswick, through whose means he was appointed librarian at Wolfenbüttele. One of the fruits of this very desirable situation was a periodical publication, entitled "Contributions to Literary History," containing notices and extracts of the most remarkable MSS. The "Contributions" were made the vehicle of "Fragments of an anonymous Writer discovered in the Library at Wolfenbüttele," which consisted of direct attacks upon the Christian revelation. They occasioned a great commotion among the German theologians, and would not have been printed but for the interference of prince Leopold with the licensers of the press. In 1778 they were suppressed. Lessing, from his rising fame, and connection with prince Leopold, with whom he went on a tour to Italy, was so distinguished among the German literati, that several potentates of that country made him offers of an advantageous settlement.

Nothing, however, could lead him to break his connection with his liberal patron the prince of Brunswick, who, by his accession in 1780 to the sovereignty, was enabled to augment his favours towards him. His latter publications were "Nathan the Wise;" a second part of the same drama, entitled "The Monk of Lebanon;" and "A Dissertation on the Education of the Human Race." He died at Hamburgh in the month of February, 1781. Lessing had more genius than learning, and his fame, therefore, even in his own country, rests on his plays, fables, songs, and epigrams. His life was published at Berlin in 1793, and is more replete with anecdote than instruction, as may be gathered from the few circumstances we have detailed. He was a decided deist, and his morals corresponded.<sup>1</sup>

L'ESTRANGE (SIR ROGER), was descended from an ancient and reputable family, seated at Hunstanton-hall, Norfolk; where he was born Dec. 17, 1616. He was the youngest son of sir Hamond L'Estrange, knt. a zealous royalist during the disputes between king Charles and his parliament; who, having his estate sequestered, retired to Lynn, of which town he was made governor. The son had a liberal education, which was completed probably at Cambridge; and adopted his father's principles with uncommon zeal, and in 1639, when about two-and-twenty, attended king Charles upon his expedition to Scotland, his attachment to whom some years after nearly cost him his life. In 1644, soon after the earl of Manchester had reduced the town of Lynn in Norfolk, Mr. L'Estrange, thinking he had some interest in the place, as his father had been governor of it, formed a plan for surprizing it, and received a commission from the king, constituting him governor of the town in case of success: but, being seized, in consequence of the treachery of two of his associates, Lemau and Hager, and his majesty's commission found upon him, he was carried first to Lynn, thence to London, and there transmitted to the city court-martial for his trial; where, after suffering all manner of indignities, he was, as Whitlocke says, condemned to die as a spy, coming from the king's quarters without drum, trumpet, or pass.

His sentence being passed, he was cast into Newgate; whence he dispatched a petitionary appeal to the lords, the time appointed for his execution being the Thursday

<sup>1</sup> Life as above.—Dict. Hist.

following; but with great difficulty he got a reprieve for fourteen days, and, after that, a prolongation for a farther hearing. In this condition he lay almost four years a prisoner, in continual fear of being executed. He published in the mean time, "An Appeal from the Court-martial to the Parliament:" and about the time of the Kentish insurrection, in 1648, he escaped out of the prison, with the keeper's privity, and went into Kent. He retired into the house of Mr. Hales, a young gentleman, heir to a great estate in that county, and spirited him to undertake an insurrection; which miscarrying, L'Estrange with much difficulty was enabled to reach the continent, where he continued till 1653. Upon the long parliament's being dissolved by Cromwell, he returned into England, and immediately dispatched a paper to the council at Whitehall to this effect; "that, finding himself within the act of indemnity, he thought it convenient to give them notice of his return." On his being summoned to that board, he was told by one of the commissioners, that his case was not comprehended in the act of indemnity, and he therefore formed the bold resolution of applying in person to Cromwell himself, which he effected in the Cockpit\*; and, shortly after, received his discharge by the following order, dated October 31, 1653: "Ordered, that Mr. Roger L'Estrange be dismissed from his farther attendance upon the council, he giving in two thousand pounds security to appear when he shall be summoned so to do, and to act nothing prejudicial to the commonwealth. Ex. John Thurloe, secretary."

This appearance at the court of Cromwell was much censured, after the restoration, by some of the royal party, who also objected to him, that he had once been heard playing in a concert where the usurper was present, and, therefore, they nick-named him "Oliver's Fidler." He was charged also with having bribed some of the protector's people, but he positively disavows it; averring, he never spoke to Thurloe but once in his life about his discharge; and that, though during the dependency of that affair he might well be seen at Whitehall, yet he never spoke to Cromwell on any other business, or had the least com-

\* Cromwell then talked to him of the restlessness of his party: telling him, "that they would do well to give some testimony of their quiet and

peaceable intentions;" and adding, that "rigour was not at all his inclination, but that he was but one man, and could do little by himself."

merce of any kind with him\*. From this to the time of the restoration, he seems to have lived free from any disturbance from the then governing powers; and perhaps the obscurity into which he had fallen made him be overlooked by Charles II. and his ministry, on that prince's recovering his throne. He did not, however, so undervalue his own sufferings and merits, as to put up quietly with this usage, and therefore addressed a warm expostulation to the earl of Clarendon, in the dedication to that minister of his "Memento," published in 1662; where he joins himself with other neglected cavaliers, who had suffered for their attachment to the royal family during the civil wars and the succeeding usurpation, at the same time acknowledging the personal obligations he had received from Clarendon. For some time his remonstrances appear to have produced little effect, but at length he was made licenser of the press, a profitable post, which he enjoyed till the eve of the revolution. This, however, was all the recompence he ever received, except being in the commission of the peace, after more than twenty years, as he says, spent in serving the royal cause, near six of them in gaols, and almost four under a sentence of death in Newgate. It is true, he hints at greater things promised him; and, in these hopes, exerted his talents, on behalf of the crown, in publishing several pieces. In 1663, for a farther support, he set up a paper, called "The Public Intelligencer, and the News;" the first of which came out the 1st of August, and continued to be published twice a week, till January 19, 1665; when he laid it down, on the design then concerted of publishing the "London Gazette," the first of which papers made its appearance on Saturday Feb. 1.†

\* As to the affair of the concert, which seems to have been thought an affair of greater importance than it deserves, he informs us that, while the question of his indemnity was depending, being one day in St. James's park, he heard an organ touched in a low room belonging to one Mr. Hinckson; that he went in, and found a private company of five or six persons, who desired him to take up a viol and bear a part, that he did so, not much, as he allows, to the reputation of his skill; that by and by, "without the least colour of a design or expectation, in

comes Cromwell, who found them playing," and as far as sir Roger remembered, left them so.—Sir Roger's family, according to Dr. Burney, were always great patrons of music and musicians; and Cromwell we know would sometimes forgive a royalist, if he was a good performer; and robbed Magdalen college of its organ from pure love of the art.

† This paper succeeded "The Parliamentary Intelligencer" and "Mercurius Publicus," published in defence of the government, against the "Mercurius Politicus." L'Estrange desist-

After the dissolution of Charles's second parliament, in 1679, he set up a paper, called "*The Observer*;" the design of which was to vindicate the measures of the court, and the character of the king, from the charge of being popishly affected. With the same spirit he exerted himself in 1681, in ridiculing the popish plot; which he did with such vehemence, that it raised him many enemies, who endeavoured, notwithstanding his known loyalty, to render him obnoxious to the government. But he appeared with no less vehemence against the fanatic plot in 1682; and, in 1683, was particularly employed by the court to publish Dr. Tillotson's papers exhorting lord Russell to avow the doctrine of non-resistance, a little before his execution. In this manner he weathered all the storms raised against him during that reign, and, in the next, was rewarded with the honour of knighthood, accompanied with this declaration, "that it was in consideration of his eminent services and unshaken loyalty to the crown, in all extremities; and as a mark of the singular satisfaction of his majesty, in his present as well as his past services." In 1687, he was obliged to lay down his "*Observer*," now swelled to three volumes; as he could not agree with the toleration proposed by his majesty, though, in all other respects, he had gone the utmost lengths. He had even written strenuously in defence of the dispensing power, claimed by that infatuated prince; and this was probably one reason, why some accused him of having become a proselyte to the church of Rome, an accusation which gave him much uneasiness, and which was heightened by his daughter's defection to that church. To clear himself from this aspersion, he drew up a formal declaration, directed to his kinsman, sir Nicolas L'Estrange, on the truth of which he received the sacrament at the time of publishing the same, which is supposed to be in 1690\*. By this declaration we

ed, because, in November preceding, the Oxford Gazette began to be published twice a week, in a folio half-sheet; the first of which came out November 7, 1665, the king and queen, with the court, being then at Oxford; but, upon the removal of the court to London, they were called "*The London Gazette*," the first of which was published in February following, on a Saturday, the Oxford one having been published on a Tuesday; and these have been the days of publishing that

paper ever since. Heath's Chronicle and Athen. Oxon.

\* The letter runs in these terms.

"*So, the late departure of my daughter, from the church of England to the church of Rome, wounds the very heart of me; for I do solemnly protest, as in presence of God Almighty, that I knew nothing of it: and, for your farther satisfaction, I take the liberty to assure you, upon the faith of a man of honour and conscience, that as I was born and brought up in the communion*

find he was married; his lady's name was Anne Doleman; but what issue he had by her, besides the just-mentioned daughter, has not come to our knowledge. After the revolution, he seems to have been left out of the commission of the peace; and, it is said, queen Mary shewed her contempt of him by the following anagram she made upon his name, "Lying-Strange Roger:" and it is certain he met with some trouble, for the remainder of his life; on account of his being a disaffected person.

Among others who attacked the character of sir Roger, was the noted Miles Prance, who was convicted of perjury in the affair of the murder of sir Edmundbury Godfrey. Echard, in his History of England, gives us an anecdote of these two worthies which seems characteristic of both parties. Echard says that Dr. Sharp told him, when archbishop of York, that while he was rector of St. Giles's in the Fields, L'Estrange, the famous Richard Baxter, and Miles Prance, on a certain sacrament-day, all approached the communion-table; L'Estrange at one end, Prance at the other, and Baxter in the middle; that these two by their situation, were administered to before L'Estrange, who, when it came to his turn, taking the bread in his hand, asked the doctor if he knew who that man (pointing to Prance) on the other side of the rails was, to which the doctor answering in the negative, L'Estrange replied, "That is Miles Prance, and I here challenge him, and solemnly declare before God and this congregation, that what that man has sworn or published concerning me is totally and absolutely false; and may this sacrament be my damnation if all this declaration be not true." Echard adds, "Prance was silent, Mr. Baxter took special notice of it, and Dr. Sharp declared he would have refused Prance the sacrament had the challenge been made in time."

Sir Roger L'Estrange died Sept. 11, 1704, in the eighty-eighth year of his age, during the latter part of which his faculties were impaired. His corpse was interred in the church of St. Giles's in the Fields, where there is an inscrip-

of the church of England, so I have been true to it ever since, with a firm resolution, with God's assistance, to continue in the same to my life's end. Now, in case it should please God in his providence to suffer this scandal to be revived upon my memory when I am dead and gone, make use, I be-

seech you, of this paper in my justification, which I deliver as a sacred truth. So help me God.

"Roger L'Estrange.

"Signed in the presence of us,

"John L'Estrange,

"Richard Sure.

"To Sir Nicholas L'Estrange, bart."

tion to his memory. He was author of many political tracts, and translated several works from the Greek, Latin, and Spanish. Among his political effusions are, "Roger L'Estrange's Apology;" "Truth and Loyalty vindicated," &c. "The Memento;" "The Reformed Catholic;" "The free-born Subject;" "Answer to the Appeal," &c.; "Seasonable Memorial;" "Cit and Bumpkin," in two parts; "Farther Discovery;" "Case put;" "Narrative of the Plot;" "Holy Cheat;" "Toleration discussed;" "Discovery on Discovery;" "L'Estrange's Appeal," &c.; "Collections in defence of the King;" "Relapsed Apostate;" "Apology for Protestants;" "Richard against Baxter;" "Tyranny and Popery;" "Growth of Knavery;" "L'Estrange no Papist," &c.; "The Shammer shammed;" "Account cleared;" "Reformation reformed;" "Dissenters Sayings," two parts; "Notes on College, i. e. Stephen College;" the "Protestant Joiner;" "Zekiel and Ephraim;" "Papist in Masquerade;" "Answer to the Second Character of a Popish Successor;" "Considerations on lord Russel's Speech." All these were printed in 4to. "History of the Plot;" "Caveat to the Cavaliers;" "Plea for the Caveat and its Author." These were in folio. —His translations were, "Josephus's Works," his best performance: "Cicero's Offices;" "Seneca's Morals;" "Erasmus's Colloquies;" "Æsop's Fables;" "Quevedo's Visions;" "Bona's Guide to Eternity;" and "Five Letters from a Nun to a Cavalier." Besides these, he wrote several news-papers, and occasional pieces.

Mr. Granger has very justly remarked that L'Estrange was one of the great corruptors of the English language, and he might have added, exhibits one of the worst models of political controversy. He had, however, often to contend with men whose language was equally vulgar and intemperate; and having at all times more zeal than judgment, we can but just discover real talents in a vast mass of declamation, which few will now have patience to examine. His newspapers, and some of his political pieces, may yet be consulted with advantage for the information they contain, and the many traits of characters and manners which they exhibit; but a cautious reader will find it often necessary to verify his reports by contemporary evidence. Coarse, virulent, and abusive writers have sometimes been thought necessary to the support of political parties, and the present age is not without them; but such

men leave no impression of respect on the minds even of those who employ them, and are generally condemned as the mercenary tools of a party. In the character of sir Roger L'Estrange we see not much to distinguish him from this class of writers, except that he sometimes discovers a portion of ease, elegance, and perspicuity, and might probably have displayed these qualities more frequently had he not written more from passion than reflection. It may be added too, that he was more consistent than some of his successors; and being the first who regularly "enlisted himself under the banners of a party for pay, he fought for the cause through right and wrong for upwards of forty campaigns." This intrepidity gained him the esteem of Cromwell himself, and the papers which he wrote even just before the revolution, with almost a rope about his neck, have the same character of perseverance.

He had a brother, HAMMOND L'ESTRANGE, who wrote a learned work entitled "The Alliance of Divine Offices," and a "Life of Charles I." Of him we find no memoirs worth transcribing.—In 1760 sir Henry L'Estrange, bart. of Hunstanton, died, and with him the title became extinct.<sup>1</sup>

LETHIEULLIER (SMART, esq.) gentleman-commoner of Trinity college, Oxford, was the second son of John Lethieullier, esq. of Aldersbrook, in Essex, where he had a noble collection of MSS. choice books, medals, and natural curiosities, which he had collected in his travels through France, Italy, and Germany. His father dying Jan. 1, 1736-7, and his elder brother being dead before, he became heir to the paternal estates, which were very considerable. He was elected F. S. A. in July 1724. He married, Feb. 6, 1725-6, Margaret, daughter of William Sloper, esq. of Woodhay, in Berkshire; but died Aug. 27, 1760, aged fifty-nine, without issue. He was succeeded in his estates, to which he had added the manor of Birch-hall in Theydon Bois, by Mary, only daughter of his next brother Charles Lethieullier, LL.D. fellow of All Souls college, F. A. S. and counsellor at law, who died the year before him. He was an excellent scholar, a polite gentleman, and universally esteemed by all the learned men of his time. Some papers of his are printed in Phil. Trans. No. 497, and Archæologia, I. p. 26, 57, 73, 75; II. 291. His library was sold by auction, 1760.

<sup>1</sup> Biog. Brit.—Gen. Dict.—Cibber's Lives.—Nichols's Bowyer.—Nichols's Poems.—Granger.—Echard's Hist. of England.—Literary Magazine for 1750.



The following elege was written by the late Mr. Collinson immediately after the death of Mr. Lethieullier: "He was descended from an ancient family from France in time of persecution, and a gentleman every way eminent for his excellent endowments. His desire to improve in the civil and natural history of his country led him to visit all parts of it; the itineraries in his library, and the discoveries he made relating to its antiquities, with drawings of every thing remarkable, are evidences of his great application to rescue so many ancient remains from mouldering into oblivion. His happy turn of mind was not confined solely to antiquities, but in these journeys he was indefatigable in collecting all the variety of English fossils, with a view to investigate their origin: this great collection, which excels most others, is deposited in two large cabinets, disposed under their proper classes. The most rare are elegantly drawn, and described in a folio book, with his observations on them. As the variety of ancient marbles had engaged his attention, and he found so little said of them with respect to their natural history, it was one of his motives, in visiting Italy, to furnish himself with such materials as he was able to procure from books, and learned men, relating to them. He collected specimens of the most curious, and had drawings, finely painted, of the most remarkable monuments of the ancient marbles; they are bound up in a folio volume, with all the observations he could gather relating to their natural history and antiquity. His cabinet of medals, his collection of antiquities of various kinds, and most elegant books of the finest engravings, are instances of the fine taste with which he has enriched his library and cabinet with the spoils of Italy. This short but imperfect memoir is candidly offered as a tribute due to a long friendship. It is wished it may excite an abler pen to do more justice to the memory of this great and good man. But it is humbly hoped that these hints will be accepted not only as a testimony of respect, but may also inform an inquisitive genius in these branches of science where he may be assisted with such valuable materials for the prosecution of his future studies."

His cousin, Colonel WILLIAM LETHIEULLIER, who was also F. A. S. travelled into Egypt, and brought over a very perfect mummy, now in the British museum, with most of the colonel's collections, the rest having been in Mr. Smart Lethieullier's hands. A committee of the trustees

waited on the colonel's executors, Feb. 23, 1756, to return thanks for the valuable legacy of a fine mummy, and a curious collection of English antiquities. On this occasion Pitt Lethieullier, esq. nephew to the colonel, presented them with several antiquities, which he himself had collected during his residence at Grand Cairo. <sup>1</sup>

LETI (GREGORY), a voluminous writer of history, was born at Milan, May 29, 1630, of a family once of considerable distinction at Bologna. He was intended for the church, but was induced to make open profession of the protestant religion at Lausanne in 1657. This so pleased Guerin, an eminent physician, with whom he lodged, that he gave him his daughter for a wife; and Leti, settling at Geneva in 1660, passed nearly twenty years in that city employed on many of his publications. In 1674, the freedom of the city was presented to him, which had never before been granted to any stranger. Five years after he went to France, and in 1680, to England, where he was very graciously received by Charles II.; received a large present in money, and was promised the place of historiographer. On this he wrote his "Teatro Britannico," a history of England; but, this work displeasing the court, he was ordered to quit the kingdom. Leti then went to Amsterdam, had the office of historiographer in that city, and died suddenly June 9, 1701, aged seventy-one. He was an indefatigable writer, and tells us in his "Belgic Theatre," that three days in the week he spent twelve hours in writing, and six hours the other three days; whence the number of his works is prodigious. The greatest part are written in Italian; among which are, "The Nepotism of Rome," 2 vols. 12mo; "The Universal Monarchy of Louis XIV." 2 vols. 12mo; "The Life of Pope Sixtus V." in Italian, Amsterdam, 1721, 3 vols. 12mo, plates; in French, 4to, or 2 vols. 12mo; and in English by Farnsworth. "The Life of Philip II. king of Spain," 6 vols. 12mo; "Of Charles V." Amsterdam, 1730, 4 vols. 12mo; "Of Queen Elizabeth," Amsterdam, 1741, 2 vols. 12mo, plates; "History of Cromwell," 1703, 2 vols. 12mo, plates; "Life of Giron, duke d'Ossone," 3 vols. 12mo; "The French Theatre," 7 vols. 4to, a bad work; "The Belgic Theatre," 2 vols. 4to, equally bad; "The British Theatre, or History of

<sup>1</sup> Nichols's Bowyer.—Lysons's *Engraving*, vol. IV.

England," Amsterdam, 1684, 5 vols. 12mo ; in which there is a capital portrait of queen Elizabeth. It was for this work that he was sent out of England. "*L'Italia regnante*," 4 vols. 12mo ; "*History of the Roman Empire in Germany*," 4 vols. 4to ; "*The Cardinalism of the Holy Church*," 3 vols. 12mo, a violent satire ; "*History of Geneva*," 5 vols. 12mo ; "*The just balance in which are weighed all the maxims of Rome, and the actions of the living cardinals*," 4 vols. 12mo ; "*The Historical Ceremonial*," 6 vols. 12mo ; "*Political Dialogues on the means used by the Italian Republics for their preservation*," 2 vols. 12mo ; "*An Abridgment of Patriotic virtues*," 2 vols. 8vo ; "*Fame jealous of Fortune ; a panegyric on Louis XIV.*" 4to ; "*A Poem on the enterprize of the Prince of Orange in England*," 1695, folio ; "*An Eulogy on Hunting*," 12mo ; "*Letters*," 1 vol. 12mo ; "*The Itinerary of the Court of Rome*," 3 vols. 8vo ; "*History of the House of Saxony*," 4 vols. 4to ; "*History of the House of Brandenburg*," 4 vols. 4to ; "*The slaughter of the Innocent reformed*," 4to ; "*The Ruins of the Apostolical See*," 1672, 12mo, &c. Although M. le Clerc, his son-in-law, has mentioned him with high encomiums, we know few writers of history who are less to be depended on, having debased all his productions with fable. It is impossible to give credit to him unless his facts can be supported by other authority. He, on some occasions, assumes all the dignity of conceited ignorance, and relates his fictions with all the confidence of a vain man, who thinks he cannot be contradicted. His aim indeed was to please rather than instruct, and he has, with his anecdotes, frequently amused and misled his readers. We know few more amusing works than his "*Life of pope Sixtus V.*" Granger, whose character of him we have partly adopted, relates that Leti being one day at Charles II.'s levee, the king said to him, "Leti, I hear you are writing the history of the court of England." "Sir," said he, "I have been for some time preparing materials for such a history." "Take care," said the king, "that your work give no offence." "Sir," replied Leti, "I will do what I can ; but if a man were as wise as Solomon, he would scarce be able to avoid giving some offence." "Why then," rejoined the king, "be as wise as Solomon, write proverbs, not histories."<sup>1</sup>

<sup>1</sup> Moreri.—Niceron, vols. II, and X.—Gen. Dict.—Granger, vol. IV.

LEUCIPPUS, a philosopher of considerable eminence in the fifth century B. C. the first propagator of the system of atoms, is said by Diogenes Laertius, who has written his life, to have been a native of Elea. He was a disciple of Zeno the Eleatic philosopher. Dissatisfied with the attempts of former philosophers to account for the nature and origin of the universe metaphysically, Leucippus, and his follower Democritus, determined to restore the alliance between reason and the senses, which metaphysical subtleties had dissolved, by introducing the doctrine of indivisible atoms, possessing within themselves a principle of motion; and although several other philosophers, before their time, had considered matter as divisible into indefinitely small particles, Leucippus and Democritus were the first who taught, that these particles were originally destitute of all qualities except figure and motion, and therefore may justly be reckoned the authors of the atomic system of philosophy. They looked upon the qualities, which preceding philosophers had ascribed to matter, as the mere creatures of abstraction; and they determined to admit nothing into their system, which they could not establish upon the sure testimony of the senses. They were also of opinion, that both the Eleatic philosophers, and those of other sects, had unnecessarily encumbered their respective systems, by assigning some external or internal cause of motion, of a nature not to be discovered by the senses. They therefore resolved to reject all metaphysical principles, and, in their explanation of the phenomena of nature, to proceed upon no other ground than the sensible and mechanical properties of bodies. By the help of the internal principle of motion, which they attributed to the indivisible particles of matter, they made a feeble and fanciful effort to account for the production of all natural bodies from physical causes, without the intervention of Deity. But, whether they meant entirely to discard the notion of a divine nature from the universe, is uncertain. This first idea of the atomic system was improved by Democritus, and afterwards carried to all the perfection which a system so fundamentally defective would admit of, by Epicurus. The following summary of the doctrine of Leucippus will exhibit the infant state of the atomic philosophy, and at the same time sufficiently expose its absurdity.

The universe, which is infinite, is in part a *plenum*, and in part a *vacuum*. The *plenum* contains innumerable cor-

puscles or atoms, of various figures, which falling into the vacuum, struck against each other; and hence arose a variety of curvilinear motions, which continued till, at length, atoms of similar forms met together, and bodies were produced. The primary atoms being specifically of equal weight, and not being able, on account of their multitude, to move in circles, the smaller rose to the exterior parts of the vacuum, whilst the larger, entangling themselves, formed a spherical shell, which revolved about its centre, and which included within itself all kinds of bodies. This central mass was gradually increased by a perpetual accession of particles from the surrounding shell, till at last the earth was formed. In the mean time, the spherical shell was continually supplied with new bodies, which, in its revolution, is gathered up from without. Of the particles thus collected in the spherical shell, some in their combination formed humid masses, which, by their circular motion, gradually became dry, and were at length ignited, and became stars. The sun was formed in the same manner, in the exterior surface of the shell; and the moon, in its interior surface. In this manner the world was formed; and by an inversion of the process, it will at length be dissolved.<sup>1</sup>

LEUNCLAVIUS, or LEONCLAVIUS (JOHN), a native of Amelbrun in Westphalia, descended from a noble family, was born about 1533. He visited almost all the European courts, and, during his stay in Turkey, collected such excellent materials for an Ottoman history, that the public are indebted to him for their best information respecting that empire. His knowledge of law, as well as of the learned languages, enabled him also to succeed in translating the "Abridgment of the Basilica," 1596, 2 vols folio. He was indeed one of the most celebrated translators which Germany has produced. He died June 1593, at Vienna, aged sixty. His works are, "The Mussulman History," 1591, folio, Latin; "Annals of the Ottoman Sultans," folio, which he translated into Latin, from the translation made of it, by John Gandier, otherwise Spiegel, from Turkish into German. The supplement to these Annals he continued to 1588, under the title of "Pandectæ Turcicæ." These two works may be found at the end of Chalcondyles, printed at the Louvre. He wrote

— <sup>1</sup> Diog. Laertius.—Stanley's Hist.—Brucker.—Gen. Dict.

also "*Commentatio de Moscorum bellis adversus finitimos gestis*," in the collection of Polish historians by Pistorius, • Basil, 1581, 3 vols. folio; and Latin translations of Xenophon, Zozinus, Constantine Manasses, Michael Glycas, &c.<sup>1</sup>

LEUSDEN (JOHN), an eminent oriental and classical scholar, was born at Utrecht, April 26, 1624, of reputable parents, who died when he was very young. He studied at the schools and university of Utrecht, and took his degree of master of arts in 1647. To his philosophical course, he then added the study of theology, and particularly the oriental languages, in which he made great proficiency. In 1649, he was admitted among the number of candidates for the ministry, and then went to Amsterdam to acquire a more perfect knowledge of the Hebrew, and of the Jewish customs, availing himself of the instructions of two learned Jews, one of whom, being an Arabian, gave him a favourable opportunity of adding that language to his stock. On his return to Utrecht in January 1650, he was licensed to teach the oriental languages, an honour which induced him to return once more to Amsterdam, to study the Talmud and the Rabbins. In July of the same year, the curators of the university of Utrecht appointed him professor extraordinary of Hebrew. He was required to give only two lectures *per week*, which, however, he increased to three, and included the oriental languages and theology; and when he received a call to a congregation in Flanders, the curators of the university, unwilling to part with a man of such ability, promoted him to the chair of professor in ordinary, which he filled with great reputation. In 1658 he travelled through the Palatinate and the neighbourhood, and afterwards visited France and England. On his return he married, and had a numerous family. Three of his sons attained considerable eminence, Rodolph as a physician, John William as a counsellor and burgomaster, and James as a divine. After long enjoying a good state of health, the result of temperance and exercise, he was attacked by the nephritic colic, which, after tormenting him for some weeks, occasioned his death, Sept. 30, 1699, in his seventy-fifth year. He was a man of a frank, liberal temper, and benevolent; he was very kind to foreign

<sup>1</sup> Nicéron, vol. XXVI.—Dict. Hist.—Saxii Onomasticon.—Baillet Jugemens des Savans.

students, particularly those from Hungary, and used to be called the Father of the Hungarians. His manner of teaching was clear and methodical; and by that, and a strict discipline, he produced many eminent scholars.

Leusden, as far as we know, published very little that was original; but as a critical editor, he is entitled to high commendation for skill and accuracy, and many of his publications are well known in this country. Among these we may notice, 1. "*Philologus Hebræus*," Utrecht, 1652, 4to, twice reprinted. 2. "*Jonas illustratus Heb. Chal. et Latin.*" &c. *ibid.* 1656, 1692, 8vo. 3. "*Joet explicatus per paraphrasim Chaldaicam*," *ibid.* 1657, 8vo. The book of Obadiah is added to this. 4. "*Philologus Hebræo-mixtus, una cum spicilegio Philologico*," containing various critical dissertations, *ibid.* 1663, Leyden, 1682, and 1699, 4to. 5. "*Onomasticum Sacrum*," an explanation of all the names in the Old and New Testament, *ibid.* 1665, and 1684, 8vo. Crenius notices a singular mistake of his, making Bernice the name of a man. 6. "*Psalterium Hebræum*," Amst. 1666, 8vo. 7. "*Biblia Hebræa*," Amst. 1667, 2 vols. 8vo. 8. "*Clavis Græca Nov. Test.*" 1672, 8vo. 9. "*Nov. Test. Græcum*," Utrecht, 1675, 12mo, repeatedly printed, and well known in this country. 10. "*Versio Septuaginta Interpretum*," Amst. 1683. 11. "*Lexicon novum Hebræo-Latinum*," in the manner of Schrevelius, Utrecht, 1687, 8vo. 12. An edition of "*Pool's Synopsis*," *ibid.* 5 vols. fol.; an edition of Bochart's works, and another of Lightfoot's.<sup>1</sup>

LEUWENHOEK (ANTHONY), a celebrated Dutch philosopher, was born at Delft, in 1632; and acquired a great reputation throughout all Europe, by his experiments and discoveries in natural history, by means of the microscope. He particularly excelled in making glasses for microscopes and spectacles; and he was a member of most of the literary societies of Europe; to whom he sent many memoirs. Those in the Philosophical Transactions, and in the Paris Memoirs, extend through many volumes; the former were extracted and published at Leyden in 1722. He died in 1723, at ninety-one years of age. His Select Works have lately been translated into English from the Dutch and Latin editions published by the author, by Mr. Samuel Hoole, 1798—1800, 3 parts 4to.<sup>2</sup>

<sup>1</sup> Burman Traject. Erudit.—Chaufepie.—Niceron, vol. XXIX.—Saxii Onom.

<sup>2</sup> Haller Bibl. Med.—Hutton's Dictionary.

LEVER (SIR ASHTON), the founder of a valuable museum, was the son of sir D'Arcy Lever of Alkington, near Manchester. He finished his education at Corpus Christi college, Oxford; and on leaving the university went to reside with his mother, and afterwards settled at his family-seat, which he rendered famous by the best aviary in the kingdom. He next extended his views to all branches of natural history, and became at length possessed of one of the finest museums in the world, sparing no expence in procuring specimens from the most distant regions. This was removed to London about 1775, and opened for the public in Leicester-house, Leicester-square; but for want of suitable patronage, sir Ashton was in 1785 obliged to dispose of it by way of lottery, to his very great loss. It fell to the lot of a Mr. Parkinson, who built rooms on the Surrey side of Black-friars bridge for its reception, and did every thing in his power to render it interesting to the public, but after some years, was obliged to dispose of it by auction, when the whole of the articles were dispersed. Sir Ashton died in 1788, of an apoplectic attack while sitting with the other magistrates at Manchester.<sup>1</sup>

LEVER (THOMAS), a celebrated divine of the sixteenth century, was born at Little Lever, in Lancashire, and educated at Cambridge, where after taking his degrees, he was chosen fellow, and then master of St. John's college. He was ordained both deacon and priest in 1550, by bishop Ridley, and became a most eloquent and popular preacher in the reign of king Edward. He is, indeed, on his monument called by way of distinction, "preacher to king Edward." Under his mastership St. John's college greatly flourished, and in it the reformation gained so much ground, that on the commencement of the Marian persecution, he and twenty-four of the fellows resigned their preferments. Mr. Lever went abroad, and resided with the other exiles for religion at Francfort, where he in vain endeavoured to compose the differences which arose among them respecting church discipline and the habits. He resided also for some time in Switzerland, at a place called Arrow, where he was pastor to a congregation of English exiles. Here he became so much a favourer of Calvin's opinions, as to be considered, on his return to England, as one of the chiefs of the party who opposed the English church-establishment. The indiscreet

<sup>1</sup> Gent. and Europ. Mag. for 1788.



conduct of some of them soon made the whole obnoxious to government; and uniformity being strictly pressed, Mr. Lever suffered among others, being convened before the archbishop of York, and deprived of his ecclesiastical preferments. Many of the cooler churchmen thought him hardly dealt with, as he was a moderate man, and not forward in opposing the received opinions. Bernard Gilpin, his intimate friend, was among those who pitied, and expressed his usual regard for him. His preferments were a prebend of Durham, and the mastership of Sherburn hospital; Strype mentions the archdeaconry of Coventry, but is not clear in his account of the matter. He appears to have been allowed to retain the mastership of the hospital, where he died in July 1577, and was buried in its chapel. Baker in his MS collections gives a very high character of him as a preacher. "In the days of king Edward, when others were striving for preferment, no man was more vehement, or more galling in his sermons, against the waste of church revenues, and other prevailing corruptions of the court; which occasioned bishop Ridley to rank him with Latimer and Knox. He was a man of as much natural probity and blunt native honesty as his college ever bred; a man without guile and artifice; who never made suit to any patron, or for any preferment; one that had the spirit of Hugh Latimer. No one can read his sermons without imagining he has something before him of Latimer or Luther. Though his sermons are bold and daring, and full of rebuke, it was his preaching that got him his preferment. His rebuking the courtiers made them afraid of him, and procured him reverence from the king. He was one of the best masters of his college, as well as one of the best men the college ever bred." He was succeeded in the mastership of his hospital by his brother Ralph, whom some rank as a puritan, although his title seems doubtful. He was however, of less reputation than his brother. Mr. Thomas Lever's printed works are a few "Sermons," which, like Latimer's, contain many particulars of the manners of the times; and three treatises "The right way from the danger of sin and vengeance in this wicked world," 1575; a "Commentary on the Lord's Prayer;" and "The Path-way to Christ."<sup>1</sup>

<sup>1</sup> Strype's Cranmer, p. 163, 360. — Parker, 211, 243, 275 — and Grindal, 170. — Gilpin's Life of Gilpin, p. 142. — Fuller's Worthies. — Brook's Lives of the Puritans. — Harwood's Alutani Etonenses, p. 173.

**LEVESQUE (PETER CHARLES)**, a learned French writer, who spent a long life in the study of history and general literature, was born at Paris, March 28, 1736. Of his private life we have no account; and our authority apologizes for this by assuring us that it contained none of those incidents that are interesting in biography, and that he was known only by his numerous publications. He was, however, in the course of his life, professor of morals and history in the college of France, a member of the old academy of inscriptions and belles-lettres, a member of the institute of the class of ancient history, and a knight of the legion of honour. He died at Paris, March 12, 1812, leaving the following proofs of his talents and industry.

1. "Le reves d'Aristobule, philosophe Grec, suivis d'un abrégé de la vie de Formose, philosophe Français," Paris, 1761, 12mo.
2. "Choix de poesies de Petrarque," translated from the Italian, 1774, 8vo, reprinted in 1787, 2 vols. 12mo. This translation is faithful, but wants the spirit and graces of the original.
3. "L'homme moral," Amst. 1775, a work which has been often reprinted, and is said to have been written at Petersburg, for the use of the Russian youth. Its object seems to be to take a survey of man in the savage and social state, and during all the modifications of the latter; and its contents are a series of remarks on all subjects connected with happiness, not always profound, but often striking, lively, and agreeable. From its being printed oftener in Holland than in France, it is probable that this work, as well as the following, was written with more freedom of sentiment than was then agreeable.
4. "L'homme pensant, ou Essai sur l'histoire de l'esprit humain," Amst. 1779, 12mo.
5. "Histoire de Russie," Paris, 1785, 5 vols. 12mo. This is esteemed a very accurate sketch of Russian history; and was followed by a sequel,
6. "Histoire des differens peuples soumis à la domination des Russes," 2 vols. Both were reprinted in 1800, with a continuation to the end of the reign of Catherine, 8 vols. 8vo. In this last, he offers a very able vindication of the conduct of that empress in the early part of her reign.
7. "Eloge historique de l'abbé Mably," Paris, 1787, 8vo. This obtained the prize of the academy of inscriptions and belles lettres.
8. "La France sous les cinq premier Valois," Paris, 1788, 4 vols. 12mo.
9. "Dictionnaire des arts, de peinture, sculpture, et gravure," Paris, 1792, 5 vols. 8vo. He compiled this

dictionary in conjunction with Watelet, to whom our authority attributes the principal merit of it. 10. A translation, highly praised, of "Thucydides," Paris, 1795, 4 vols. 4to. Levesque also contributed various essays to the *memoirs of the institute*, and wrote many of the articles in that collection of the ancient moralists which was published by Didot and Debure. Not long before his death he published "*L'etude de l'histoire de la Grece*," 4 vols. 8vo; not, as is said, a learned work, but a popular introduction to the knowledge of Grecian history.<sup>1</sup>

LEVI (DAVID), a learned Jew, and zealous defender of the opinions of that people, was born in London in 1740, and after a regular apprenticeship to a shoemaker, settled in that business; but, not succeeding in it, commenced hat-dresser; and in this new profession, though surrounded with domestic cares, still finding time for study, produced a volume on the "*Rites and Ceremonies of the Jews*," 1783, 8vo. He next published "*Lingua Sacra*," 3 vols. 8vo, containing an Hebrew Grammar with points, clearly explained in English, and a complete Hebrew-English Dictionary, which came out in numbers, 1785—1789. This performance, though by no means the most perfect of its kind that might be produced, is a great instance of industry and perseverance in a person who was confined all the time to a mechanical business to supply domestic wants. In 1787 he published his first "*Letters to Dr. Priestley*," in answer to his "*Letters addressed to the Jews*," inviting them to an amicable discussion of the evidences of Christianity; in which he says, "I am not ashamed to tell you that I am a Jew by choice, and not because I was born a Jew; far from it; for I am clearly of opinion that every person endowed with ratiocination ought to have a clear idea of the truth of revelation, and a just ground of his faith, as far as human evidence can go." In 1789 he published his second "*Letters to Dr. Priestley*," and also "*Letters to Dr. Cooper, of Great Yarmouth*," in answer to his one great argument in favour of Christianity from a single prophecy; 2. to Mr. Bicheno; 3. to Dr. Krauter; 4. to Mr. Swain; 5. to Anti-Socinus, alias Anselm Bailey; occasioned by their Remarks on his first Letters to Dr. Priestley. In this year he published the "*Pentateuch, in Hebrew and English*," with a translation

<sup>1</sup> Dict. Hist. Supplement.

of the notes of Lion Socsmann, and the 613 precepts contained in the law, according to Maimonides. At the end of the same year, at the earnest request of the most considerable of the Portuguese Jews, he undertook to translate their prayers from Hebrew into English; which he accomplished in four years (though confined to his bed by illness twenty-seven weeks), the last of six volumes appearing in 1793. The first volume of his "Dissertations on the Prophecies" was also published in 1793; and in 1794 his Translation of the Service for the two first Nights of the Passover, as observed by all the Jews at this day, in Hebrew and English. In 1795 he published "Letters to Nathaniel Brassey Halhed, M. P. in answer to his Testimony of the Authenticity of the Prophecies of Richard Brothers, and his pretended mission to recall the Jews." A second volume of his "Dissertations on the Prophecies" appeared in 1796, which he intended to complete in six volumes; and of which, in May 1797, more than half of the third volume was printed. In the beginning of 1797 he published a "Defence of the Old Testament," in a series of letters addressed to Thomas Paine, in answer to his Age of Reason, part II. For the German Jews he translated their Festival Prayers, as he had done those of the Portuguese, in 6 vols. 8vo; a labour of four years. By all the synagogues in London Mr. Levi was regularly employed to translate the prayers composed on any particular occasion, as those used during the king's illness in 1788, and the thanksgiving in 1789; with various others for the use of the several synagogues. He wrote also a sacred ode in Hebrew, 1795, on the king's escape from assassination. On Nov. 14, 1798, he had a violent stroke of the palsy, which nearly deprived him of the use of his right hand. He died in July 1799, in the fifty-ninth year of his age, and was interred in the Jews' burial-ground near Bethnal-green, with a Hebrew epitaph, of which the following is a translation—"And David reposed with his fathers, and was buried. Here lieth a correct and proper person, of perfect carriage, who served the Lord all his days, turned away from evil, and was supported by his own industry all the days of his life; Rabbi David the son of Mordecai the Levite, of blessed memory, who departed for the next world on the Sabbath night, 3d of Ab, and was buried with good reputation on Monday the fourth; the days of his life were 59 years. May his soul be en-

veloped with Abraham, Isaac, and Jacob. Mayest thou come to the grave at full age."<sup>1</sup>

LEVRET (ANDREW), an eminent French surgeon and accoucheur, was born in 1703, and was admitted a member of the royal academy of surgery at Paris in February 1742. He obtained a high and extensive reputation in his department of the art by the improvements which he made in some of the instruments necessary to be employed in certain difficult cases (especially the forceps), and by the prodigious number of pupils whom he instructed. He was employed and honoured with official appointments by all the female branches of the royal family. He published several works, which underwent various editions and translations. 1. "Observations sur les causes et les accidens de plusieurs accouchemens laborieux," Paris, 1747. To the fourth edition, in 1770, were added, "Observations on the lever of Roonhuysen." 2. "Observations sur la cure radicale de plusieurs polypes de la matrice, de la gorge, et du nez, opérée par de nouveaux moyens," *ibid.* 1749, &c. 3. "Suite des observations sur les causes et les accidens de plusieurs accouchemens laborieux," *ibid.* 1751. 4. "Explication de plusieurs figures sur le mécanisme de la grossesse, et de l'accouchement," *ibid.* 1752. 5. "L'Art des accouchemens démontré par des principes de physique et de mécanique," *ibid.* 1753, &c. 6. "Essai sur l'abus des regles generales, et contre les préjugés qui s'opposent aux progrès de l'art des accouchemens," *ibid.* 1766. This author died Jan. 22, 1786.<sup>2</sup>

LEWIS (JOHN), a learned English divine and antiquary, was the eldest son of John Lewis, wine-cooper, in the parish of St. Nicholas, Bristol, where he was born, Aug. 29, 1675. His father dying while he was in his infancy, he was committed to the care of his maternal grandfather John Eyre, merchant of Poole in Dorsetshire, who instilled into his infant mind the first principles of religion. Losing this relation, however, before he was seven years old, he was taken into the house of the rev. Samuel Conant, rector of Litchet Matravers (an intimate acquaintance of his grandfather Eyre), and educated along with a nephew whom Mr. Conant was preparing for a public school. This was an assistance peculiarly acceptable

<sup>1</sup> *Europ. Mag.* 1799.—*Gent. Mag.* 1801.—*Lysons's Environs*, Suppl. vol.

<sup>2</sup> *Dict. Hist.*—*Rees's Cyclopædia*, from Eloy.

to Mr. Lewis's mother, who appears to have been left in circumstances which were not adequate to a liberal education. After remaining with Mr. Conant two years, he was placed under the instruction of the learned Mr. John Moyle, at the grammar-school of Winborne, in 1687, upon whose decease the year following, he was removed to Poole, but reaped little benefit there, until he was put under the care of Mr. John Russel, who was encouraged to establish a grammar-school there. Mr. Russel, finding him to be a youth of talents and industry, employed him as his assistant: and after his removal to Wapping in London, continued his favours to him, placing him at the free-school of Ratcliffe-cross, belonging to the Coopers' company.

Two years after, when he was about sixteen years old, Mr. Daniel Wigfall, a merchant, took him into his family as tutor to his sons, and after continuing here until 1694, he went to Oxford, and was admitted batteler of Exeter-college: but his scanty fortune not allowing him to reside constantly, he was recommended to Mr. William Churchey, then minister at Poole, to be assistant in the free-school of that town. By this gentleman's indulgence in allowing him to keep his terms in the university, he proceeded A. B. in 1697, when he returned to Mr. Russel at Wapping, and was ordained deacon by bishop Compton soon after. In April following he took upon him the cure of Acryse in Kent, and lived at the same time in the family of Philip Papillon, esq. to whom his behaviour rendered him so acceptable, that although he had left the parish, and was then chaplain to Paul Foley, esq. upon the recommendation of Dr. Barton, prebendary of Westminster, yet, upon the death of the incumbent, he procured him a presentation from the lord chancellor Somers, upon which he was instituted Sept. 4, 1699. He now applied himself to repair a dilapidated parsonage-house, as well as to discharge his pastoral duties with all diligence, particularly that of catechising the young, which he looked upon as a very important part of his ministry. While here, he soon after met with a singular instance of unfair dealing. Being appointed to preach at the archdeacon's visitation at Canterbury in 1701, his sermon (on 2 Cor. vi. 4.) was lent to William Brockman, esq. upon his earnest request, who printed it under the title of a "Summary," &c. with a preface calculated to injure him.

He found a kinder friend, however, in archbishop Tenison, who had heard a good character of him, and granted him the sequestration of the little rectory of Hawkinge, near Dover, in 1702, telling him at the same time, that he hoped he should live to consider him farther. It was at that time his acquaintance began with Mr. Johnson of Margate, who recommended him for his successor in that laborious cure; but his old friend and patron Mr. Papillon being unwilling to part with him, he excused himself to the archbishop at that time: afterwards, upon Mr. Warren's resignation, he accepted it in 1705. On his becoming a member of the society for promoting Christian knowledge, he was desired to draw up a short and plain exposition of the Church Catechism, fit for the children educated in charity-schools; and this, which he executed to the entire satisfaction of the society, has passed through many editions. In 1706, archbishop Tenison collated him to the rectory of Saltwood with the chapel of Hythe, and the desolate rectory of Eastbridge; but, being here disturbed by a dispute with a neighbouring squire, his patron removed him to the vicarage of Mynstre, on the cession of Dr. Green, in March 1708, where he rebuilt the house, in a more elegant and commodious manner.

In his "Apology for the Clergy of the Church of England," published in 1711, he attacked the veracity of the historian of the nonconformists, by asserting, "that Mr. Calamy was too much biassed to have any thing he said concerning the party he espoused believed on his bare word." This harsh opinion naturally provoked Calamy to make some very severe reflections on him, both in the preface to the second edition of "Baxter's Life abridged," in 1714, and in his "Continuation," in 1727; against which Mr. Lewis had drawn up a vindication; but, Mr. Calamy's death intervening, he would not war with the dead, and desisted from publishing it.

In May 1712, he was appointed to preach at the archbishop's visitation, and took his subject from Isa. xi. 9. but such was the violence of party spirit at that time, that both he and his sermon were roughly treated by some of the audience. It was this year that he commenced M. A. as a member of Corpus Christi college, Cambridge. Not long after he incurred the displeasure of his friend Mr. Johnson by writing against his "Unbloody Sacrifice," and

was treated by him with more contempt than he deserved. Archbishop Tenison, however, and Dr. Bradford approved of his pamphlet, and Dr. Waterland considered it as containing much in a little, and as being close, clear, and judicious. His sermon preached at Canterbury cathedral on January 30, 1717, being severely reflected upon, he printed it in his own defence, and it was so highly approved by archbishop Wake that he rewarded him with the mastership of Eastbridge-hospital soon after. From that time he was continually employed on his various publications and correspondence with the literary men of his time. He died Jan. 16, 1746, and, at his own desire, was buried in the chancel of his church at Mynstre (where he had been vicar upwards of thirty-seven years), under a plain black marble with an inscription.

Archbishop Wake's character of him was that of *vir sobrius, et bonus prædicator*: and a considerable dignitary in the church used to say, that he looked upon his life to have been spent in the service of learning and virtue, and thought the world to be more concerned for its continuance than himself: that it would be happy for us if there were many more of the profession like him, &c. It was his misfortune, however, to live in a time of much party violence, and being a moderate man, he met with ill usage from both parties, particularly from the clergy of his own diocese. His only object was the security of our church-establishment as settled at the Revolution. He was so diligent a preacher, that we are told he composed more than a thousand sermons. He was always of opinion that a clergyman should compose his own sermons, and therefore ordered his executor to destroy his stock, lest they should contribute to the indolence of others. Having no family, for his wife died young without issue, he expended a great deal of money on his library and the repairs of his dilapidated parsonage-houses; and was, at the same time, a liberal benefactor to the poor. His chief, and indeed only, failing was a warmth of temper, which sometimes hurried him on to say what was inconsistent with his character and interest, and to resent imaginary injuries. Of all this, however, he was sensible, and deeply regretted it. Hearne and Mr. Lewis were, it appears, accustomed to speak disrespectfully of each other's labours, but posterity has done justice to both. The political prejudices of antiquaries are of very little consequence.



Mr. Lewis's works are, 1. "The Church Catechism explained," already mentioned, 1700, 12mo. 2. "A short Defence of Infant Baptism," 1700, 8vo. 3. "A serious Address to the Anabaptists," a single sheet, 1701, with a second in 1702. 4. "A Companion for the afflicted," 1706. 5. "Presbyters not always an authoritative part of provincial synods," 1710, 4to. 6. "An apologetical Vindication of the present Bishops," 1711. 7. "The Apology for the Church of England, in an examination of the rights of the Christian church," published about this time, or perhaps in 1714. 8. "The poor Vicar's plea against his glebe being assessed to the Church," 1712. 9. "A Guide to young Communicants," 1713. 10. "A Vindication of the Bishop of Norwich" (Trimnell), 1714. 11. "The agreement of the Lutheran churches with the church of England, and an answer to some exceptions to it," 1715. 12. "Two Letters in defence of the English liturgy and reformation," 1716. 13. "Bishop Ferne's Church of England man's reasons for not making the decisions of ecclesiastical synods the rule of his faith," 1717, 8vo. 14. "An Exposition of the XXXIVth article of Religion," 1717. 15. "Short Remarks on the prolocutor's answer, &c." 16. "The History, &c. of John Wickliffe, D. D." 1720, 8vo. 17. "The case of observing such Fasts and Festivals as are appointed by the king's authority, considered," 1721. 18. "A Letter of thanks to the earl of Nottingham, &c." 1721. 19. "The History and Antiquities of the Isle of Thanet in Kent," 1723, 4to, and again, with additions, in 1736. 20. "A Specimen of Errors in the second volume of Mr. Collier's Ecclesiastical History, being a Vindication of Burnet's History of the Reformation," 1724, 8vo. 21. "History and Antiquities of the abbey church of Faversham, &c." 1727, 4to. 22. "The New Testament, &c. translated out of the Latin vulgate by John Wickliffe; to which is prefixed, an History of the several Translations of the Holy Bible," &c. 1731, folio. Of this only 160 copies were printed by subscription, and the copies unsubscribed for were advertised the same year at 1*l.* 1*s.* each. Of the "New Testament" the rev. H. Baber, of the British Museum, has lately printed an edition, with valuable preliminary matter, in 4to. 23. "The History of the 'Translations, &c.'" reprinted separately in 1739, 8vo. 24. "The Life of Caxton," 1737, 8vo. For an account of this work we may refer to Dibdin's new edition of Ames. 25. "A brief History of the Rise

and Progress of Anabaptism, to which is prefixed a defence of Dr. Wicliffe from the false charge of his denying Infant-baptism," 1738. 26. "A Dissertation on the antiquity and use of Seals in England," 1710. 27. "A Vindication of the ancient Britons, &c. from being Anabaptists, with a letter of M. Bucer to bishop Hooper on ceremonies," 1741. 28. "A Defence of the Communion office and Catechism of the church of England from the charge of favouring transubstantiation," 1742. 29. "The Life of Reynold Pecock, bishop of St. Asaph and Chichester," 1744, 8vo. Mr. Lewis published also one or two occasional sermons, and an edition of Roper's Life of sir Thomas More. After his death, according to the account of him in the Biog. Britannica (which is unpardonably superficial, as Masters's History of Bene't College had appeared some years before), was published "A brief discovery of some of the arts of the popish protestant Missioners in England," 1750, 8vo. But there are other curious tracts which Mr. Lewis sent for publication to the Gentleman's Magazine, and which, for reasons stated in vol. X. of that work, were printed in "The Miscellaneous Correspondence," 1742—1748, a scarce and valuable volume, very little known to the possessors of the Magazine, no set of which can be complete without it. Of these productions of Mr. Lewis, we can ascertain, on the authority of Mr. Cave, the following: an account of William Longbeard, and of John Smith, the first English anabaptist; the principles of Dr. Hickes, and Mr. Johnson; and an account of the oaths exacted by the Popes. Mr. Lewis left a great many manuscripts, some of which are still in public or private libraries, and are specified in our authorities.<sup>1</sup>

LEY, or LEIGH (SIR JAMES), an eminent lawyer in the early part of the seventeenth century, was the sixth and youngest son of Henry Ley, esq. of Tesfont Evias, in Wiltshire, and was born about 1552. In 1569 he entered of Brazen-nose college, Oxford, whence he removed to Lincoln's-inn, studied the law, and was appointed Lent reader in 1601, after which his learning and abilities raised him to the highest rank of his profession. In 1603, he was made serjeant at law, and the year following chief justice of the king's bench in Ireland; on the ancient history

<sup>1</sup> Masters's Hist. of C. C. C. C.—Biog. Brit.—Dibdin's Typographical Antiquities, vol. I.—and Bibliomania.—Gent. Mag. vol. I. p. 352, and vol. XVII. pp. 41, 47.—Restituta, pp. 69, 73.—Nichols's Bowyer.

of which country he appears to have bestowed some attention, and collected with a view to publication, "The Annals of John Clynne, a Friar Minor of Kilkenny," who lived in the reign of Edward III.; the "Annals of the Priory of St. John of Kilkenny," and the "Annals of Multiferman, Rosse, and Clonmell." All these he had caused to be transcribed, but his professional engagements prevented his preparing them for the press. They afterwards fell into the hands of Henry earl of Bath. Extracts from them are in Dublin college library.

In 1609, being then a knight, sir James was made the king's attorney in the court of wards. In 1620 he was created a baronet; in 1621, chief justice of the court of king's bench, England; and in 1625, lord high treasurer. From this office he was removed, under pretence of his great age, to make room for sir Richard Weston. Lord Clarendon seems to intimate that his disability as well as age might be the cause, and that upon these accounts there was little reverence shewn towards him. This, however, is scarcely reconcileable with the honours bestowed on him immediately afterwards, for he was not only created baron Ley, and earl of Marlborough, but soon after made president of the council. Lloyd says he had better abilities for a judge than a statesman. He died at Lincoln's-inn, March 14, 1628, and was buried in the church at Westbury, where a sumptuous monument was erected to his memory. We have noticed his attention to Irish history while in that country. Lloyd has given us another trait of his character while there, which is highly honourable to him. "Here he practised the charge king James gave him at his going over (yea, what his own tender conscience gave himself), namely, not to build his estate upon the ruins of a miserable nation, but aiming, by the impartial execution of justice, not to enrich himself, but civilize the people. But the wise king would no longer lose him out of his own land, and therefore recalled him home about the time when his father's inheritance, by the death of his five elder brethren, descended upon him."

He wrote, or compiled, "Reports of Cases in the courts at Westminster in the reigns of king James and king Charles, with two tables; to which is added a treatise of Wards and Liveries," 1659, folio. The "Treatise of Wards" had been published separately in 1642, 12mo.

Among Hearne's "Collection of curious Discourses," are some by sir James Leigh.<sup>1</sup>

LEY (JOHN), a voluminous polemic in the seventeenth century, was born at Warwick, Feb. 4, 1583, and educated at Christ church, Oxford. After his admission into holy orders he was presented to the vicarage of Great Budworth in Cheshire, where he continued a constant preacher for several years. He was afterwards made prebendary and subdean of Chester, and had a weekly lecture at St. Peter's church. He was also once or twice a member of the convocation. On the commencement of the rebellion, he espoused the cause of the parliament, took the covenant, was chosen one of the assembly of divines, appointed Latin examiner of young preachers, and by his writings, encouraged all the opinions and prejudices of his party, with whom his learning gave him considerable weight. He accepted of various livings under the republican government, the last of which was that of Solihull, in Warwickshire, which he resigned on being disabled by breaking of a blood-vessel, and retired to Sutton Colfield, in the same county, where he died May 16, 1662. His works, of which Wood enumerates about thirty articles, relate mostly to the controversies of the times, except his sermons; and his share in the "Assembly's Annotations on the Bible," to which he contributed the annotations on the Pentateuch and the four Evangelists.<sup>2</sup>

LEYBOURN (WILLIAM), who was originally a printer in London, published several of the mathematical works of Samuel Foster, astronomical professor in Gresham college. He afterwards became an eminent author himself, and appears to have been the most universal mathematician of his time. He published many mathematical treatises in the seventeenth century. Among these his "Cursus Mathematicus" was esteemed the best system of the kind extant. His "Panarithmologia; or, Trader's sure Guide," being tables ready cast up, was long in use. It was formed upon a plan of his own, and has been adopted by Mr. Bareme in France. The seventh edition was published in 1741. We have no account of his birth or death.<sup>3</sup>

LEYDECKER (MELCHIOR), an eminent protestant divine, was born January 25, 1652, at Middleburg. He

<sup>1</sup> Ath. Ox. vol. I.—Lloyd's State Worthies.—Ware's Ireland, by Harris.—Park's edition of lord Orford.

<sup>2</sup> Ath. Ox. vol. II.

<sup>3</sup> Granger.

acquired great skill in controversy and ecclesiastical antiquity, and wrote much against the Socinians and other sectaries. He was one of Frederic Spanheim's friends, and appointed professor of divinity at Utrecht, 1678. He died January 6, 1721, aged sixty-nine. The following are the principal among his numerous Latin works: 1. a treatise "On the Hebrew Republic," Amsterdam, 1714 and 1716, 2 vols. fol. a very valuable work for the history of Judaism. 2. "Fax veritatis," Ludg. Batav. 1677, 8vo. 3. "A Continuation of the Ecclesiastical History began by Hornius," Francfort, 1704, 8vo. 4. "History of the African Church," curious, and full of interesting inquiries. 5. "Synopsis controversiarum de fœdere." 6. A "Commentary in the Heidelberg Catechism." 7. A "Dissertation against Becker's World bewitched." 8. "An Analysis of Scripture," with the "Art of Preaching." 9. A "History of Jansenism," Utrecht, 1695, 8vo. What Leydecker says in this work against the sovereignty of kings, has been refuted by P. Quesnel, in his "Sovereignty of Kings defended," Paris, 1704, 12mo.<sup>1</sup>

LEYDEN VAN. See JACOBS, LUCAS.

LHUYD (EDWARD), an eminent antiquary, born about 1670, was a native of South Wales, and the son of Charles Lhuyd, esq. of Lhanvorde. In 1687 he commenced his academical studies at Jesus college, Oxford, where he was created M. A. July 21, 1701. He studied natural history under Dr. Plot, whom he succeeded as keeper of the Ashmolean museum in 1690. He had the use of all Vaughan's collections, and, with incessant labour and great exactness, employed a considerable part of his life in searching into the Welsh antiquities, had perused or collected a great deal of ancient and valuable matter from their MSS. transcribed all the old charters of their monasteries that he could meet with, travelled several times over Wales, Cornwall, Scotland, Ireland, Armoric Bretagne, countries inhabited by the same people, compared their antiquities, and made observations on the whole. In March 1708-9, he was elected, by the university of Oxford, esquire beadle of divinity, a place of considerable profit, which, however, he enjoyed but a few months. He died July 1709, an event which prevented the completion of many admirable desigus. For want of proper encouragement, he did very

<sup>1</sup> Burman Traject. Erudit.

little towards understanding the British bards, having seen but one of those of the sixth century, and not being able to procure access to two of the principal libraries in the country. He communicated, however, many observations to bishop Gibson, whose edition of the *Britannia* he revised; and published "*Archæologia Britannica*, giving some account additional to what has been hitherto published of the languages, histories, and customs, of the original inhabitants of Great Britain, from collections and observations in travels through Wales, Cornwall, Bas Bretagne, Ireland, and Scotland, Vol. I. *Glossography*\*." Oxford, 1707, fol. He published also "*Lithophylacii Britannici Iconographia*," 1699, 8vo. This work, which is a methodical catalogue of the figured fossils of the Ashmolean museum, consisting of 1766 articles, was printed at the expence of sir Isaac Newton, sir Hans Sloane, and a few other of his learned friends. As only 120 copies were printed, a new edition of it was published in 1760 by Mr. Huddlesford, to which were annexed several letters from Lhuyd to his learned friends, on the subject of fossils, and a "prælectio" on the same subject.

He left in MS. a Scottish or Irish-English dictionary, proposed to be published in 1732 by subscription, by Mr. David Malcolme, a minister of the church of Scotland, with additions; as also the elements of the said language, with necessary and useful information for propagating more effectually the English language, and for promoting the knowledge of the ancient Scottish or Irish, and many branches of useful and curious learning. Lhuyd, at the end of his preface to the "*Archæologia*," promises an historical dictionary of British persons and places mentioned in ancient records. It seems to have been ready for press, though he could not fix the time of publication. His collections for a second volume, which was to give an account of the antiquities, monuments, &c. in the principality of Wales, were numerous and well-chosen; but, on account

\* His "*Glossography*" is divided into ten titles: 1. "*The Comparative Etymology*." 2. "*The Comparative Vocabulary of the Original Languages of Britain and Ireland*." 3. "*An Armorick Grammar*, translated out of French by Mr. Williams, the sub-librarian of the Museum." 4. "*An Armorick English Vocabulary*." 5. "*Some Welsh Words omitted in Dr.*

*Davies's Dictionary*." 6. "*A Cornish Grammar*." 7. "*MSS. Britannicorum Catalogus*." 8. "*A British Etymologicon*, by Mr. Parry, with an Appendix." 9. "*A brief Introduction to the Irish or ancient Scottish Languages*." 10. "*An Irish English Dictionary*." And lastly, "*A Catalogue of Irish Manuscripts*."

of a quarrel between him and Dr. Wynne, then fellow, afterwards principal of the college, and bishop of St. Asaph, the latter refused to buy them, and they were purchased by sir Thomas Seabright, of Beachwood, in Hertfordshire, whose grandson dispersed them by auction in 1807. Of the sale and the chief articles, an account was given by Mr. Gough in the Gentleman's Magazine for May of that year. Carte made extracts from Mr. Lhuyd's MSS. about or before 1736; but these were chiefly historical. Many of his letters to Lister, and other learned contemporaries, were given by Dr. Fothergill to the university of Oxford, and are now in the Ashmolean museum. Lhuyd undertook more for illustrating this part of the kingdom than any one man besides ever did, or than any one man can be equal to.

To this account of so eminent an antiquary we shall subjoin some loose memoranda by the rev. Mr. Jones, a curious collector of anecdotes, and curate to Dr. Young at Welwyn:

“He was certainly a very extraordinary man, both for natural abilities, and sedulous and successful application. He deserved more encouragement.

“This little story of him was told me lately by a very knowing person, who had it from good hands; viz. ‘That during his travels in Bretagne, in the time of our wars with France, he was taken up for a spy, confined for a few days to prison, and all his papers seized. The papers being examined by the priests and Jesuits, and found to be to them unintelligible, raised the greater suspicion. But the principal managers against him, receiving assurances, by letters from learned and respectable men in England, that he was only pursuing inquiries relating to the antiquities of Britain, and had not the least concern with state-affairs, honourably dismissed him.’ I wish I had more little anecdotes of this kind to add, relating to that truly great man. He would have done wonders if he had lived to complete his designs; and posterity would have wondered, and thanked him.

“I remember I was told formerly at Oxford, by a gentleman that knew and honoured him, ‘that his death was in all probability hastened, partly by his immoderate application to researches into antiquity, and more so by his chusing, for some time before his decease, to lie in a room at the Museum, which, if not very damp, was at

least not well-aired, nor could be.' This, it seems, was then the current opinion; for he was naturally, as I have heard, of a very robust constitution. It would probably have been better, if he could have contented himself with a chamber or two in his college, though only a sojourner there, and paying rent. He well deserved to have lived rent-free in any part of Great Britain; though I do not know that his college denied him this piece of small respect so evidently due to his great merit.

"The ingenious and learned Mr. Thomas Richards (formerly a member of that college, and afterwards the most worthy rector of Llanvyllin in North Wales) told me, in 1756, "that, in a year or two after his admission into the university, a consultation was held by the fellows of Jesus-college, about a proper person of that college, or any other native of Wales, (though of another college,) to answer the celebrated '*Muscipula*,' then lately published by the ingenious Mr. Holdsworth, of Magdalen-college, at the request, and by the direction, of Dr. Sacheverell. Those who knew, and had often observed, the collegiate exercises of Mr. Richards, were pleased to propose him, though of so low standing, as the fittest person that they could think of for such an undertaking. Mr. Lhuyd, being present, asked, 'Has he the *caput poeticum*?' They assuring him that he usually wrote in a strong Virgilian verse, 'Then,' said Mr. Lhuyd, 'I will give him a plan,' which was that of the '*Hoglandia*,' since published and well known. Mr. Richards, as he told me (and a friend of his said the same), retired with leave, for about a week, out of college, taking lodgings at St. Thomas's, and completed the poem. When finished, and corrected by Mr. Lhuyd, and Mr. Anthony Alsop, of Christ-church, Mr. Lhuyd drew up a preface, or dedication, in very elegant Latin, but in terms by much too severe, which made Mr. Richards very uneasy, for he must obey. Before the poem was sent to the press, Mr. Lhuyd died; Richards was then at liberty. He consulted with his friend Mr. Alsop (who was greatly offended with Dr. S.'s haughty carriage), and both together drew up the dedication as it now stands.

"A friend of Mr. Richards informed me, 'that, upon the publication of the '*Muscipula*,' Dr. S. gave a copy of it to Mr. Lhuyd, with these haughty words: 'Here, Mr. Lhuyd, I give you a poem of banter upon your country; and I defy all your countrymen to answer it.' This provoked the old Cambrian,' &c.



"He had prepared many other valuable materials, but did not live to finish and publish them. His apparatus, in rough draughts, are now in the possession of the family of the Seabrights at Beach-wood, in the county of Hertford. I wish they were bestowed upon the British Museum in London, or the Ashmolcan Museum in Oxford, of which latter the said Mr. Lhuyd was keeper.

"In some blank leaves of my printed copy of the aforesaid *Archæologia*, I have minuted down some particular anecdotes relating to this extraordinary person. The said copy I intend to bestow for the use of the public academy at Caermarthen, in South Wales, to be preserved in the library there, amongst my other poor donations to that seminary of useful learning and religion.

"The story of Sacheverell's indecent affront to Mr. Lhuyd is there set forth more at length, from an authentic account, which I had from a person who well knew the whole.

"At evenings, after his hard study in the day-time, he used to refresh himself among men of learning and inquiry, and more particularly Cambro-Britons, in friendly conversations upon subjects of British antiquity; communicating his extensive knowledge therein, with much good humour, freedom, and cheerfulness, and, at the same time, receiving from them farther and more particular informations, subservient to his great and laudable designs. This, I have been informed by good hands, was his general manner. His travels furnished him with many more materials for his work, and he knew how to make the best use of them all.

"In the Ashmolcan Museum at Oxford, is a Latin catalogue of the curiosities there, in his own hand-writing; and the statutes of that place were drawn up by him under the directions of the trustees thereof.

"There are many valuable MSS. of his still remaining in private hands. See the anecdotes before mentioned, prefixed to my printed copy of the *Archæologia*.

"The remaining printed copies of the same book lay mouldering in the aforesaid Museum at Oxford. I wish they were purchased by some worthy antiquary, and dispersed."<sup>1</sup>

<sup>1</sup> *Biog. Brit.*—Gough's *Topography*, vol. II.—Owen's *British Remains*, 1773, 3vo.—Pulteney's *Sketches of Botany*.—*Gent. Mag.*, vol. LXXVII. p. 419.

LHUYD, LHWYD, or LHOYD (HUMPHREY), a learned English antiquary in the sixteenth century, was son and heir of Mr. Robert Lhwyd *alias* Rossenhall of Denbigh in Denbighshire, by Joan his wife, daughter of Lewis Pigott. He was born at Denbigh, and was educated in the university of Oxford; but in what college is not known. It is certain, however, that after he had taken the degree of bachelor of arts, which was in 1547, he was commoner of Brasen-nose college; and in 1551 took the degree of master of arts as a member of that college; at which time he studied physic. Afterwards retiring to his own country, he lived mostly within the walls of Denbigh castle, but, Granger thinks, never practised as a physician, employing his time chiefly in his antiquarian researches. He died about 1570, and was interred near the church of Whitchurch near Denbigh; where a monument was erected to him. He had married Barbara daughter of George Lumley, and sister of John lord Lumley, by whom he had issue Splendian and John, who both died without issue, Henry, who lived at Cheam in Surrey, and Jane the wife of Rob. Coytmore. Camden gives him a very great character, as one of the best antiquaries of his time; and he is by Daines Barrington esteemed very accurate in what relates to the history of Wales. He had a taste for the arts, particularly music, and executed the map of England for the "Theatrum Orbis." He collected a great number of curious and useful books for his brother-in-law lord Lumley, which were purchased by James I. and became the foundation of the royal library. They are now a very valuable part of the British Museum.

His writings are, 1. "An Almanack and Kalendar; containing the day, hour, and minute, of the change of the moon for ever," &c. 8vo. 2. "Commentarioli Britannicæ Descriptionis Fragmentum. Colon. Agrip." 1572: of which a new edition was published by Mr. Moses Williams, under the title of "Hunfredi Lhwyd, Armigeri, Britannicæ Descriptionis Commentariolum: necnon de Monâ Insulâ, & Britannicâ Arce sive Armamentario Romano Disceptatio Epistolaris. Accedunt Æræ Cambro-Britannicæ. Accurante Mose Gulielmo, A. M. R. S. Soc." Lond. 1731, 4to. This was translated into English by Tho. Twyne, who entitled it, "The Breviary of Britain," Lond. 1753, 8vo. 3. "De Monâ Druidum Insulâ, Antiquitati suæ restitutâ;" in a letter to Abraham Ortelius, April 5, 1568. 4. "De Arma-

*mentario Romano."* These two last are printed at the end of "*Historiæ Britannicæ Defensio*; written by sir John Price," Lond. 1573, 4to. 5. "*Chronicon Walliæ, a Rege Cadwalladero, usque ad Ann. Dom. 1294*," MS. in the Cottonian library. 6. "*The History of Cambria, now called Wales, from Caradoc of Lancarvan, the Registers of Conway and Stratflur; with a Continuation, chiefly extracted from Mat. Paris, Nic. Trivet, &c.*" He died before this was quite finished; but sir Henry Sidney, lord-president of Wales, having procured a copy of it, employed Dr. David Powel to prepare it for the press, who published it under this title: "*The Historie of Cambria, now called Wales; a part of the most famous yland of Britaine; written in the Brytish language above two hundred years past; translated into English by H. Lloyd, gent. corrected, augmented, and continued out of Records and best approved Authors*," Lond. 1584, 4to. Our author translated also, 7. "*The Treasure of Health; containing many profitable Medicines, written by Peter Hispanus.*" To which were added, "*The Causes and Signs of every Disease, with the Aphorisms of Hippocrates*," Lond. 1585. And 8. "*The Judgment of Urines*," Lond. 1551, 8vo.<sup>1</sup>

LIBANIUS, a celebrated sophist of antiquity, was born of an ancient and noble family at Antioch, on the Orontes, in the year 314. Suidas calls his father "Phasganius;" but this was the name of one of his uncles; the other, who was the elder, was named Panoibius. His great-grandfather, who excelled in the art of divination, had published some pieces in Latin, which occasioned his being supposed by some, but falsely, to be an Italian. His maternal and paternal grandfathers were eminent in rank and in eloquence; the latter, with his brother Brasidas, was put to death by the order of Dioclesian, in the year 303, after the tumult of the tyrant Eugenius. Libanius, the second of his father's three sons, in the fifteenth year of his age, wishing to devote himself entirely to literature, complains that he met with some "shadows of sophists." Then, assisted by a proper master, he began to read the ancient writers at Antioch; and thence, with Jasion, a Cappadocian, went to Athens, and residing there for more than four years, became intimately acquainted with Crispinus of Heraclea,

<sup>1</sup> Ath. Ox. vol. I.—Gen. Diet.—Granger.—Oldys's British Librarian.—Barington on the Statutes, p. 259.

who, he says, "enriched him afterwards with books at Nicomedia, and went, but seldom, to the schools of Diophantus." At Constantinople he ingratiated himself with Nicocles of Lacedæmon (a grammarian, who was master to the emperor Julian), and the sophist Bermarchius. Returning to Athens, and soliciting the office of a professor, which the proconsul had before intended for him when he was twenty-five years of age, a certain Cappadocian happened to be preferred to him. But being encouraged by Dionysius, a Sicilian who had been prefect of Syria, some specimens of his eloquence, that were published at Constantinople, made him so generally known and applauded, that he collected more than eighty disciples, the two sophists, who then filled the chair there, raging in vain, and Bermarchius ineffectually opposing him in rival orations, and, when he could not excel him, having recourse to the frigid calumny of magic. At length, about the year 346, being expelled the city by his competitors, the prefect Limenius concurring, he repaired to Nice, and soon after to Nicomedia, the Athens of Bithynia, where his excellence in speaking began to be more and more approved by all; and Julian, if not a hearer, was a reader and admirer of his orations. In the same city, he says, "he was particularly delighted with the friendship of Aristonetus;" and the five years which he passed there, he styles "the spring or any thing else that can be conceived pleasanter than spring, of his whole life." Being invited again to Constantinople, and afterwards returning to Nicomedia, being also tired of Constantinople, where he found Phoenix and Xenobius, rival sophists, though he was patronised by Strategius, who succeeded Domitian as prefect of the East, not daring on account of his rivals to occupy the Athenian chair, he obtained permission from Gallus Cæsar to visit for four months, his native city Antioch, where, after Gallus was killed, in the year 354, he fixed his residence for the remainder of his life, and initiated many in the sacred rites of eloquence. He was also much beloved by the emperor Julian, who heard his discourses with pleasure, received him with kindness, and imitated him in his writings. Honoured by that prince with the rank of quæstor, and with several epistles of which six only are extant, the last written by the emperor during his fatal expedition against the Persians, he the more lamented his death in the flower of his age, as from him he had promised himself a certain

and lasting support both in the worship of idols and in his own studies. There was afterwards a report, that Libanius, with the younger Jamblichus, the master of Proclus, inquired by divination who would be the successor of Valens, and in consequence with difficulty escaped his cruelty, Irenæus attesting the innocence of Libanius. In like manner he happily escaped another calumny, by the favour of duke Lupicinus, when he was accused by his enemy Fidelis, or Fidustius, of having written an eulogium on the tyrant Procopius. He was not, however, totally neglected by Valens, whom he not only celebrated in an oration, but obtained from him a confirmation of the law against entirely excluding illegitimate children from the inheritance of their paternal estates, which he solicited from the emperor, no doubt for a private reason, since, as Eunapius informs us, he kept a mistress, and was never married. The remainder of his life he passed as before mentioned, at Antioch, to an advanced age, amidst various wrongs and oppressions from his rivals and the times, which he copiously relates in his life, though, tired of the manners of that city, he had thoughts, in his old age, of changing his abode, as he tells Eusebius. He continued there, however, and on various occasions was very serviceable to the city, either by appeasing seditions, and calming the disturbed minds of the citizens, or by reconciling to them the emperors Julian and Theodosius. That Libanius lived even to the reign of Arcadius, that is, beyond the seventieth year of his age, the learned collect from his oration on Lucian, and the testimony of Cedrenus; and of the same opinion is Godfrey Olearius, a man not more respectable for his exquisite knowledge of sacred and polite literature than for his judgment and probity, in his MS prælections, in which, when he was professor of both languages in the university of his own country, he has given an account of the life of this sophist.

The writings of Libanius are numerous, and he composed and delivered various orations, as well demonstrative as deliberative, and also many fictitious declamations and disputations. Of these Frederic Morell published as many as he could collect in 2 vols. folio, in Greek and Latin. In the first vol. Paris, 1606; are XIII "Exercises" (*Progyrnasmata*); XLIV "Declamations;" and III "Moral Dissertations;" and in the second vol. Paris, 1627, are the "Life of Libanius," and XXXVI other orations, most of

them long and on serious subjects. This edition of Morell having long been discovered to be very erroneous, the learned Reiske undertook a new edition, collated with six MSS. which he did not live to complete, but which was at last published by his widow in 1791—1797, 4 vols. 8vo. Of the productions of Libanius, Gibbon says that they are, for the most part, the vain and idle compositions of an orator who cultivated the science of words; the productions of a recluse student, whose mind, regardless of his contemporaries, was incessantly fixed on the Trojan war and the Athenian commonwealth.

Besides what are contained in the above volumes, and his epistles, published by Wolff, Amst. 1738, fol. ten other works of this sophist have been separately published, most of them orations; and in the "Excerpta Rhetorum" of Leo Allatius, Greek and Latin, Rom. 1641, 8vo, are XXXIX "Narrations," VII "Descriptions," and VII more "Exercises of Libanius, with translations by Allatius." His unpublished works are, 1. Many hundred "Epistles" yet concealed in various libraries, a mode of writing in which it appears he excelled, by the testimony even of the ancients, particularly Eunapius and Photius; and of that the perusal of them will easily convince the intelligent reader; for they abound with Attic wit and humour, and every where recommend themselves by their pointed conciseness no less than by their elegance and learning. 2. Several "Orations" in a MS. of the Barberini library, correctly written on vellum. 3. "Various Declamations," in the above MS. and also in the Vatican library. And that there are many MS epistles, orations, and declamations of Libanius, in the imperial library at Vienna, Nesselius has observed, affirming also, that several Greek scholia are frequently inserted in the margin. Though so many of the writings of this sophist are preserved, there is no doubt that many both of his "Epistles" and "Orations" have been lost.<sup>1</sup>

\* Dr. Bentley, however, (Dissertation upon Phalaris, p. 487,) observes, that "you feel, by the emptiness and deadness of them, that you converse with some dreaming pedant, with his elbow upon the desk." Photius's

judgment of Libanius as a writer is, that, "while he affects to be very nice and curious, he destroys the simplicity and elegance of language, and becomes obscure." Cod. xc.

<sup>1</sup> Select Works of Julian, by Mr. Duncombe, 1784, vol. II. p. 216.—Gibbon's Hist.—Hayley's Life of Cowper, preface, p. xxxiii. 8vo. dit.—Lardner's Works.—Cave, vol. I.—Saxii Onomast.

**LIBAVIUS** (**ANDREW**), a physician and chemist, born at Hall, in Saxony, was professor of history and poetry at Jena, in 1588, but removed to Rothenburg, on the Tauber, in 1591, and to Coburg, in Franconia, in 1605, where he was appointed principal of the college of Casimir, at that place. He died at Coburg in 1616. Libavius obtained a considerable reputation in his time by his chemical works, having pursued that science upon better principles than most of his contemporaries, although he did not altogether escape the delusions of alchemy. Although he employed many chemical preparations in medicine, he avoided the violence of Paracelsus and his disciples, against whom he frequently defends the doctrines of the Galenical school. He left his name long attached, in the laboratories, to a particular preparation of tin with muriatic acid, which was called "the fuming liquor of Libavius." It is unnecessary to enumerate the titles of his many works, which have now become obsolete, and are almost forgotten. His last work, published at Francfort in 1615, under the title of "*Examen Philosophiæ Novæ, quæ veteri abrogandæ opponitur*," folio, is remarkable for the first mention of the transfusion of blood from the vessels of one living animal to those of another, of which he speaks with great confidence, and which once excited great expectations, which have confessedly been disappointed. <sup>1</sup>

**LICETUS** (**FORTUNIUS**), a celebrated physician and philosopher, was born at Rapallo, in the state of Genoa, Oct. 3, 1577, where his father was also a physician. After completing his education at Bologna, in 1599, he obtained the professorship of philosophy at Pisa, which he filled with so much reputation that he was invited to the same chair in the university of Padua in 1609, and occupied it until 1636. He removed at that time to Bologna, in consequence of failing to obtain the professorship of medicine, when vacant by the death of Cremonini. But the Venetian states very soon acknowledged the loss which the university of Padua had sustained by the retirement of Licetus; and the same vacancy occurring in 1645, he was induced, by the pressing invitations which were made to him, to return to Padua, and held that professorship till his death in 1657. He was a very copious writer, having published upwards of fifty treatises upon medical, moral, philosophi-

cal, antiquarian, and historical subjects ; but they are no longer sufficiently interesting to require a detail of their titles, as, notwithstanding his erudition, he displays little acuteness in research or originality of conception. His treatise "*De Monstrorum Causis, Naturâ, et Differentiis*," which is best known, is replete with instances of credulity, and with the fables and superstitions of his predecessors, and contains a classification of the monsters which had been previously described, without any correction from his own observations. The best edition is that of Gerard Blasius, in 1668.<sup>1</sup>

LIDDEL (DUNCAN), professor of mathematics, and of medicine, in the university of Helmstadt, the son of John Liddel, a reputable citizen of Aberdeen, was born there in 1561, and educated in the languages and philosophy at the schools and university of Aberdeen. In 1579, having a great desire to visit foreign countries, he went from Scotland to Dantzic, and thence through Poland to Francfort on the Oder, where John Craig, afterwards first physician to James VI. king of Scotland, then taught logic and mathematics. By his liberal assistance Mr. Liddel was enabled to continue at the university of Francfort for three years, during which he applied himself very diligently to mathematics and philosophy under Craig and the other professors, and also entered upon the study of physic. In 1582, Dr. Craig being about to return to Scotland, sent Liddel to prosecute his studies at Wratislow, or Breslaw, in Silesia, recommending him to the care of that celebrated statesman, Andreas Dudithius ; and during his residence at Breslaw, Liddel made uncommon progress in his favourite study of mathematics, under Paul Wittichius, an eminent professor.

In 1584 Liddel returned to Francfort, and again applied to physic, and at the same time instructed some pupils in various branches of mathematics and philosophy. In 1587, being obliged to leave Francfort on account of the plague, he retired to the university of Rostock, where his talents attracted the esteem of Bruçæus, and Caselius, which last observes, that, as far as he knew, Liddel was the first person in Germany who explained the motions of the heavenly bodies according to the three different hypotheses of Ptolemy, Copernicus, and Tycho Brahe. With these learned

<sup>1</sup> *Chaufepie*.—*Nicéron*, vol. XXVII.—*Moreri*.—*Rees's Cyclopædia*.—*Saxii Onomasticon*.



men he lived more like a companion than a pupil; and Brucæus, himself an excellent mathematician, acknowledged that he was instructed by Liddel in the more perfect knowledge of the Copernican system, and other astronomical questions. It was probably during his residence here that Liddel became acquainted with Tycho Brahe. In 1590, having taken his master's degree at Rostock, he returned once more to Francfort; but, hearing of the increasing reputation of the new university at Helmstadt, where his friend Caselius had accepted the chair of philosophy, he removed thither, and in 1591 was appointed to the first or lower professorship of mathematics, and in 1594 to the second and more dignified mathematical chair, which he filled with great reputation to himself and to the university. In 1596 he obtained the degree of doctor of medicine, and both taught and practised physic, and was employed as first physician at the court of Brunswick. His reputation being now at its height, he was several times chosen dean of the faculties, both of philosophy and physic, and in 1604, pro-rector of the university, the year before he resigned his mathematical professorship.

In 1607, having a strong inclination to pass the remainder of his days in his native country, which he had frequently visited during his residence at Helmstadt, he took a final leave of that city, and after travelling for some time through Germany and Italy, at length settled in Scotland. The first account we have of him after his return relates to his giving some lands, purchased by him near Aberdeen, to the university there for the education and support of six poor scholars. This occurred in 1612, and the following year he gave a sum to found a professorship of mathematics, and bequeathed his whole collection of books and mathematical instruments to Marischal college, directing a small sum to be expended annually in adding to the collection, and another to be distributed among the poor. This appears to have been the last act of his life, for he died Dec. 17th of that year, 1613, in the fifty-second year of his age, and was buried in the West church of Aberdeen, where the magistrates placed in memory of him a large tablet of brass, upon which is engraved a figure of the deceased in his professor's gown and cap, surrounded by books and instruments, and accompanied by a suitable inscription. An engraved portrait, taken from this plate at the expence of the late sir David Dalrymple, lord Hailes,

is prefixed to the life of Dr. Liddel, drawn up by professor Stuart, of Aberdeen, and published in 1790, 4to. To this we are indebted for the present sketch.

Dr. Liddel's works are, 1. "*Disputationum Medicinalium*," 1605, 4 vols. 4to, consisting of theses maintained by himself and his pupils at Helmstadt from 1592 to 1606. The copy in the library at Aberdeen is full of MS notes in his own hand. Manget mentions what appears to be a new edition, or a new arrangement, of these theses, published at Helmstadt in 1720, 4to, under the title of "*Universæ Medicinæ compendium*." 2. "*Ars Medica, succincte et perspicue explicata*," Hamburg, 1607, 8vo, reprinted at Lyons, 1624, by Serranus; and again at Hamburg, 1628, by Frobenius, who acknowledges his obligations to Dr. Patrick Dun, principal of the Marischal College of Aberdeen, for the use of a copy corrected and enlarged by the author. 3. "*De Febribus libri tres*," Hamburg, 1610, 12mo, republished by Serranus, along with the "*Ars Medica*." 4. "*Tractatus de dente aureo*," &c. *ibid.* 1628, 12mo, in answer to Horstius's ridiculous account of a boy who had a golden tooth. (See JAMES HORSTIUS). He appears to have undertaken this work out of regard to the reputation of the university of Helmstadt, which, Horstius being one of the professors, he thought might be affected by this imposture. 5. "*Artis conservandi Sanitatem, libri duo, a C. D. doctore Liddelio defuncto delineati, opera et studio D. Patricii Dunaci, M. D. &c.*" Aberdeen, 1651, 12mo. In the preface to this work Dr. Dun, who had studied physic at Helmstadt under Dr. Liddel, says, that having found the MS. among his papers, he thought it a duty he owed to the public and his old master, to complete and publish it. All these writings received the distinguished approbation of his colleagues and contemporaries, and have been mentioned with respect by succeeding authors.<sup>1</sup>

LIEBERKUHIN (JOHN-NATHANIEL), a Prussian anatomist, was born at Berlin in 1711. His inclinations led him early to cultivate philosophy and anatomy: but it was not until he was about his twenty-fifth year that he was permitted entirely to indulge them. His acquisitions before that period had, indeed, been considerable; and after it he pursued his studies at Hall, Jena, Leyden, Paris, and London. In 1740, he was elected a member of the royal

<sup>1</sup> A Sketch of the Life of Dr. Duncan Liddel, Aber. 1790, 4to

society of London, and of other learned societies on the continent. He returned to Berlin in that year, by the express command of the king of Prussia, and became celebrated for his anatomical researches, and a fine museum of anatomical preparations which he accumulated. He died at Berlin of a peripneumony, in 1756. The only works he left were reprinted at London, in 1782, by John Sheldon, esq. lecturer on anatomy, 4to, under the title of "*Dissertationes quatuor.*" The first is the author's thesis on the structure of the valve of the colon, and the use of the *processus vermicularis*; the second, on the structure and action of the villi of the small intestines of the human body: the third, on the proper methods of discovering the structure of the viscera: the fourth, on the anatomical microscope. It is said that his eye-sight had almost the power of a microscope, and that he could perceive with the naked eye objects to which other men were obliged to apply microscopes and magnifiers. This account may perhaps have been a little exaggerated, but we cannot doubt that a description of his anatomical microscope will affect every humane mind with horror. To it belongs an apparatus for the purpose of crucifying *living* animals, and fixing them and their bowels in such a manner, with pointed hooks, as that they cannot move, in the midst of their protracted tortures, so as to disturb the operator, after he has opened their bellies, and dragged out their intestines, for his deliberate inspection. We have no words to express our detestation of such cruelty, nor, we trust, are any necessary.<sup>1</sup>

LIEUTAUD (JOSEPH), a celebrated physician and anatomist, was born at Aix, in Provence, June 21, 1703. His family, long established at Aix, had produced many distinguished officers, ecclesiastics, lawyers, &c. He was at first intended by his parents for the church; but the reputation of his maternal uncle Garidel, the professor of medicine at Aix, gave him a bias to the study of medicine, and particularly botany, in which his researches and skill soon occasioned him to be promoted to the chairs of botany and anatomy at Aix, which his uncle had long filled. His lectures on anatomy were much attended, and by an audience comprising many persons not engaged in

<sup>1</sup> Dict. Hist. — Sheldon's edition. — Month. Rev. vol. LXVIII. — *Lounger's Common-Place Book*, vol. IV.

the study of medicine, and among others, the marquis d'Argens, the intimate friend of the king. M. Lieutaud published, in 1742, a syllabus of anatomy for the use of his pupils, entitled "*Essais anatomiques, contenant l'Histoire exacte de toutes les parties qui composent le corps humaine*;" it was several times reprinted, with improvements, and in 1777 was edited by M. Portal, in 2 volumes. He communicated also several papers on morbid anatomy, and on physiology, to the academy of sciences, of which he was elected a corresponding member. In 1749, however, he quitted his post at Aix, and went to Versailles, at the instance of the celebrated Senac, who then held the highest appointment at court, and who obtained for Lieutaud the appointment of physician to the royal infirmary. This act of friendship is said to have originated from the private communication of some errors, which Lieutaud had detected in a work of M. Senac, and which he did not deem it proper to publish. At Versailles he continued his anatomical investigations with unabated zeal, and was soon after his arrival elected assistant anatomist to the royal academy, to which he continued to present many valuable memoirs. He also printed a volume entitled "*Elementa Physiologiæ*," &c. Paris, 1749, which had been composed for the use of his class at Aix. In 1755, he was nominated physician to the royal family; and twenty years afterwards, he obtained the place of first physician to the king, Louis XVI. In 1759 he published a system of the practice of medicine, under the title of "*Precis de la Médecine pratique*," which underwent several editions, with great augmentations, the best of which is that of Paris, 1770, in 2 vols. 4to. In 1766, he published a "*Precis de la Matière médicale*," in 8vo, afterwards reprinted in 2 vols. But his most important work, which still ranks high in the estimation of physicians, is that which treats of the seats and causes of diseases, ascertained by his innumerable dissections. It was entitled "*Historia Anatomico-medica, sistens numerosissima cadaverum humanorum extispicia*," Paris, 1767, in 2 vols. 4to. M. Lieutaud died September 6, 1780, after an illness of five days.<sup>1</sup>

LIEVENS (JAN, or JOHN), a historical painter of great merit, was born in 1607, at Leyden, and placed under the care of Joris Van Schooten, and afterwards of Peter

<sup>1</sup> *Eloges des Académiciens*, vol. II.—Rees's *Cyclopædia*, from Eloy.

Lastman. Portrait was perhaps that branch of the art in which he uniformly excelled, yet some of his historical pieces are deserving of the highest praise. His "Resurrection of Lazarus" is a work, Mr. Fuseli says, which, in sublimity of conception, leaves all attempts of other masters on the same subject far behind. His "Continence of Scipio," is also celebrated in very high terms. Another of his performances, applauded by the poets as well as the artists of his time, is his "Student in his library," the figures as large as life. This was purchased by the prince of Orange, and presented by him to Charles I. It was the means of procuring him a favourable reception at the English court, where he painted the portraits of the royal family and many of the nobility. After residing in England for three years, he went to Antwerp, and was incessantly employed. The time of his death is not specified.<sup>1</sup>

LIGHTFOOT (JOHN), a learned English divine, was born on the 19th or 29th of March, 1602, at Stoke upon Trent, in Staffordshire. His father was Thomas Lightfoot, vicar of Uttoxeter in that county\*. After having finished his studies at a school kept by Mr. Whitehead on Morton-green, near Congleton in Cheshire, he was removed in 1617, to Cambridge, and put under the tuition of Mr. William Chappel, then fellow of Christ's college there, and afterwards bishop of Cork in Ireland, who was also the tutor of Henry More, Milton, &c. At college he applied himself to eloquence, and succeeded so well as to be thought the best orator of the under-graduates in the university. He also made an extraordinary proficiency in the Latin and Greek; but neglected the Hebrew, and even lost that knowledge he brought of it from school. His taste for the Oriental languages was not yet excited; and, as for logic, the study of it, as managed at that time

\* Mr. Thomas Lightfoot was born at a little village called Shelton, in the parish of Stoke upon Trent in Staffordshire. He was in holy orders, six and fifty years, and was thirty-six vicar of Uttoxeter. He died July the 21st, 1656, in the eighty-first year of his age. He married Mrs. Elizabeth Bagwell, a gentlewoman of very good family; three of which family were made knights by queen Elizabeth for their valour in the wars in Ireland. She

died January the 24th, 1636, at the age of seventy-one. Mr. Thomas Lightfoot had by her five sons, the second of whom was John our author. The eldest was Thomas, who was brought up to trade. The third, Peter, was a physician, and practised at Uttoxeter. The fourth was Josiah, who succeeded his brother, Dr. John Lightfoot, in the living of Ashley in Staffordshire. The youngest was Samuel, who was likewise a clergyman.

<sup>1</sup> Pilkington.

among the academics, was too contentious for his quiet and meek disposition.

As soon as he had taken the degree of B. A. he left the university, and became assistant to his former master, Mr. Whitehead, who then kept a school at Repton, in Derbyshire. After he had supplied this place a year or two, he entered into orders, and became curate of Norton under Hales, in Shropshire. This curacy gave an occasion of awakening his genius for the Hebrew tongue. Norton lies near Bellaport, then the seat of sir Rowland Cotton, who was his constant hearer, made him his chaplain, and took him into his house. This gentleman being a perfect master of the Hebrew language, engaged Lightfoot in that study; who, by conversing with his patron, soon became sensible, that, without that knowledge, it was impossible to attain an accurate understanding of the Scriptures. He therefore applied himself to it with extraordinary vigour and success; and his patron removing, with his family, to reside in London, at the request of sir Allan Cotton, his uncle, who was lord-mayor of that city, he followed his preceptor thither. He had not been long in London before he conceived the design of going abroad for farther improvement; and with that view he went into Staffordshire, and took leave of his father and mother. Passing, however, through Stone in that county, he found the place destitute of a minister; and the pressing instances of the parishioners prevailed upon him to undertake that cure. He now laid aside all thoughts of going abroad, and having in 1628 become possessed of the living, he married the daughter of William Crompton, of Stone-park, esq. After a time, his excessive attachment to rabbinical learning occasioned another removal to London, for the sake of Sion-college-library, which he knew was well stocked with books of that kind. He therefore quitted his charge at Stone, and removed with his family to Hornsey, near London, where he gave the public a specimen of his advancement in those studies, by his "*Erubhim, or Miscellanies Christian and Judaical*," in 1629. He was now only 27 years of age, and appears to have been well acquainted with the Latin and the Greek fathers, as well as with Plutarch, Plato, and Homer, and seems also to have had some skill in the modern languages. These first fruits of his studies were dedicated to sir Rowland Cotton; who,

in 1631, presented him to the rectory of Ashley, in Staffordshire.

Thinking himself now fixed for life, he built a study in the garden, retired from the noise of the house; and applied himself for twelve years with indefatigable diligence in searching the Scriptures. Thus employed, the days passed very agreeably; and he continued quiet and unmolested till the great change which happened in the public affairs, brought him into a share of the administration relating to the church; for he was nominated a member of the memorable assembly of divines, for settling a new form of ecclesiastical polity. This appointment was purely the effect of his distinguished merit; and he accepted it purely with a view to serve his country as far as lay in his power; but, although he contended on some points with many of the most able innovators in that assembly, it cannot be denied that he had a favourable opinion of the Presbyterian form of church-government. The necessity for residing in London, in consequence of this appointment, induced him to resign his rectory; and, having obtained the presentation for a younger brother, he set out for London in 1642. He had now satisfied himself in clearing up many of the abstrusest passages in the Bible, and had provided the chief materials, as well as formed the plan, of his "Harmony;" and an opportunity of inspecting it at the press was, no doubt, an additional motive for his going to the capital. Here, however, he had not been long, before he was chosen minister of St. Bartholomew's, behind the Royal Exchange. He lived at this time at the upper end of Moore-lane, whence he dedicated to his parishioners of St. Bartholomew, his "Handful of Gleanings out of the Book of Exodus." The assembly of divines meeting in 1643, our author gave his attendance diligently there, and made a distinguished figure in their debates; where he used great freedom, and gave signal proofs of his courage as well as learning, in opposing many of those tenets which the divines were endeavouring to establish. His learning recommended him to the parliament, whose visitors, having ejected Dr. William Spurstow from the mastership of Catharine-hall in Cambridge, put Lightfoot in his room this year, 1643; and he was also presented to the living of Much-Munden, in Hertfordshire, void by the death of Dr. Samuel Ward, Margaret-professor of divinity in that university, before the expiration of this year. In

the mean time he had taken his turn with other favourites in preaching before the House of Commons, most of which sermons were printed; and in them we see him warmly pressing the speedy settlement of the church in the Presbyterian form, which he cordially believed to be according to the pattern in the Mount. His leisure hours he employed in preparing and publishing the several branches of his "Harmony;" all which, although decidedly proving the usefulness of human learning to true religion, occasioned to him great difficulties and discouragements, chiefly owing to the vulgar prejudices of the illiterate part of the revolutionists, which threatened even the destruction of the universities. In 1655, he entered upon the office of vice-chancellor of Cambridge, to which he was chosen that year, having taken the degree of doctor of divinity in 1652. He performed all the regular exercises for his degree with great applause\*, and executed the vice-chancellor's office with exemplary diligence and fidelity; and, particularly at the commencement, supplied the place of professor of divinity, then undisposed of, at an act which was kept for a doctor's degree in that profession†. At the same time he was engaged, with others, in completing the celebrated Polyglott Bible, then in the press; which being encouraged by Oliver Cromwell, he expressed his joy at this high patronage, in his speech at the commencement. He also took occasion to commiserate the oppressed state of the clergy of the church of England, and to extol their learning, zeal, and confidence, in God.

At the restoration, he offered to resign the mastership of Catharine-hall to Dr. Spurstow, who declining it, another person would have been preferred by the crown, in which the right of presentation lay. But, as what Lightfoot had done had been rather in compliance with the necessity of the times than from any zeal or spirit of opposition to the king and government, Sheldon, abp. of Canterbury, readily and heartily engaged to serve him, though personally unknown; and procured him a confirmation

\* His thesis was upon this question: "Post Canonem Scripturæ consignatum non sunt novæ Revelationes expectandæ." He has written much, in various parts of his works, upon this subject. It was his opinion, that, after the closing of the canon of Scripture, there was neither prophecy, miracles,

nor extraordinary gifts, in the church.

† The questions were, 1. "Whether the state of innocency was a state of immortality?" 2. "Whether eternal life is promised in the Old Testament?" Both which he maintained in the affirmative.



from the crown, both of his place, and of his living. Soon after this, he was appointed one of the assistants at the conference upon the liturgy, which was held in the beginning of 1661, but attended only once or twice, being more intent on completing his "Harmony;" and, being of a strong and healthy constitution, and remarkably temperate, he prosecuted his studies with unabated vigour to the last, and continued to publish, notwithstanding the many difficulties he met with from the expence of it\*. Not long, however, before he died, some booksellers got a promise from him to collect and methodize his works, in order to print them; but the fulfilment was prevented by his death, which happened at Ely Dec. 6, 1675. He was interred at Great Munden, in Hertfordshire.

As to his rabbinical learning, he was excelled by none, and had few equals; and foreigners who came to England for assistance in their rabbinical studies, usually paid their court to him, as one of the most eminent scholars in that branch. Among these were Frederic Miegé and Theodore Haak, who were peculiarly recommended also to Dr. Pocock, with whom our author had a correspondence; as also Dr. Marshal of Lincoln-college, in Oxford; Samuel Clarke, keeper of the Bodleian library; Dr. Bernard, of St. John's; and the famous Buxtorf; were all correspondents of his. Castell acknowledges his obligations to him, when he had little encouragement elsewhere. It is true, he is charged with maintaining some peculiar opinions†; of which he says, "*Innocua, ut spero, semper proponens*;" yet he bore the reputation of one of the most ingenious as well as learned of our English commentators, and has been of great service to his successors. He bequeathed his whole library of rabbinical works, oriental books, &c. to Harvard college, in America, where the whole were burnt in 1769.

\* In a letter to Buxtorf, he declares, "that he could scarce find any booksellers in England who would venture to print his works, and that he was obliged to print some of them at his expence;" and Frederic Miegé, in a letter, informed him, "that there was not a bookseller in Germany, who would freely undertake the impression of his *Commentary upon the first Epistle to the Corinthians*." See these letters in his works, vol. III. at the end.

† The principal of these are perhaps his belief, that the smallest points in the Hebrew text were of divine institution; that the keys were given to Peter alone, exclusive of the other apostles; that the power of binding and loosing related not to discipline, but to doctrine. Add to these, his mean opinion of the Septagint version; and the utter rejection of the Jews, which he maintained, contrary to the common opinion of di-

The doctor was twice married; his first wife, already mentioned, brought him four sons and two daughters. His eldest son, JOHN, who was chaplain to Bryan Walton, bishop of Chester, died soon after that prelate. His second was ANASTASIUS, who had also these additions to that name, Cottonus Jacksonus, in memory of sir Rowland Cotton and sir John Jackson, two dear friends of our author; he was minister of Thundridge, in Hertfordshire, and died there, leaving one son. His third son was ANASTASIUS too, but without any addition; he was brought up to trade in London. His fourth son was THOMAS, who died young. His daughters was Joice and Sarah, the former of whom was married to Mr. John Duckfield, rector of Aspeden, in Hertfordshire, into whose hands fell the doctor's papers, which he communicated to Mr. Strype. The other married Mr. Coclough, a Staffordshire gentleman. This lady died in 1656, and was interred in the church of Munden, in Hertfordshire. The doctor's second wife was relict of Mr. Austin Brograve, uncle of sir Thomas Brograve, bart. of Hertfordshire, a gentleman well versed in rabbinical learning, and a particular acquaintance of our author. He had no issue by her. She also died before him, and was buried in Munden church.

Dr. Lightfoot was comely in his person, of full proportion, and of a ruddy complexion. He was exceeding temperate in his diet. He ordinarily resided among his parishioners at Munden, with whom he lived in great harmony and affection, and in a hospitable and charitable manner. He never left them any longer than to perform the necessary residence at Cambridge and Ely; and during that absence would frequently say "he longed to be with his russet coats." He was a constant preacher; and Munden being a large parish, and the parsonage-house a mile from the church, and as he attended there every Sunday, read prayers and preached morning and afternoon, he frequently continued all day in the church, not taking any refreshment till the evening service was over. He was easy of access, grave, but yet affable and communicative. His countenance was expressive of his disposition, which was uncommonly mild and tender.

Dr. Lightfoot's works were collected and published first in 1684, in 2 vols. folio. The second edition was printed at Amsterdam, 1686, in 2 vols. folio, containing all his Latin writings, with a Latin translation of those which he

wrote in English. At the end of both these editions there is a list of such pieces as he left unfinished. It is the chief of these, in Latin, which make up the third volume, added to the former two, in a third edition of his works, by John Leusden, at Utrecht, in 1699, fol. They were communicated by Mr. Strype, who in 1700 published another collection of these papers, under the title of "Some genuine Remains of the late pious and learned Dr. John Lightfoot." This contains some curious particulars of his life.<sup>1</sup>

LIGHTFOOT (JOHN), a distinguished botanist, was born at Newent, in the forest of Dean, Gloucestershire, Dec. 9, 1735. His father, Stephen Lightfoot, was a reputable yeoman or gentleman farmer, who died in 1769, with a very amiable character, expressed on a small marble monument in the parish church of Newent. His son was educated at St. Crypt's school, at Gloucester; from whence he became an exhibitioner in Pembroke-college, Oxford; where he continued his studies with much reputation, and took his master's degree in July 1766. He was first appointed curate at Colnbrook, and afterwards at Uxbridge; which he retained to his dying day.

His first patron was the honourable Mr. Lane, son to the late lord Bingley. Lord chancellor Northington presented him to the living of Shelden, in Hants, which he resigned on taking the rectory of Gotham, co. Nottingham. He had also Sutton in Lownd, in the same county; to both of which he was presented by his grace the duke of Portland. His ecclesiastical preferments amounted to above 500*l.* a year. He was also domestic chaplain to his illustrious patroness the late duchess dowager of Portland, and by her liberality enjoyed during her grace's life, an annuity of a hundred a year. During her grace's summer residence at Bulstrode, he performed duty in the family twice a week, and at other times was of very considerable use to her grace in arranging her magnificent collection of natural history, particularly the shells and the botanical part. He also drew up the catalogue of her museum for sale. He was an excellent scholar in many branches of literature, but, next to the study of his profession, he addicted himself chiefly to botany and conchyliology, excelling in both,

<sup>1</sup> Life prefixed to his Works, and Strype's preface.—MS. note respecting his library in Mr. Gough's copy of the Biographia Britannica.

but particularly in botany, and he was equally versed in the knowledge of foreign as of British botany.

In 1772, the late Mr. Pennant invited Mr. Lightfoot to be the companion of his second tour to Scotland and the Hebrides, advising him to undertake the *compilation*, as he himself modestly calls it, of a "Flora Scotica," which Mr. Pennant offered to publish at his own expence. Mr. Lightfoot gladly complied, and besides the knowledge acquired by his own observations, was ably assisted by the collections and communications of Dr. Hope, professor of botany at Edinburgh, the rev. Dr. John Stuart of Luss; the rev. Dr. Burgess of Kirkmichael, in Dumfriesshire, and of other gentlemen in England. The "Flora Scotica" was published in 1775, 2 vols. 8vo. The plan and execution of it appeared calculated to render it one of the most popular Flora's, but for a long time it did not pay its expences, which certainly did not arise from any want of merit; for its only great and radical fault was not known, or at least scarcely considered such till lately. The fault we mean, is the compiling descriptions from foreign authors, without mentioning whence they are taken; so that a student can never be certain of their just application, but on the contrary, often finds them erroneous or unsuitable, without knowing why. Even in the last class, on which Mr. Lightfoot bestowed so much pains, the synonyms of Linnæus and Dillenius often disagree, though in many cases such contrarieties are properly indicated, so as to throw original light on the subject.

Mr. Lightfoot was for some years a fellow of the royal society, and was one of the original fellows of the Linnæan society, the formation of which he contemplated with great pleasure, though his death happened before he could attend any of its public meetings. Having married the daughter of Mr. William Burton Raynes, an opulent miller at Uxbridge, he resided in that town, and died there suddenly, Feb. 18, 1788, aged fifty-three, leaving a widow, two sons, and three daughters. Mrs. Lightfoot was married in 1802 to John Springett Harvey, esq. barrister at law. He was buried in Cowley church, where his grave remained, for some time at least, without any memorial. He is supposed never to have recovered from a disappointment respecting a living which his patron, the late duke of Portland, solicited from lord chancellor Thurlow, but which the latter did not think it to bestow.

Mr. Lightfoot had in the course of his botanical studies, collected an excellent British herbarium, consisting of abundant specimens, generally gathered wild, and in many cases important for the illustration of his work. He had also amassed from sir Joseph Banks and other friends, a number of exotic plants. The whole was bought after his death, for 100 guineas, by his majesty, as a present to the queen, and deposited at Frogmore, the price being fixed by an intelligent friend of the family.<sup>1</sup>

LILBURNE (JOHN), a remarkable English enthusiast, was descended from an ancient family in the county of Durham, where his father, Richard Lilburne, was possessed of a handsome estate\*, especially at Thickney-Purcharden, the seat of the family upon which he resided, and had this son, who was born in 1618. Being a younger child, he was designed for a trade; and was put apprentice at twelve years of age, to a wholesale clothier in London, who, as well as his father, was disaffected to the hierarchy. The youth, we are told, had a prompt genius and a forward temper above his years, which shewed itself conspicuously, not long after, in a complaint to the city-chamberlain of his master's ill-usage; by which, having obtained more liberty, he purchased a multitude of books favourable to his notions of politics and religion; and having his imagination warmed with a sense of suffering and resentment, he became at length so considerable among his party, as to be consulted upon the boldest of their undertakings against the hierarchy, while yet an apprentice.

The consequence he attained flattered his vanity, and he could no longer think of following his trade. In 1636, being introduced by the teacher of his congregation, to Dr. Bastwick, then a star-chamber prisoner in the Gatehouse for sedition, Bastwick easily prevailed with him to carry a piece he had lately written against the bishops, to Holland, and get it printed there. Lilburne, having dis-

\* It is worth notice that he was the last person who joined issue in the ancient custom of a trial by battle. It was, with one Ralph Auxton, for lands of the value of 200*l.* per ann. The two champions appeared in the court, armed cap-à-pié, with sand-bags, &c.

when the trial was put off by the judges; till at last it was ordered, at the king's instance, by parliament, that a bill should be brought in to take away that trial, in 1644. Russiworth's "*Collection*," vol. I.

<sup>1</sup> Life by Pennant—and by Sir James Smith in the *Cyclopædia*.—Gent. Mag. LVIII. and LXXII.

patched this important affair, returned to England in a few months with the pamphlet, Bastwick's "Merry Liturgy," as it was called, and a cargo of other pieces of a similar kind. These he dispersed with much privacy, until, being betrayed by his associate, he was apprehended; and, after examination before the council-board and high commission court, to whose rules he refused to conform, he was found guilty of printing and publishing several seditious books, particularly "News from Ipswich," a production of Prynne's. Lilburne was condemned Feb. 1637, to be whipped at the cart's tail from the Fleet-prison to Old Palace Yard, Westminster; then set upon the pillory there for two hours; afterwards to be carried back to the Fleet, there to remain till he conformed to the rules of the court; also to pay a fine of 500*l* to the king; and, lastly, to give security for his good behaviour. He underwent this sentence with an undismayed obstinacy, uttering many bold speeches against the bishops, and dispersing many pamphlets from the pillory, where, after the star-chamber then sitting had ordered him to be gagged, he stamped with his feet. The spirit he shewed upon this occasion procured him the nickname of "Free-born John" among the friends to the government, and among his own party the title of Saint. In prison he was loaded with double irons on his arms and legs, and put into one of the closest wards; but, being suspected to have occasioned a fire which broke out near that ward, he was removed into a better, at the earnest solicitation both of the neighbours and prisoners. The first use he made of his present more convenient situation, was to publish a piece of his own writing, entitled "The Christian Man's Trial," in 4to, "Nine arguments against episcopacy," and several "Epistles to the Wardens of the Fleet."

He wrote several other pamphlets, before the long parliament granted him the liberties of the Fleet, Nov. 1640, which indulgence he likewise abused by appearing on May 3, 1641, at the head of a savage mob, who clamoured for justice against the earl of Strafford. Next day he was seized and arraigned at the bar of the House of Lords, for an assault upon colonel Lunsford, the governor of the Tower; but the temper of the times being now in his favour, he was dismissed, and the same day a vote passed in the House of Commons, declaring his former sentence illegal and tyrannical, and that he ought to have reparation

for his sufferings and losses. This reparation was effectual, although slow. It was not until April 7, 1646, that a decree of the House of Lords passed for giving him two thousand pounds out of the estates of lord Cottington, sir Banks Windebank, and James Ingram, warden of the Fleet; and it was two years after before he received the money, in consequence of a petition to the House of Commons, when he obtained an ordinance for 3000*l.* worth of the delinquents' lands, to be sold to him at twelve years purchase. This ordinance included a grant for some part of the sequestered estates of sir Henry Bellingham and Mr. Bowes, in the counties of Durham or Northumberland, from which he received about 1400*l.*; and Cromwell, soon after his return from Ireland, in May 1650, procured him a grant of lands for the remainder. This extraordinary delay was occasioned entirely by himself.

When the parliament had voted an army to oppose the king, Lilburne entered as a volunteer, was a captain of foot at the battle of Edge-hill, and fought well in the engagement at Brentford, Nov. 12, 1612, but being taken prisoner, was carried to Oxford, and would have been tried and executed for high treason, had not his parliamentary friends threatened retaliation. After this, as he himself informs us, he was exchanged very honourably above his rank, and rewarded with a purse of 300*l.* by the earl of Essex. Yet, when that general began to press the Scots' covenant upon his followers, Lilburne quarrelled with him, and by Cromwell's interest was made a major of foot, Oct. 1643, in the new-raised army under the earl of Manchester. In this station he behaved very well, and narrowly escaped with his life at raising the siege of Newark by prince Rupert; but at the same time he quarrelled with his colonel (King), and accused him of several misdemeanours, to the earl, who immediately promoted him to be lieutenant-colonel of his own regiment of dragoons. This post Lilburne sustained with signal bravery at the battle of Marston-moor, in July; yet he had before that quarrelled with the earl for not bringing colonel King to a trial by a court-martial; and upon Cromwell's accusing his lordship to the House of Commons, Nov. 1644, Lilburne appeared before the committee in support of that charge. Nor did he rest until he had procured an impeachment to be exhibited in the House of Commons in August this year, against colonel King for high crimes and mis-

demeanours. Little attention being paid to this, he first offered a petition to the House, to bring the colonel to his trial, and still receiving no satisfaction, he published a coarse attack upon the earl of Manchester, in 1646. Being called before the House of Lords, where that nobleman was speaker, on account of this publication, he not only refused to answer the interrogatories, but protested against their jurisdiction over him in the present case; on which he was first committed to Newgate, and then to the Tower. He then appealed to the House of Commons; and upon their deferring to take his case into consideration, he charged that House, in print, not only with having done nothing of late years for the general good, but also with having made many ordinances notoriously unjust and oppressive. This pamphlet, which was called "The Oppressed man's oppression," being seized, he printed another, entitled "The Resolved man's resolution," in which he maintained "that the present parliament ought to be pulled down, and a new one called, to bring them to a strict account, as the only means of saving the laws and liberties of England from utter destruction." This not availing, he applied to the agitators in the army; and at length, having obtained liberty every day to go, without his keeper, to attend the committee appointed about his business, and to return every night to the Tower, he made use of that indulgence to engage in some seditious practices. For this he was re-committed to the Tower, and ordered to be tried; but, upon the parliament's apprehensions from the Cavaliers, on prince Charles's appearing with a fleet in the Downs, he procured a petition, signed by seven or eight thousand persons, to be presented to the House, which made an order, in August 1648, to discharge him from imprisonment\*, and to make him satisfaction for his sufferings. This was not compassed, however, without a series of conflicts and quarrels with Cromwell; who, returning from Ireland in

\* See the trial, which was printed by him under the name of "Theodorus Verax," to which he prefixed, by way of triumph, a print of himself at full length, standing at the bar with Coke's Institutes in his hand, the book that he made use of to prove that flattering doctrine, which he applied with singular address to the jury, that in them alone was inherent the judicial

power of the law, as well as fact. In the same print, over his head, appear the two faces of a medal, upon one of which were inscribed the names of the jury, and on the other these words: "John Lilburne saved by the power of the Lord, and the integrity of his jury, who are judges of law as well as fact, October 26, 1649."



May 1650, and finding Lilburne in a peaceable disposition with regard to the parliament, procured him the remainder of his grant for reparations above-mentioned. This was gratefully acknowledged by his antagonist, who, however, did not continue long in that humour; for, having undertaken a dispute in law, in which his uncle George Lilburne happened to be engaged, he petitioned the parliament on that occasion with his usual boldness in 1651; and this assembly fined him in the sum of 7000*l.* to the state, and banished him the kingdom. Before this, however, could be carried into execution, he went in Jan. 1651-2, to Amsterdam; where, having printed an apology for himself, he sent a copy of it, with a letter, to Cromwell, charging him as the principal promoter of the act of his banishment. He had also several conferences with some of the royalists, to whom he engaged to restore Charles II. by his interest with the people, for the small sum of 10,000*l.* but no notice was taken of a design which, had it been plausible, could never have been confided to such a man. He then remained in exile, without hopes of re-visiting England, till the dissolution of the long parliament; on which event, not being able to obtain a pass, he returned without one, in June 1657; and being seized and tried at the Old Bailey, he was a second time acquitted by his jury. Cromwell, incensed by this contempt of his power, which was now become despotic, had him carried to Portsmouth, in order for transportation; but the tyrant's wrath was cooled, probably by Lilburne's brother Robert, one of his major-generals, upon whose bail for his behaviour he was suffered to return. After this, he settled at Eltham, in Kent, where he passed the short remainder of his days in tranquillity, giving, however, another proof of his versatile principles, by joining the quakers, among whom he preached, in and about Eltham, till his death, Aug. 29, 1657, in his forty-ninth year. He was interred in the then new burial-place in Moor-fields, near the place now called Old Bedlam; four thousand persons attending his burial.

Wood characterizes him as a person "from his youth much addicted to contention, novelties, opposition of government, and to violent and bitter expressions;" "the idol of the factious people;" "naturally a great trouble-w<sup>r</sup>ld in all the variety of governments, a hodge-podge of religion, the chief ring-leader of the levellers, a great

proposal-maker, and a modeller of state, and publisher of several seditious pamphlets, and of so quarrelsome a disposition, that it was appositely said of him (by judge Jenkins), 'that, if there was none living but he, John would be against Lilburne, and Lilburne against John.' Lord Clarendon instances him "as an evidence of the temper of the nation; and how far the spirits at that time (in 1653) were from paying a submission to that power, when nobody had the courage to lift up their hands against it." Hume says that he was "the most turbulent, but the most upright and courageous of human kind;" and more recent biographers have given him credit for the consistency of his principles. We doubt, however, whether this consistency will bear a very close examination: it is true that he uniformly inveighed against tyranny, whether that of a king, a protector, or a parliament; but such was his selfish love of liberty, that he included under the name of tyranny, every species of tribunal which did not acquit men of his turbulent disposition, and it would not be easy from his writings to make out any regular form of government, or system of political principles, likely to prove either permanent or beneficial. In these, however, may be found the models of all those wild schemes which men of similar tempers have from time to time obtruded upon public attention. As matters of curiosity, therefore, we shall add a list of his principal publications: 1. "A Salva Libertate." 2. "The Outcry of the young men and the apprentices of London; or an inquisition after the loss of the fundamental Laws and Liberties of England," &c. London, 1645, August 1, in 4to. 3. "Preparation to an Hue and Cry after sir Arthur Haselrig." 4. "A Letter to a Friend," dated the 20th of July, 1645, in 4to. 5. "A Letter to William Pryune, esq." dated the 7th of January, 1645. This was written upon occasion of Mr. Pryune's "Truth triumphing over Falshood, Antiquity over Novelty." 6. "London's Liberty in Chains discovered," &c. London, 1646, in 4to. 7. "The free man's freedom vindicated; or a true relation of the cause and manner of Lieutenant-Colonel John Lilburne's present Imprisonment in Newgate," &c. London, 1646. 8. "Charters of London, or the second part of London's Liberty in Chains discovered," &c. London, 1646, 28 Decemb. 9. "Two Letters from the Tower of London to Colonel Henry Martin, a member of the House of Commons, upon the 13th

and 15th of September 1647." 10. "Other Letters of great concern," London, 1647. 11. "The resolved man's resolution to maintain with the last drop of his blood his civil liberties and freedoms granted unto him by the great, just, and truest declared Laws of England," &c. London, 1647, in 4to. 12. "His grand plea against the present tyrannical House of Lords, which he delivered before an open Committee of the House of Commons, 20 Octob. 1647," printed in 1647, in 4to. 13. "His additional Plea directed to Mr. John Maynard, Chairman of the Committee," 1647, in 4to. 14. "The Outcries of oppressed Commons, directed to all the rational and understanding in the kingdom of England and dominion of Wales," &c. Febr. 1647, in 4to. Richard Overton, another Leveller, then in Newgate, had an hand in this pamphlet. 15. "Jonah's Cry out of the Whale's Belly, in certain Epistles unto Lieutenant General Cromwell and Mr. John Goodwin, complaining of the tyranny of the Houses of Lords and Commons at Westminster," &c. 16. "An Impeachment of High Treason against Oliver Cromwell and his son-in-law Henry Ireton, esquires, late Members of the forcibly dissolved House of Commons, presented to publick view by Lieutenant-Colonel John Lilburne, close prisoner in the Tower of London, for his zeal, true and zealous affection to the liberties of this nation," London, 1649, in 4to. 17. "The legal fundamental Liberties of the People of England revived, asserted, and vindicated," &c. London, 1649. 18. "Two Petitions presented to the supreme authority of the nation from thousands of the lords, owners, and commoners of Lincolnshire," &c. London, 1650, in 4to. In a paper which he delivered to the House of Commons, Feb. 26, 1648-9, with the hands of many levellers to it, in the name of "Addresses to the Supreme Authority of England," and in "The Agreement of the people," published May 1, 1649, and written by him and his associates Walwyn, Prince, and Overton, are their proposals for a democratic form of government.'

LILLO (GEORGE), a celebrated dramatic writer, was by profession a jeweller, and was born in the neighbourhood of Moorgate in London, Feb. 4, 1693, where he pursued his occupation for many years with the fairest and most unblemished character. He was strongly attached to the

Muses, and seems to have laid it down as a maxim, that the devotion paid to them ought always to tend to the promotion of virtue and mortality. In pursuance of this aim, Lillo was happy in the choice of his subjects, and showed great power of affecting the heart, and of rendering the distresses of common and domestic life equally interesting to the audiences as those of kings and heroes. His "George Barnwell," "Fatal Curiosity," and "Arden of Feversham," are all planned on common and well-known stories; yet they have perhaps more frequently drawn tears from an audience than more pompous tragedies, particularly the first of them. Nor was his management of his subjects less happy than his choice of them. If there is any fault to be objected to his style, it is that sometimes he affects an elevation rather above the simplicity of his subject, and the supposed rank of his characters; but tragedy seldom admits an adherence to the language of common life, and sometimes it is found that even the most humble characters in real life, when under peculiar circumstances of distress, or the influence of any violent passion, will employ an aptness of expression and power of language, not only greatly superior to themselves, but even to the general language and conversation of persons of much higher rank in life, and of minds more cultivated.

In the prologue to "Elmerick," which was not acted till after the author's death, it is said, that, when he wrote that play, he "was depressed by want," and afflicted by disease; but in the former particular there appears to be evidently a mistake, as he died possessed of an estate of 60*l.* a year, besides other effects to a considerable value. The late editor of his works (Mr. T. Davies) in two volumes, 1775, 12mo, relates the following story, which, however, we cannot think adapted to convey any favourable impression of the person of whom it is told: "Towards the latter part of his life, Mr. Lillo, whether from judgment or humour, determined to put the sincerity of his friends, who professed a very high regard for him, to a trial. In order to carry on this design, he put in practice an odd kind of stratagem: he asked one of his intimate acquaintance to lend him a considerable sum of money, and for this he declared he would give no bond, nor any other security, except a note of hand; the person to whom he applied, not liking the terms, civilly refused him. Soon after, Lillo met his nephew, Mr. Underwood,

with whom he had been at variance some time. He put the same question to him, desiring him to lend him money upon the same terms. His nephew, either from a sagacious apprehension of his uncle's real intention, or from generosity of spirit, immediately offered to comply with his request. Lillo was so well pleased with this ready compliance of Mr. Underwood, that he immediately declared that he was fully satisfied with the love and regard that his nephew bore him; he was convinced that his friendship was entirely disinterested; and assured him, that he should reap the benefit such generous behaviour deserved. In consequence of this promise, he bequeathed him the bulk of his fortune." The same writer says, that Lillo in his person was lusty, but not tall; of a pleasing aspect, though unhappily deprived of the sight of one eye.

Lillo died Sept. 3, 1739, in the forty-seventh year of his age; and, a few months after his death, Henry Fielding printed the following character of him in "The Champion:" "He had a perfect knowledge of human nature, though his contempt of all base means of application, which are the necessary steps to great acquaintance, restrained his conversation within narrow bounds. He had the spirit of an old Roman, joined to the innocence of a primitive Christian: he was content with his little state of life, in which his excellent temper of mind gave him an happiness beyond the power of riches; and it was necessary for his friends to have a sharp insight into his want of their services, as well as good inclination or abilities to serve him. In short, he was one of the best of men, and those who knew him best will most regret his loss."<sup>1</sup>

LILLY, or LYLLEY (JOHN), another dramatic writer, of less fame and merit, was born in the Wilds of Kent, about 1553, according to the computation of Wood, who says, "he became a student in Magdalen-college in the beginning of 1569, aged sixteen or thereabouts, and was afterwards one of the demies or clerks of that house." He took the degree of B. A. April 27, 1573, and of M. A. in 1575. On some disgust, he removed to Cambridge; and thence went to court, where he was taken notice of by queen Elizabeth, and hoped to have been preferred to the post of master of the revels, but after many years of anxious attendance, was disappointed, and was forced to write to the

• <sup>1</sup> 176 prefixed to his Works.—Bos. Dram.—Cibber's Lives, vol. V.

queen for some little grant to support him in his old age. Of his two letters, or petitions, to her, many copies are preserved in manuscript. In what year he died is unknown; but Wood says, he was alive in 1597. His attachment to the dramatic Muses produced nine dramatic pieces, none of which, however, have preserved their reputation in our times. Even Phillips, in his "Theatrum," calls them "old-fashioned tragedies and comedies." Besides these, Lilly has been celebrated for his attempt, which was a very unhappy one, to reform and purify the English language. For this purpose he wrote a book entitled "Euphuës," which met with a degree of success very unusual, and certainly not less unmerited, being almost immediately and universally followed; at least, if we may give credit to the words of Mr. Blount, who published six of Lilly's plays together, in one volume in twelves. In a preface to that book he says, "our nation are in his debt for a new English, which he taught them: 'Euphuës and his England' began first that language; all our ladies were his scholars; and that beauty at court, which could not parley Euphuisme, that is to say, who was unable to converse in that pure and reformed English, which he had formed his work to be the standard of, was as little regarded as she which now there speaks not French."

According to Mr. Blount, Lilly was deserving of the highest encomiums. He styles him, in his title-page, "the only rare poet of that time, the witty, comical, facetiously quick and unparalleled John Lilly;" and in his epistle dedicatory says, "that he sate at Apollo's table; that Apollo gave him a wreath of his own bayes without snatching, and the lyre he played on had no borrowed strings." If, indeed, what has been said with regard to his reformation of the English language had been true, he certainly would have had a claim to the highest honours from his countrymen; but those eulogiums are far from well founded, since his injudicious attempts at improvement produced only the most ridiculous affectation. The style of his Euphuës exhibits the absurdest excess of pedantic, to which nothing but the most deplorable bad taste could have given even a temporary approbation. Lilly was the author of a famous pamphlet against Martin Marprelate and his party, well known to collectors, entitled "Rap with a Hatchet, alias a fig for my gowson, &c." published about 1589, and attributed to Nashe, but was certainly

**Lilly's.** His prose work, or rather his two prose works intended to reform the English language, were entitled "Euphues and his England," Lond. 1580, and "Euphues, the Anatomy of Wit," 1581. Some differences of opinion as to the times of publishing these, may be found in our authorities.<sup>1</sup>

**LILLY (WILLIAM)**, a famous English astrologer, was born at Diseworth in Leicestershire, in 1602, and was put to school at Ashby-de-la-Zouch, in the same county; but, his father not being in circumstances to give him a liberal education, as he intended at Cambridge, he was obliged to quit the school, after learning writing and arithmetic. Being then, as his biographers inform us, of a forward temper, and endued with shrewd wit, he resolved to push his fortune in London, where he arrived in 1620; and where his immediate necessities obliged him to article himself as a servant to a mantua-maker, in the parish of St. Clement Danes. In 1624, he was assistant to a tradesman in the Strand; who, not being able to write, employed him (among other domestic offices) as his book-keeper. He had not been above three years in this place, when, his master dying, he addressed and married his mistress, with a fortune of 100*l.* In 1632, he turned his mind to astrology; and applied to one Evans, a worthless Welsh clergyman, who, after practising that craft many years in Leicestershire, had come to London, and, at this time, resided in Gunpowder-alley. Here Lilly became his pupil, and made such a quick progress, that he understood, in the cant of his brethren, how "to set a figure" perfectly in seven or eight weeks; and, continuing his application with the utmost assiduity, gave the public a specimen of his attainments and skill, by intimating that the king had chosen an unlucky horoscope for the coronation in Scotland, 1633.

In 1634, having procured a manuscript, with some alterations, of the "*Ars Notoria*" of Cornelius Agrippa, he became so infatuated by the doctrine of the magical circle, and the invocation of spirits, as not only to make use of a form of prayer prescribed there to the angel Salmonæus, and to fancy himself a favourite of great power and interest with that uncreated phantom, but even to claim a knowledge of, and a familiar acquaintance with, the parti-

<sup>1</sup> *Ann. anth.* vol. I.—*Biog. Brit.*—*Warton's Hist. of Poetry.*—*Phillips's Theatrum Poetarum*, edit. 1800, by Sir E. Bridges.—*Censura Literaria*, vol. I.—*Ellis's Specimens*, vol. II.

cular guardian angels of England, by name Salmael and Malchidael. After this he treated the more common mystery of recovering stolen goods, &c. with great contempt, claiming a supernatural sight, and the gift of prophetic predictions, and seems to have known well how to profit by the credulity of the times. Such indeed was his fame, as to produce the following notable story. When one Ramsay, the king's clock maker, being informed that there was a great treasure buried in the cloister of Westminster-abbey, obtained the dean's (Dr. Williams, bishop of Lincoln), leave to search for it with the divining or Mosaical rods, he applied to Lilly for his assistance. Lilly, with one Scot, who pretended to the use of the said rods, attended by Ramsay and above thirty persons more, went into the cloister by night, and, observing the rods to tumble over one another on the West side of the cloister, concluded the treasure lay hid under that spot; but, the ground being dug to the depth of six feet, and nothing found but a coffin, which was not heavy enough for their purpose, they proceeded, without opening it, into the abbey. Here they were alarmed by a storm, which suddenly rose, and increased to such a height, that they were afraid the West end of the church would have been blown down upon them; the rods moved not at all; the candles and torches, all but one, were extinguished, or burned very dimly. Scot was amazed, looked pale, and knew not what to think or do; until Lilly gave directions to dismiss the dæmons, which when done, all was quiet again, and each man returned home. Lilly, however, took care not to expose his skill again in this manner, though he was cunning enough to ascribe the miscarriage, not to any defect in the art itself, but to the number of people who were present at the operation and derided it; shrewdly laying it down for a rule, that secrecy and intelligent operators, with a strong confidence and knowledge of what they are doing, are necessary requisites to succeed in this work.

In the mean time he buried his first wife, purchased a moiety of thirteen houses in the Strand, and married a second wife, who, joining to an extravagant temper a ter-magant spirit, which all his art could not lay, made him both poor and miserable. With this lady he was obliged to retire in 1637, to Hersham in Surrey, where he continued till Sept. 1641; and now seeing a prospect of advantage from the growing confusion of the times, and the



prevalence of enthusiasm and credulity of all kinds, he returned to London. Here having purchased several curious books in his art, which were found in pulling down the house of another astrologer, he perused them with incessant diligence, and, in 1644, published his "*Merlinus Anglicus Junior*," and several other astrological books. He had contracted an intimacy, the preceding year, with Bulstrode Whitelocke, esq. who was afterwards his friend and patron; and, in 1645, devoted himself entirely to the interests of the parliament, after the battle of Naseby, though he had before rather inclined to the king's party. In 1647, upon the breaking out of the quarrel between the parliament and army, whose head quarters were at Windsor, he was sent for, together with Booker, another astrologer, by Fairfax, the general, who addressed him in these terms: "That God had blessed the army with many signal victories, and yet their work was not finished; that he hoped God would go along with them, until this work was done; that they sought not themselves, but the welfare and tranquillity of the good people, and the whole nation; and, for that end, were resolved to sacrifice both their own lives and fortunes; that he hoped the art, which they (Lilly and Booker) studied, was lawful and agreeable to God's word; that he understood it not, but did not doubt they both feared God, and therefore had a good opinion of them." To this speech Lilly returned the following answer: "My lord, I am glad to see you here at this time: certainly both the people of God, and all others of this nation, are very sensible of God's mercy, love, and favour unto them, in directing the parliament to nominate and elect you general of their armies, a person so religious, so valiant. The several unexpected victories obtained under your excellency's conduct will eternize the same unto all posterity. We are confident of God's going along with you and your army, until the great work, for which he ordained you both, is fully perfected; which we hope will be the conquering and subversion of yours and the parliament's enemies; and then a quiet settlement, and firm peace over all the nation, unto God's glory, and full satisfaction of tender consciences. Sir, as for ourselves, we trust in God, and, as Christians, believe in him; we do not study any art, but what is lawful and consonant to the scriptures, fathers, and antiquity! which we humbly desire you to believe."

This audience, in November, seems to have been occasioned by a suspicion of his attachment to the royal party, of which he had afforded some ground, by receiving an application from the king, then in custody of the army at Hampton-court; for, in August preceding, when his majesty had framed thoughts of escaping from the soldiery, and hiding himself somewhere near the city, he sent, as Lilly tells us, Mrs. Whorwood, to know in what quarter of the nation he might be safely concealed, till he thought proper to discover himself. Lilly, having erected a figure, said, the king might be safely concealed in some part of Essex about twenty miles from London, where the lady happened to have a house fit for his majesty's reception, and went away next morning to acquaint him with it. But the king was gone away in the night Westward, and surrendered himself at length to Hammond, in the Isle of Wight; and thus the project was rendered abortive. He was again applied to by the same lady, in 1648, for the same purpose, while the king was at Carisbrook-castle; whence having laid a design to escape by sawing the iron bars of his chamber-window, Mrs. Whorwood came to our author, and acquainted him with it. Lilly procured a proper saw, made by one Farmor, an ingenious locksmith, in Bow-lane, Cheapside, and furnished her with aquafortis besides; by which means his majesty had nearly succeeded, but his heart failing, he proceeded no farther. About September, the same lady came a third time to Lilly, on the same errand. The parliament-commissioners were now appointed to treat with his majesty; on which, our astrologer, after perusing his figure, told the lady the commissioners would be there such a day, appointed the day and hour when to receive them, and directed, as soon as the propositions were read, to sign them, and make haste with all speed to come up with the commissioners to London, the army being then far distant from London, and the city enraged stoutly against them. The king is said to have promised he would do so, but was diverted from it by lord Say.

All this while our astrologer continued true to his own interest, by serving that of the parliament party, from whom he received this year, 1648, fifty pounds in cash, and an order from the council of state for a pension of 100*l.* per ann. which was granted to him for furnishing them with a perfect knowledge of the chief concernments of France.

This he obtained by means of a secular priest, with whom he had been formerly acquainted, and who now was confessor to one of the French secretaries. Lilly received the pension two years, when he threw it up, with the employment, in disgust on some account or other. He read public lectures upon astrology, in 1648 and 1649, for the improvement of young students in that art; and succeeded so well both as a practitioner and teacher, that we find him, in 1651 and 1652, laying out near 2000*l.* for lands and a house at Hershham. During the siege of Colchester, he and Booker were sent for thither, to encourage the soldiers, which they did by assuring them that the town would soon be taken, which proved true, and was perhaps not difficult to be foreseen. In 1650 he published that the parliament should not continue, but a new government arise, agreeably thereto; and in the almanack for 1653, he also asserted, that the parliament stood upon a ticklish foundation, and that the commonalty and soldiery would join together against them. On this he was called before the committee of plundered ministers; but, receiving notice before the arrival of the messenger, he applied to speaker Lenthall, always his friend, who pointed out the offensive passages, which he immediately altered; and attended the committee next morning with six copies printed, which six alone he acknowledged to be his. By this trick he escaped after having been only detained thirteen days in custody of the serjeant at arms. This year he was engaged in a dispute with Mr. Thomas Gataker, and, before the expiration of the year, he lost his second wife, to his great joy, and married a third in October following. In 1655 he was indicted at Hicks's-hall, for giving judgment upon stolen goods, but acquitted: and, in 1659, he received, from the king of Sweden, a present of a gold chain and medal, worth above 50*l.* on account of his having mentioned that monarch with great respect in his almanacks of 1657 and 1658.

After the restoration, in 1660, being taken into custody, and examined by a committee of the House of Commons, touching the execution of Charles I, he declared, that Robert Spavin, then secretary to Cromwell, dining with him soon after the fact, assured him it was done by cornet Joyce. This year, he sued out his pardon under the broad-seal of England, and continued in London till 1665; when, on the appearance of the plague, he retired to his

estate at Hersham. Here he applied himself to the study of physic, having, by means of his friend Elias Ashmole, procured from archbishop Sheldon a licence to practise it ; and, from Oct. 1670, he exercised both the faculties of physic and astrology, till his death, which was occasioned by a paralytic stroke, in 1681, at Hersham. He was interred in the chancel of the church at Walton, and a black marble stone, with a Latin inscription, was placed over his grave soon after by Mr. Ashmole, at whose request also Dr. Smalridge, bishop of Bristol, then a scholar at Westminster-school, wrote a Latin and English elegy on his death, both which are annexed to the history of our author's life and times, from which this memoir is extracted.

Lilly, a little before his death, adopted one Henry Coley, a tailor, for his son, by the name of Merlin Junior, and made him a present of the copyright, or good-will of his almanack, which had been printed six and thirty years successively ; and Coley carried it on for some time. Lilly bequeathed his estate at Hersham to one of the sons of his friend and patron Bulstrode Whitelock ; and his magical utensils came all into the hands of Dr. Case, his successor, of facetious memory.

Lilly was author of many works. His "Observations on the Life and Death of Charles late King of England," if we overlook the astrological nonsense, may be read with as much satisfaction as more celebrated histories, Lilly being not only very well informed, but strictly impartial. This work, with the Lives of Lilly and Ashmole, written by themselves, were published in one volume, 8vo, in 1774. His other works were principally as follow : 1. "Merlinus Anglicus Junior." 2. "Supernatural Sight." 3. "The white King's Prophecy" 4. "England's prophetic Merlin;" all printed in 1644. 5. "The starry Messenger," 1645. 6. "Collection of Prophecies," 1646. 7. "A Comment on the white King's Prophecy," ib. 8. "The Nativities of archbishop Laud, and Thomas earl Strafford," ib. 9. "Christian Astrology," 1647 ; upon this piece he read his lectures in 1648, before-mentioned. 10. "The third Book of Nativities," ib. 11. "The World's Catastrophe," ib. 12. "The Prophecies of Ambrose Merlin, with a Key," ib. 13. "Trithemius, or the Government of the World by presiding Angels." See Cornelius Agrippa's book with the same title. These three last were printed together in one volume ; the two first being trans-

lated into English by Elias Ashmole, esq. 14. "A Treatise of the three Suns seen in the Winter of 1647," printed in 1648. 15. "Monarchy or no Monarchy," 1651. 16. "Observations on the Life and Death of Charles, late King of England," *ib.* and again in 1615, with the title of Mr. William Lilly's "True History of King James and King Charles I." &c. 17. "Annus Tenebrosus; or, the black Year." This drew him into the dispute with Gataker, which our author carried on in his almanack in 1654.<sup>1</sup>

LILY, or LILYE (WILLIAM), an eminent English grammarian, was born at Odiham, in Hampshire, about 1468. After a good foundation of school-learning, he was sent to Magdalen-college, Oxford, and admitted a demy there at the age of eighteen. Having taken the degree of B. A. he quitted the university, and went, for religion's sake, to Jerusalem, as Pits, and after him Wood, Tanner, and others have asserted; but Bale, from whom Pits copied, gives no such reason for Lily's journey. It is indeed most probable, that he travelled eastward with an intention to acquire some knowledge of the Greek language, especially as he continued five years in the island of Rhodes with no other design. At Rhodes he found several learned men who had taken refuge there, under the protection of the knights, after the taking of Constantinople; and here he became acquainted with the domestic life and familiar conversation of the Greeks. He went thence to Rome; and improved himself farther in the Latin and Greek tongues under John Sulpitius and Pomponius Sabinus. On his arrival in England, in 1509, he settled in London, and taught a private grammar-school, being the first teacher of Greek in the metropolis. In this he had so much success and reputation, that he was appointed first-master of St. Paul's school by the founder, Dr. Colet, in 1510. This laborious and useful employment he filled for the space of twelve years; and in that time educated a great many youths, some of whom proved the greatest men in the nation, as Thomas Lupset, sir Anthony Denny, sir William Paget, sir Edward North, John Leland, &c. He died of the plague at London in February 1523, aged 54, and was buried in the north yard of St. Paul's. He is highly praised by Erasmus for his uncommon knowledge in the languages, and admirable skill in the instruction of youth. He was

<sup>1</sup> Life by himself — *Biog. Brit.*—*Ath. Ox.* vol. I.

very intimate with sir Thomas More, to whose Latin translations of several Greek epigrams are prefixed some done by Lily, printed with this title, "*Progymnasmata Thomæ Mori & Gulielmi Lili, Sodalium*," Basil, 1518, by Frobenius; and again in 1673, *ibid.* Lily, by his wife Agnes, had two sons; and a daughter, who was married to his usher John Rightwise, who succeeded his father-in-law in the mastership of St. Paul's school, and died in 1532.

Lily's works are, 1. "*Brevissima institutio, seu ratio grammatices cognoscendi*," Lond. 1513; reprinted often, and used at this day, and commonly called "*Lily's Grammar*." The English rudiments were written by Dr. Colet, and the preface to the first edition, by cardinal Wolsey. The English syntax was written by Lily; also the rules for the genders of nouns, beginning with *Propria quæ maribus*; and those for the preter-perfect tenses and supines, beginning with "*As in præsentî*." The Latin syntax was chiefly the work of Erasmus. See Ward's preface to his edition of Lily's grammar, 1732. 2. "*In ænigmatica Bossi Antibossicon primum, secundum, tertium, ad G. Hormanum*," Lond. 1521, 4to. 3. "*Poemata varia*," printed with the former. 4. "*Apologia ad R. Whyttingtonum*." 5. "*Apologia ad Joan. Skeltonum*," in answer to some invectives of that poet. 6. "*De laudibus Deipari Virginis*." 7. "*Super Philippi archiducis appulsu*." 8. "*De Caroli quinti Cæsaris adventu panegyricum*." Some other pieces are attributed to him on doubtful authority.

Lily had two sons, George and Peter. GEORGE was born in London, and bred at Magdalen-college, in Oxford; but, leaving the university without a degree, went to Rome, where he was received into the patronage of cardinal Pole, and became eminent for several branches of learning. Upon his return, he was made canon of St. Paul's, and afterwards prebendary of Canterbury. He published the first exact map of Britain, and died in 1559. He wrote "*Anglorum Regum Chronices Epitome*," Venice, 1548, Francf. 1565, Basil, 1577. To which are added, "*Lancastriæ & Eboracensis [Famil.] de Regno Contentiones, & Regum Angliæ genealogia*;" "*Elogia Virorum illustrium*, 1559," 8vo; "*Catalogus, sive Series Pontificum Romanorum*;" besides the "*Life of Bishop Fisher*," MS. in the library of the Royal Society. PETER, his second son, was a dignitary in the church of Canterbury, and father of another Peter Lily, D. D. This other was

some time fellow of Jesus-college in Cambridge; afterwards a brother of the Savoy-hospital in the Strand, London; prebendary of St. Paul's; and archdeacon of Taunton. He died in 1614, leaving a widow, who published some of his sermons.<sup>1</sup>

LIMBORCH (PHILIP), a celebrated professor of divinity in Holland, of the Arminian persuasion, was of a good family, originally of Maestricht, and born at Amsterdam, June 19, 1633. He passed the first years of his life in his father's house, going thence daily to school; and then, attending the public lectures, became the disciple of Gaspar Barlæus in ethics, of Gerard John Vossius in history, and of Arnold Sanguerd in philosophy. This foundation being laid, he applied himself to divinity under Stephen Curcellæus, who succeeded Simon Episcopius in that chair, among the remonstrants. From Amsterdam he went to Utrecht, and frequented the lectures of Gilbert Voetius, and other divines of the reformed religion. In May 1654, he returned to Amsterdam, and made his first probation-sermon there in Oct. following. He passed an examination in divinity in August 1655; and was admitted to preach publicly, as a probationer, which he did first at Haerlem. The same year he was invited to be stated minister of Alcmæer, but declined it, not thinking himself yet qualified for that important task. In 1657 he published a course of sermons in Dutch, by Episcopius, his great uncle by the mother's side, and the same year was invited to be minister of the remonstrants at Gouda, where there was a numerous congregation of that sect. He accepted this vocation, and exercised the ministerial function in that town till he was called to Amsterdam.

Having inherited the papers of Episcopius, he found among them a great number of letters relating to the affairs of the remonstrants; and, communicating these to Hartsoeker, minister of the remonstrants at Rotterdam, they joined in disposing them into a proper order, and then published them under the title of "*Epistolæ præstantium et eruditorum Virorum, &c.*" at Amsterdam, in 1660, 8vo. These being well received by the public, Limborch collected more letters, and published a second edition, corrected and enlarged, in 1684, fol. After which, the copy

<sup>1</sup> Pits, Bale, and Tanner.—Biog. Brit.—Ath. Ox. vol. I. new edition.—  
Warton's History of Poetry.—Fuller's Worthies.—Knight's Life of Colet.—  
Jortin's Erasmus.

coming into another bookseller's hands, a third edition came out, 1704, at Amsterdam, in folio, with an appendix, by Limborch, of twenty letters more; the whole containing a complete series of every thing which relates to the history of Arminianism, from the time of Arminius to the synod of Dort, and afterwards. In 1661 our author published a little piece in Dutch, by way of dialogue upon the subject of toleration in religion. Curcellæus having printed, in 1650, the first volume of Episcopius's works, which had been communicated to him by Francis Limborch, our author's father, the second volume was procured by Philip the son in 1661; to which he added a preface in defence of Episcopius and the remonstrants. In 1667 he became minister at Amsterdam, where Pontanus, the professor of divinity, whose talent lay chiefly in preaching, appointed Limborch his deputy; first for a year, and then resigned the chair absolutely to him in 1668. From this time he turned all his studies that way, and acquired a great reputation, not only among those of his own party at home, but among foreigners too, to which his mild and modest temper contributed not a little. Soon after, he published, in Flemish, several sermons of Episcopius, which had never been printed before.

In 1660 he had married; and, his wife being dead, in 1674 he engaged in a second marriage, and had two children. The ensuing year he procured an edition of all the works of his master Curcellæus, several of which had never appeared before. But, as neither Episcopius nor Curcellæus had leisure to finish a complete system of the remonstrant theology, Limborch resolved to undertake the task, and to compose one which should be entirely complete; some disorders, however, and several avocations, hindered him from finishing it before 1684, and it did not come out till 1686. This was the first system of divinity, according to the doctrine of the remonstrants, that had appeared in print. The work was undertaken at their request, received with all eagerness by them, and passed through four editions\*. The same year, 1686, he had a dispute, at first

\* The title of the first edition is, "Theologia Christiana ad Praxim Pietatis ac Promotionem pacis Christianæ unice directa, Amst. 1686," 4to; the fourth, 1715, fol. to which is added, "Relatio historica de Origine et Progressu Controversiarum in Fœderato Belgio de

Prædestinatione Tractatus posthumus." This posthumous piece was printed separately the same year at Amsterdam, 8vo, in Low Dutch or Flemish, with a long preface in defence of the remonstrants, against a piece in Low Dutch, under the title of the "Com-



*viva voce*, and afterwards in writing, with Isaac Orobio, a Jew of Seville in Spain, who had made his escape out of the inquisition, and retired to Amsterdam, where he practised physic with great reputation. This dispute produced a piece by our author, entitled "*Collatio amica de Veritate Religionis Christianæ cum erudito Judæo.*" "A friendly conference with a learned Jew concerning the Truth of the Christian Religion." In it he shewed, that a Jew can bring no argument of any force in favour of Judaism which may not be made to militate strongly in favour of Christianity. Orobio, however, contended that every man ought to continue in the religion, be what it would, which he professed, since it was easier to disprove the truth of another religion than it was to prove his own; and upon this principle he averred, that, if it had been his lot to be born of parents who worshiped the sun, he saw no reason why he should renounce their religion and embrace another. To this piece against Orobio, Limborch added a small tract against Uriel Acosta, a Portuguese deist, in which Limborch answers very solidly his arguments, to shew that there is no true religion besides the religion of nature. (See ACOSTA.) Shortly after, Limborch published a little piece of Episcopius, in Flemish, containing an account of a dispute between that remonstrant and one William Bome, a Romish priest, shewing, that the Roman church is not exempt from errors,\* and is not the sovereign judge of controversies. In 1692 the book of sentences passed in the inquisition at Thoulouse, in France, coming into the hands of a friend, and containing all the sentences passed in that court from 1307 to 1323, Limborch resolved to publish it, as it furnished him with an occasion of adding the history of that dreadful tribunal, drawn from the writings of the inquisitors themselves \*. In 1693 our author had the care of a new edition, in one large folio volume, of the sermons of Episcopius, in Dutch; to

bats of Sion, by James Fruitier." There is a long extract of the "*Theologia Christiana*," by Le Clerc, in *Bibl. Univ.* tom. II. p. 21, et seq.

\* The title is, "*Historia Inquisitionis, cui subjungitur Liber Sententiarum Inquisitionis Tholosanæ ab Anno 1307 ad 1323, Amstel. 1692*," fol. It was translated into English by Mr. Sain. Chandler, and printed at London, 1731, in 2 vols: 4to; to which

the translator has prefixed a large introduction concerning the rise and progress of persecution, and the real and pretended causes of it. In this edition, Mr. Chandler had the assistance of some papers of our author communicated to him by Anthony Collins, esq. and the corrections and additions of Francis Limborch, a relation of our author. See Chandler's preface.

which he added, not only a preface, but also a very long history of the life of Episcopus, in the same language: this has been since translated into Latin, and printed in 8vo at Amsterdam, 1701. (See EPISCOPIUS.)

In 1694 a young gentlewoman at Amsterdam, of twenty-two years of age, took a fancy to learn Hebrew of a Jew; and was by frequent conversations with her tutor, induced to quit the Christian religion for Judaism. As soon as her mother understood this, she employed several divines, but in vain; because they undertook to prove Christianity from the Old Testament, omitting the authority of the New; to which she, returning the common answers she had learned from the Jews, received no reply that gave her satisfaction. While the young lady was in the midst of this perplexity, Dr. Veen, a physician, happened to be sent for to the house; and, hearing her mother speak, with great concern, of the doubts which disturbed her daughter, he mentioned Limborch's dispute with Orobio. She immediately applied to Limborch, in hopes that he would be able to remove her scruples, and bring her back to the Christian religion. Limborch accordingly used the same train of argument which he had pursued with Orobio, and quickly recovered her to her former faith. In 1698 he was accused of a calumny, in a book concerning the λόγος in St. John's gospel, by Vander Waeyen, professor of divinity at Franecker, because he had said, that Francis Burman, a divine and professor at Leyden, had, in his "Theologia Christiana," merely transcribed Spinoza without any judgment. Limborch, producing passages from both, endeavoured to prove that he had said nothing which was not strictly true; but when this was printed at Amsterdam in 1699, the two Burmans, one professor of history and eloquence at Utrecht, and the other minister at Amsterdam, published a book in vindication of their father's memory, entitled "Burmannonum Pietas," "The Piety of the Burmans;" to which Limborch made no reply. In 1700 he published, in Dutch, at Amsterdam, a book of piety, containing instructions for dying persons, or means of preparing for death; with a discourse upon the death of John Owens, minister of the remonstrants at Gouda. At the same time he began a commentary upon the Acts of the Apostles, and upon the Epistles to the Romans and Hebrews, which was published in 1711.

Having pursued the strictest temperance through life,

he preserved the vigour of his mind, and health of his body, to a considerable age, but in the autumn of 1711 he was seized with the St. Anthony's fire ; which, growing more violent in the winter, carried him off, April 30, 1712. His funeral oration was spoken by John Le Clerc, who gives him the following character : " Mr. Limborch had many friends among the learned, both at home and abroad, especially in England, where he was much esteemed, particularly by archbishop Tillotson, to whom his history of the inquisition was dedicated, and Mr. Locke. With Mr. Locke he first became acquainted in Holland, and afterwards held a correspondence by letters, in which, among other things, he has explained the nature of human liberty, a subject not exactly understood by Mr. Locke. He was of an open sincere carriage, which was so well tempered with humanity and discretion as to give no offence. In his instructions, when professor, he observed the greatest perspicuity and the justest order, to which his memory, which retained whatever he had written, almost to a word, contributed very much ; and, though a long course of teaching had given him an authority with those about him, and his advanced age had added a reverence to him, yet he was never displeased with others for differing from him, but would both censure, and be censured, without chagrin. Though he never proposed the understanding of languages as the end of his studies, yet he had made large advances in them, and read over many of the ancient and modern writers, and would have excelled in this part of literature, if he had not preferred that which was more important. He had all the qualifications suitable to the character of a divine. Above all things, he had a love for truth, and pursued the search of it, by reading the Scriptures with the best commentators. As a preacher, his sermons were methodical and solid, rather than eloquent. If he had applied himself to the mathematics he would undoubtedly have excelled therein ; but he had no particular fondness for that study, though he was an absolute master of arithmetic. He was so perfectly acquainted with the history of his own country, especially for 150 years, that he even retained the most minute circumstances, and the very time of each transaction ; so that scarce any one could deceive him in that particular. In his manner he was grave without pride or sullenness, affable without affectation, pleasant and facetious, upon occasion, without sinking into a

vulgar lowness, or degenerating into malice or ill-nature. By these qualifications he was agreeable to all who conversed with him ; and his behaviour towards his neighbours was such, that all who knew him, or had any dealings with him, ever commended it.”<sup>1</sup>

LINACRE, or LYNACER (THOMAS), one of the most eminent physicians and scholars of his age, descended from the Linacres of Linacre-hall in the parish of Chesterfield, Derbyshire, was born at Canterbury about 1460. Having completed his school-education, under William de Selling, a very eminent master, in his native city, he entered at Oxford, and was chosen fellow of All Souls’ college in 1484. Being desirous of farther advancement in learning, he accompanied De Selling into Italy, whither the latter was sent on an embassy to the court of Rome by Henry VII. De Selling left him at Bologna, with strong recommendations to Politian, one of the most elegant Latinists in Europe ; and removing thence to Florence, Linacre acquired the favour of that munificent patron of literature, Lorenzo de Medicis, who granted him the privilege of attending the same preceptors with his own sons ; an opportunity, by which he knew how to profit ; and under Demeetrius Chalcondylas, who had fled from Constantinople when it was taken by the Turks, he acquired a perfect knowledge of the Greek language. He then went to Rome, and studied medicine and natural philosophy under Hermolaus Barbarus. He applied particularly to the works of Aristotle and Galen, and is said to have been the first Englishman who made himself master of those writers by perusing them in the original Greek. He also translated and published several of Galen’s tracts into most elegant Latin, and along with Grocyn and William Latimer, undertook a translation of Aristotle, which, however, they left imperfect. On his return to England, he was incorporated M. D. at Oxford, which degree he had taken at Padua, gave temporary lectures on physic, and taught the Greek language in that university. His reputation soon became so high, that king Henry VII. called him to court, and entrusted him with the care both of the health and education of his son, prince Arthur. He is said also to have instructed princess Catherine in the Italian language. He was made

<sup>1</sup> Life, by Le Clerc in *Bibl. Choisie*, vol. XXIV.—*Gen. Dict.*—*Moreri*.—*Niceron*, vol. XI.—*Saxii Onomast.*—*Chandler’s Preface to the History of the Inquisition.*

successively physician to the kings Henry VII., Henry VIII., and Edward VI., and to the princess Mary.

In the reign of Henry VIII. indeed, he appears to have stood above all rivalship at the head of his profession ; and he evinced his attachment to its interests, as well as to the public good, by various acts ; but especially by founding two lectures on physic in the university of Oxford, and one in that of Cambridge. That at Oxford was left to Merton college, and the Cambridge lecture was given to St. John's, at which college it is said by Wood and Knight that Linacre studied for some time. The endowment of both is the manor of Tracys, or Tracies, in Kent ; but although he bequeathed these at his death in 1524, and the lectures were actually read even in his life-time, they were not established until December 1549, by Tunstall, bishop of Durham. Linacre also may be reputed the founder of the royal college of physicians in London. Regretting that there was no proper check upon illiterate monks and empirics, licences being easily obtained by improper persons, when the bishops were authorised to examine and license practitioners in an art of which they could not be competent judges, Linacre obtained letters patent in 1518 from Henry VIII. constituting a corporate body of regularly bred physicians in London, in whom was vested the sole right of examining and admitting persons to practise within the city, and seven miles round it ; and also of licensing practitioners throughout the whole kingdom, except such as were graduates of Oxford or Cambridge, who by virtue of their degrees were independent of the college, except within London and its precincts. The college had likewise authority given to it to examine prescriptions and drugs in apothecaries' shops. Linacre was the first president of the new college, and continued in the office during the remaining seven years of his life ; and, at his death, he bequeathed to the college his house in Knight-rider-street, in which its meetings were held.

After receiving all these honours, as attestations and rewards of superior merit in his profession, he resolved to change it for that of divinity. To this study he applied himself in the latter part of his life \* ; and, entering into

\* Sir John Cheke, in censuring this change, observes, that he did not begin this study till he was broken by age and infirmities ; and that, upon

reading the 5th, 6th, and 7th chapters of St. Matthew, he threw the book away with violence, and swore, that this was either not the Gospel, or we

the priesthood, obtained the rectory of Mersham, October 1509; but, resigning it within a month, he was installed into the prebend of Eaton in the church of Wells, and afterwards, in 1518, into another of York; he was also precentor in the latter church, but resigned it in half a year. He had other preferments in the church, some of which he received from archbishop Warham, as he gratefully acknowledges in a letter to that prelate. Dr. Knight informs us, that he was a prebendary of St. Stephen's, Westminster; and bishop Tanner writes, that he was also rector of Wigan, in Lancashire. He died of the stone, in great pain and torment, Oct. 20, 1524, and was buried in St. Paul's cathedral; where a handsome monument was afterwards erected to his memory by his admirer and successor in fame, Dr. Caius.

In his literary character, Linacre stands eminently distinguished; as he was one of the first, in conjunction with Colet, Lily, Grocyn, and Latimer, who revived, or rather introduced, classical learning in this island. Translations from the Greek authors into Latin were the chief occupations of the literati of those times; and Linacre, as we have already observed, conferred a benefit on his profession, by translating several of the most valuable pieces of Galen. These were the treatises, "*De Sanitate tuenda*," in six books, which was printed at Cambridge in 1517, and dedicated to king Henry VIII.; "*De Morbis curandis*," in fourteen books, printed at Paris in 1526; three books "*De Temperamentis*," and one "*De inæquali Temperie*," first printed at Cambridge in 1521, and inscribed to pope Leo X. A copy of this on vellum, which Linacre presented to Henry VIII. is now in the Bodleian. There is another edition, without date or printer's name. "*De naturalibus Facultatibus*," three books, together with one book "*De Pulsuum Usu*," without date, but they were reprinted by Colinæus in 1528, as well as his posthumous translation of the four books "*De Morborum Symptomati-bus*." In these versions Linacre exhibited a Latin style so pure and elegant, as ranked him among the finest writers of his age. In the polish of his style he was rather fastidious, and his friend Erasmus describes him as "*Vir non*

were not Christians. Cheke, "*De Pronunc. Græcæ Lingue*." However, he still had his thoughts upon physic, as appears from his projecting the college of physicians, and being president there till his death. •

exacti tantum, sed severi judicii;" and Huet, in his learned treatise "*De claris Interpretatoribus*," gives him the praise of extraordinary elegance and chasteness of style, but intimates that he occasionally sacrifices fidelity to these qualities.

It was, indeed, on his reputation as a philologist, that he seems chiefly to have valued himself. His first essay was a translation of "*Proclus on the Sphere*," dedicated to his pupil, prince Arthur; and he also wrote a small book of the rudiments of the Latin grammar, in English, for the use of the princess Mary, which was afterwards translated into Latin by the celebrated Buchanan. But the work which appears to have engaged a very large portion of his time, and was universally acknowledged to be a work of the most profound erudition, was a larger grammatical treatise, entitled "*De emendata structura Latini Sermonis, libri sex*." This work, which was not printed till after his death, in December 1524, when it appeared with a recommendatory letter from the learned Melancthon, was received with much applause by men of erudition, and passed through several editions. The original is very scarce; but from the translation of it, by Buchanan, it appears to be little more than the present accidence taught in schools, and still retaining the title of "*Rudiments, &c.*" His friend Erasmus, indeed, in his "*Moriæ Encomium*," bestowed some good-natured raillery upon the author, for having tortured himself for twenty years by the subtleties of grammar, and, after forsaking other more important objects, thought himself happy in living long enough to establish certain rules for distinguishing the eight parts of speech.

In his professional character, Linacre acquired universal reputation, among his countrymen and contemporaries, for skill and practical ability, as well as for his learning; and he was equally the subject of applause and estimation as an upright and humane physician, a steady and affectionate friend, and a munificent patron of letters. It were sufficient of itself to justify this eulogium, to mention that he was the intimate friend of Erasmus. That great and worthy man frequently takes occasion to express his affection and esteem for his character and abilities; and writing to an acquaintance, when seized with an illness at Paris, he pathetically laments his absence from

Linacre, from whose skill and kindness he might receive equal relief\*.<sup>1</sup>

LINDEN. See VANDER LINDEN.

LINDSAY (JOHN), a learned divine, of St. Mary's-hall at Oxford, officiated for many years as minister of the nonjuring society in Trinity-chapel, Aldersgate-street, and is said to have been their last minister. He was also for some time a corrector of the press to Mr. Bowyer the printer. He finished a long and useful life, June 21, 1768, at the age of eighty-two; and was buried in Islington church-yard. Mr. Lindsay published "The Short History of the Regal Succession," &c. with "Remarks on Whiston's Scripture Politics," &c. 1720, 8vo; which occurs in the Bodleian Catalogue. His valuable translation of Mason's "Vindication of the Church of England," 1726, (reprinted in 1728,) has a large and elaborate preface, containing "a full and particular Series of the Succession of our Bishops, through the several Reigns since the Reformation," &c. He dates the second edition from "Islington, 13 Dec. 1727." In 1747, he published, in the same size, "Two Sermons preached at Court in 1620, by Francis Mason;" which he recommends, "as well for their own intrinsic value, as to make up a complete Collection of that learned Author's Works." He had a nephew, who died curate of Waltham abbey, Sept. 17, 1779.<sup>2</sup>

LINDSAY, or LYND SAY (SIR DAVID), an ancient Scotch poet, descended from a noble family, was born in 1490, at Garmylton in Haddingtonshire, and received his early education probably at the neighbouring school of

\* The following epitaph, written by Caius, will be acceptable to the learned reader, from the elegance of its composition:

"Thomas Lynacrus, Regis Henrici VIII. medicus; vir et Græcè et Latine, atque in re medica longe eruditissimus. Multos ætate sua languentes, et qui jam animam desponderant, vitæ restituit. Multa Galeni opera in Latinam linguam, mira et singulari facundia, vertit. Egregium opus de emendata structura Latini sermonis, amicorum rogatu, paulo ante mortem edidit.

Medicinæ studiosis Oxoniæ publicas lectiones duas, Cantabrigiæ unam, in perpetuum stabilivit. In hac urbe Collegium Medicorum fieri sua industria curavit, cujus et Præsidentis proximus electus est. Fraudes dolosque mirè perosus; fidus amicis; omnibus juxta charus: aliquot annos antequam obierat Presbyter factus; plenus annis, ex hac vita migravit, multum desideratus, anno 1524, die 21 Octobris. Vivit post funera virtus. Thomæ Linacro clarissimo Medico, Johannes Caius posuit, anno 1557."

<sup>1</sup> Ath. Ox. vol. I. new edit.—Biog. Brit.—Fuller's Worthies.—Freind's Hist. of Physic.—Wood's Annals by Gutch.—Aikin's Biog. Memoirs of Medicine.—Rees's Cyclopædia.

<sup>2</sup> Nichols's Bowyer, in which is a portion of his correspondence with Dr. Zachary Grey.



Coupar. In 1505 he was sent to the university of St. Andrew's, which he is supposed to have left in 1509. He then entered into the service of the court, where, in 1512, he was an attendant, or page of honour to James V. then an infant. In this situation he continued until 1524, when, by the intrigues of the queen mother, the young king was deprived of his servants, Bellenden, Lindsay, and others, for whom he seems always to have entertained a just regard, and whom he dismissed with a pension, the payment of which his majesty was studious to enforce, while his means were few, and his power was little. From 1524 to 1528, Lindsay was a witness of the confusions and oppressions arising from the domination of the Douglasses over both the prince and his people. From that thralldom the king, at the age of sixteen, made his escape, by his own address and vigour, in July of 1528, after every other exertion had failed. Lindsay had now liberty and spirits to support him in the cultivation of his muse, and about the end of the year just mentioned, produced his "Dreme." In the following year he presented his "Complaynt" to the king, and in 1530 he was inaugurated lion king of arms, and incidentally became a knight. In December of this year he published his satire on the clergy, called "The Complaynt of the Papingo."

Sir David was soon employed in discharging the proper functions of lion herald. In April 1531, he was sent with Campbel and Panter, to Antwerp, to renew the ancient treaty of commerce with the Netherlands, and they were so well received by the emperor Charles V. as to insure the success of their mission. Lindsay returned to Scotland in the latter end of 1531, and not long after married. This marriage does not appear to have been either fruitful or happy. Sir David left no issue, and he every where speaks with a sort of Turkish contempt of women. He was now occupied upon a poem, which displays much of that sentiment, a drama of a very singular kind, which he called, what he intended it to be, "A Satyre of the three Estatis." Some of his biographers have affected to consider him as the first dramatist of his country. But *moralities* existed in Scotland before he was born; and were very common in his time. In 1536, probably, he produced his "Answer to the King's Flying," and his "Complaynt of Basche," which shew the gloominess of his temperament.

In the mean time he was sent as lion king, with sir John

Campbel of Laudon, in 1535, to the emperor, to demand in marriage one of the princesses of his house. The king, however, not being satisfied with the portraits of the princesses presented to him, or perhaps, as Mr. Chalmers thinks, being attracted by a more useful connection with France, sent Lindsay, in 1536, to that country to demand in marriage a daughter of the house of Vendome; but the king himself, arriving the year following, made choice of Magdalene of France, who died in about two months after her marriage; and this lamentable event occasioned Lindsay's next poem, the "Deploration of the Deith of quene Magdalene." The king, however, married again in 1538, and Lindsay's talents were called forth in the rejoicings and ceremonies consequent to that event, and afterwards on the birth of a prince. During the remainder of the reign of James V. he appears to have retained his majesty's favour, and to have been frequently employed in his character of herald; but few of these incidents seem of sufficient importance to be detached from his biographer's narrative. During the regency, he appears to have espoused the cause of the reformers, and after the assassination of cardinal Beaton, wrote his "Tragedie of the late Cardinal," to strengthen the prejudices of the public against that ecclesiastic.

In 1548 he was sent, as lion herald, to Christian, king of Denmark, to solicit ships, for protecting the Scottish coasts against the English, and to negotiate a free trade, particularly in grain: the latter purpose only was accomplished, but at Copenhagen, Lindsay had an opportunity of becoming acquainted with the literati of Denmark. He at length returned to his usual occupations, and was probably no more employed in such distant embassies. About this time he published the most pleasing of all his poems, "The Historie and Testament of Squire Meldrum." In 1553 he finished his last and greatest work, "The Monarchie." When he died, seems a matter of great uncertainty. His latest and best-informed biographer is inclined to place his death in or about 1557; but others say that he lived till 1567. It is rather singular that a man of so much celebrity, a great public officer, one of the reformers, or who at least contributed to the reformation, and the most popular poet of his time, should have died in such obscurity, without even a tradition as to when or where he was buried. Little of his personal character can now be

known, but what is to be gleaned from his writings. He entered with great zeal into the religious disputes of his time, but is supposed to lean rather to the Lutheran than, Calvinistic principles of reformation; his satires, however, were powerfully assisting in exposing the vices of the clergy, and produced a lasting effect on the minds of the people. We shall not enter very minutely into his character as a poet. In his works, says Mr. Ellis, we do not often find either the splendid diction of Dunbar, or the prolific imagination of Gawin Douglas. Perhaps, indeed, the "Dream" is his only composition which can be cited as uniformly poetical; but his various learning, his good sense, his perfect knowledge of courts, and of the world, the facility of his versification, and above all, his peculiar talent of adapting himself to readers of all denominations, will continue to secure to him a considerable share of that popularity, for which he was originally indebted to the opinions he professed, no less than to his poetical merit. The most ample information respecting Lindsay, his personal history, and works, may be found in the very accurate edition of the latter published in 1806, by George Chalmers, esq. in 3 vols. 8vo. It has been justly remarked that if the learned editor had executed no more than the glossary prefixed to this edition, he would have been amply entitled to the gratitude both of English and Scotch scholars. A more elaborate, learned, and satisfactory production of the kind has certainly not appeared since that of Ruddiman.<sup>1</sup>

LINDSEY (THEOPHILUS), a Socinian writer, was born at Middlewich, in Cheshire, June 20th, 1723, old style. His father, Mr. Robert Lindsey, was an opulent proprietor of the salt-works in that neighbourhood; his mother's name was Spencer, a younger branch of the Spencer family, in the county of Buckingham. Theophilus was the second of three children, and so named after his godfather, Theophilus earl of Huntingdon. He received the rudiments of grammar-learning at Middlewich, and from his early attachment to books, and the habitual seriousness of his mind, he was intended by his mother for the church. He lost

<sup>1</sup> Life prefixed to Mr. Chalmers's edition.—Ellis's *Specimens*.—Warton's *Hist. of Poetry*.—Brit. Crit. vol. XXIX.—Robert Lindsay of Pittscottie, who was a contemporary of sir David, is the reputed author or editor of what has been hitherto published as a "History of Scotland from 1436 to 1565, &c." Of this a recent and very correct edition has been published by John Graham Dalyell, esq. F. S. A. E. in 2 vols. 8vo, with its proper title of "The Chronicles of Scotland."

some time by a change of schools, until he was put under the care of Mr. Barnard of the free-school of Leeds, under whom he made a rapid progress in classical learning. At the age of eighteen he was admitted of St. John's college, Cambridge, where, by exemplary diligence and moral conduct, he obtained the entire approbation of his tutors. As soon as he had finished his studies at college, taken his first degree, and had been admitted to deacon's orders, he was nominated by sir George Wheler to a chapel in Spital-square London. Soon after this, he was, by the recommendation of the earl of Huntingdon, appointed domestic chaplain to Algernon duke of Somerset. The duke, from a great regard for his merit, determined to procure him a high rank in the church, but an early death deprived Mr. Lindsey of his illustrious patron. In 1754, he accompanied the present duke of Northumberland to the continent, and on his return he supplied, for some time, the temporary vacancy of a good living in the north of England, called Kirkby-Wisk: here he became acquainted with Mr. archdeacon Blackburne, and in 1760 married his daughter-in-law. From Kirkby Mr. Lindsey went to Piddletown, in Dorsetshire, having been presented to the living of that place by the earl of Huntingdon: this, through the interest of the same patron, he exchanged, in 1764, for the vicarage of Catterick, in Yorkshire. Here he resided nearly ten years, an exemplary pattern of a primitive and conscientious pastor, highly respected and beloved by the people committed to his charge. Besides his various and important duties as a parish clergyman, Mr. Lindsey was ever alive, and heartily active, in every cause in which a deviation from the formularies and obligations of the church was considered as necessary. With this view, in 1771 he zealously co-operated with Mr. archdeacon Blackburne, Dr. John Jebb, Mr. Wyvil, and others, in endeavouring to obtain relief in matters of subscription to the thirty-nine articles. Mr. Lindsey had, probably, for some years, entertained doubts with respect to the doctrine of the Trinity, and other leading topics of the established faith; and these pressed so heavy upon him that he could no longer endure to remain in a church, partaking of its emoluments, which he could not deserve, and preaching its doctrines, which he could not believe. He therefore, in November 1773, wrote to the prelate of his diocese, informing him of his intention to quit the

church, and signifying, that in a few days he should transmit to him his deed of resignation. The bishop endeavoured to persuade him to remain at his post, but he had made up his mind that duty required the sacrifice, and he was resolved to bear the consequences. When the act was done, he said he felt himself delivered from a load which had long lain heavy upon him, and at times nearly overwhelmed him. Previously to his quitting Catterick, Mr. Lindsey delivered a farewell address to his parishioners, in which he stated his motives for quitting them in a simple and very affecting manner, pointing out the reasons why he could no longer conduct, nor join in their worship, without the guilt of continual insincerity before God, and endangering the loss of his favour for ever. He left Catterick about the middle of December, and after visiting some friends in different parts of the country, he arrived in London in January 1774, where he met with friends, who zealously patronized the idea which he entertained of opening a place of worship, devoted entirely to unitarian principles. A large room was at first fitted up for the purpose in Essex-street in the Strand, which was opened April 17, 1774. The service of the place was conducted according to the plan of a liturgy which had been altered from that used in the established church by the celebrated Dr. Samuel Clarke, whose conscience was not quite so delicate as that of Mr. Lindsey. Mr. Lindsey published the sermon which he preached on the opening of his chapel, to which was added an account of the liturgy made use of. About the same time he published his "Apology," of which several editions were called for in the course of a few years. This was followed by a still larger volume, entitled "A Sequel to the Apology," which was intended as a reply to his various opponents, and likewise to vindicate and establish the leading doctrines which he professed, and on account of which he had given up his preferment in the church. This work was published in 1776; and in 1778 he was enabled, by the assistance of his friends, to build the chapel of Essex-street, and to purchase the ground on which it stands. Till the summer of 1793, Mr. Lindsey, with the aid of his friend the Rev. Dr. Disney, conducted the services of the place, upon strict unitarian principles, to a numerous congregation. He then resigned the whole into the hands of his coadjutor, notwithstanding the earnest wishes of his hearers that he

should still continue a part of the services. Though he had quitted the duties of the pulpit, he continued to labour in the cause, by his publications, till he had attained his 80th year. In 1802, he published his last work, entitled "Conversations on the Divine Government, shewing that every thing is from God, and for good to all." The professed object of this piece is to vindicate the Creator from those gloomy notions which are too often attached to his providence, and to shew that the government of the world is the wisest that could have been adopted, and that afflictions and apparent evils are permitted for the general good. From this principle Mr. Lindsey derived consolation through life, and upon it he acted in every difficult and trying scene. On his death-bed he spoke of his sufferings with perfect patience and meekness, and when reminded, by a friend, that he doubtless was enabled to bear them with so much fortitude in the recollection of his favourite maxim, that "Whatever is, is right;" "No," said he with an animation that lighted up his countenance, "Whatever is, is best." This was the last sentence which he was able distinctly to articulate: he died November 3, 1808. Besides the works already referred to, he published two dissertations: 1. On the preface to St. John's Gospel; 2. On praying to Christ: "An Historical View of the State of the Unitarian Doctrine and Worship from the Reformation to our own Times;" and several other pieces. Among controversial writers Mr. Lindsey takes a place; as his "Vindiciæ Priestleianæ," and his "Examination of Mr. Robinson's Plea for the Divinity of Christ," will shew. Two volumes of his Sermons have been published since his death.

Mr. Lindsey was a man of mild and amiable manners, and very highly respected by every person who knew him. As a writer on the side of unitarianism, it cannot be said that he brought many accessions of new matter and argument, but his honourable conduct in the resignation of his preferment rendered him peculiarly an ornament to the sect he joined, and the loss of such a man might be justly regretted by the church he left.<sup>1</sup>

LINGLEBACH (JOHN), a Dutch painter, or at least one who painted much in the Dutch manner, was born at

<sup>1</sup> *Athenæum*, vol. V.—*Rees's Cyclopædia*.—*Memoirs by Mr. Belsham*, 1812, 8vo.

Frankfort on the Maine, in 1625, and learned his art in Holland, but afterwards went to Rome, where he studiously observed every thing that was curious in art or nature, and continued at Rome till he was twenty-five years of age. His usual subjects are fairs, mountebanks, sea-prospects, naval engagements, and landscapes. His landscapes are enriched with antiquities, ruins, animals, and elegant figures; his sea-fights are full of expression, exciting pity and terror; and all his objects are well-designed. His skies are generally light, and thinly clouded, and his management of the aerial perspective is extremely judicious; his keeping is usually good; his distances of a clear bluish tint; and the whole together is masterly, producing an agreeable effect. In painting figures or animals, he had uncommon readiness, and on that account he was employed by several eminent artists to adorn their landscapes with those objects; and whatever he inserted in the works of other masters, was always well adapted to the scene and the subject. His pencil is free, his touch clean and light, and his compositions are in general esteem. It may be observed, that he was particularly fond of introducing into most of his compositions, pieces of architecture, the remains of elegant buildings, or the gates of the sea-port towns of Italy; embellished with statues, placed sometimes on the pediments and cornices, and sometimes in niches. He also excelled in representing Italian fairs and markets, inserting in those subjects abundance of figures, well grouped and designed, in attitudes suitable to their different characters and occupations; and although he often repeated the same subjects, yet the liveliness of his imagination, and the readiness of his invention, always enabled him to give them a remarkable variety. He died in 1687.<sup>1</sup>

LINGUET (SIMON NICHOLAS HENRY), a French advocate and political writer, was born at Rheims, July 14, 1736. His father was one of the professors of the college of Beauvais, at Paris, and had his son educated under him, who made such proficiency in his studies as to gain the three chief prizes of the college in 1751. This early celebrity was noticed by the duke de Deux-Pont, then at Paris, who took him with him to the country; but Linguet soon left this nobleman for the service of the prince de Beavau, who employed him as his aide-de-camp in the war

<sup>1</sup> Argenville, vol. III.—Pilkington.

in Portugal, on account of his skill in mathematics. During his residence in that country, Linguet learned the language so far as to be able to translate some Portuguese dramas into French. Returning to France in 1762, he was admitted to the bar, where his character was very various; but amongst the reports both of enemies and friends, it appears that of an hundred and thirty causes, he lost only nine, and was allowed to shine both in oratory and composition. He had the art, however, of making enemies by the occasional liberties he took with characters; and at one time twenty-four of his brethren at the bar, whether from jealousy or a better reason, determined that they would take no brief in any cause in which he was concerned, and the parliament of Paris approved this so far as to interdict him from pleading. We are not sufficiently acquainted with the circumstances of the case to be able to form an opinion on the justice of this harsh measure. It appears, however, to have thrown Linguet out of his profession, and he then began to employ his pen on his numerous political writings; but these, while they added to his reputation as a lively writer, added likewise to the number of his enemies. The most pointed satire levelled at him was the "Theory of Paradox," generally attributed to the abbé Morellet, who collected all the absurd paradoxes to be found in Linguet's productions, which it must be allowed are sufficiently numerous, and deserve the castigation he received. Linguet endeavoured to reply, but the laugh was against him, and all the wits of Paris enjoyed his mortification. His "Journal," likewise, in which most of his effusions appeared, was suppressed by the minister of state, Maurepas; and Linguet, thinking his personal liberty was now in danger, came to London; but the English not receiving him as he expected, he went to Brussels, and in consequence of an application to the count de Vergennes, was allowed to return to France. He had not been here long, before, fresh complaints having been made of his conduct, he was, Sept. 27, 1780, sent to the Bastille, where he remained twenty months. Of his imprisonment and the causes he published a very interesting account, which was translated into English, and printed here in 1783. He was, after being released, exiled to Rethel, but in a short time returned to England. He had been exiled on two other occasions, once to Chartres, and the other to Nogent-le-Rotrou. At this last place, he seduced



a madame Buté, the wife of a manufacturer, who accompanied him to England. From England he went again to Brussels, and resumed his journal, or "*Annales politiques*," in which he endeavoured to pay his court to the emperor Joseph, who was so much pleased with a paper he had written on his favourite project of opening the Scheldt, that he invited him to Vienna, and made him a present of 1000 ducats. Linguet, however, soon forfeited the emperor's favour, by taking part with Vander Noot and the other insurgents of Brabant. Obligated, therefore, to quit the Netherlands, he came to Paris in 1791, and appeared at the bar of the constituent assembly as advocate for the colonial assembly of St. Domingo and the cause of the blacks. In February 1792, he appeared in the legislative assembly to denounce Bertrand de Moleville, the minister of the marine; but his manner was so absurd, that notwithstanding the unpopularity of that statesman, the assembly treated it with contempt, and Linguet indignantly tore in pieces his memorial, which he had been desired to leave on the table. During the reign of terror, he withdrew into the country, but was discovered and brought before the revolutionary tribunal, and condemned to death June 27, 1794, for having in his works paid court to the *despots* of Vienna and London. At the age of fifty-seven he went with serenity and courage to meet his fate. It is not very easy to form an opinion of Linguet's real character. His being interrupted in his profession seems to have thrown him upon the public, whose prejudices he alternately opposed and flattered. His works abound in contradictions, but upon the whole it may be inferred that he was a lover of liberty, and no inconsiderable promoter of those opinions which precipitated the revolution. That he was not one of the ferocious sect, appears from his escape, and his death. His works are very numerous. The principal are, 1. "*Voyage au labyrinthe du jardin du roi*," Hague, (Paris,) 1755, 12mo. 2. "*Histoire du siècle d'Alexandre*," Paris, 1762, 12mo. 3. "*Projet d'un canal et d'un pont sur les cotes de Picardie*," 1764, 8vo. 4. "*Le Fanatisme de Philosophes*," 1764, 8vo. 5. "*Nécessité d'une réforme dans l'administration de la justice et des lois civiles de France*," Amst. 1764, 8vo. 6. "*La Dime royale*," 1764, reprinted in 1787. 7. "*Histoire des Révolutions de l'empire Romain*," 1766, 2 vols. 12mo. This is one of his paradoxical works, in which tyranny and

slavery are represented in the most favourable light. 8. "Theorie des Lois," 1767, 2 vols. 8vo, reprinted in 1774. 9. "Histoire impartiale des Jesuites," 1768, 8vo. 10. "Hardion's Universal History," vols. 19th and 20th. 11. "Theatre Espagnole," 1770, 4 vols. 12mo. 12. "Theorie du Libelle," Amst. (Paris), 1775, 12mo, an answer to the abbé Morellet. 13. "Du plus heureux gouvernement," &c. 1774, 2 vols. 12mo. 14. "Essai philosophique sur le Monachisme," 1777, 8vo. Besides these he wrote several pieces on the revolution in Brabant, and a collection of law cases.<sup>1</sup>

LINLEY (JOHN), an eminent music professor and organist, long resident at Bath, where he had served an apprenticeship under Chilcot, the organist of that city, was a studious man, equally versed in the theory and practice of his art. Having a large family of children, in whom he found the seeds of genius had been planted by nature, and the gift of voice, in order to cultivate this, he pointed his studies to singing, and became the best singing-master of his time, if we may judge by the specimens of his success in his own family. He was not only a masterly player on the organ and harpsichord, but a good composer, as his elegies and several compositions for Drury-lane theatre evinced. His son Thomas, who was placed under Nardini at Florence, the celebrated disciple of Tartini, was a fine performer on the violin, with a talent for composition, which, if he had lived to develope, would have given longevity to his fame. Being at Grimsthorpe, in Lincolnshire, at the seat of the duke of Ancaster, where he often amused himself in rowing, fishing, and sailing in a boat on a piece of water, in a squall of wind, or by some accident, the boat was upset, and this amiable and promising youth was drowned at an early age, to the great affliction of his family and friends, particularly his matchless sister, Mrs. Sheridan, whom this calamity rendered miserable for a long time; during which, her affection and grief appeared in verses of the most sweet and affecting kind on the sorrowful event. The beauty, talents, and mental endowments of this "Sancta Cæcilia rediviva," will be remembered to the last hour of all who heard, or even saw and conversed with her. The tone of her voice and expressive manner of singing were as enchanting as her

<sup>1</sup> Dict. Hist.—Biographie Moderne.

countenance and conversation. In her singing, with a mellifluous-toned voice, a perfect shake and intonation, she was possessed of the double power of delighting an audience equally in pathetic strains and songs of brilliant execution, which is allowed to very few singers. When she had heard the Agujari and the Danzi, afterwards madame le Brun, she astonished all hearers by performing their bravura airs, extending the natural compass of her voice a fourth above the highest note of the harpsichord, before additional keys were in fashion. Mrs. Sheridan died at Bristol in 1792.

Mrs. Tickel, her sister, was but little inferior to her in beauty and talents; and Mr. Linley's other daughters continued to excite the admiration of all who knew them, in a manner worthy of the family from which they sprang.

Mr. Linley, the father of this nest of nightingales, from being assistant manager of Drury-lane theatre, lived to become joint patentee, and for some time sole acting manager; in which capacity he gave satisfaction, and escaped censure, public and private, by his probity and steady conduct, more than is often allowed to the governor of such a numerous and froward family. This worthy and ingenious man died November 1795.<sup>1</sup>

LINNÆUS (CHARLES), afterwards VON LINNÉ, the most eminent of modern naturalists, was born at Råshult, in the province of Smaland, in Sweden, May 13th, 1707. His father, Nicholas Linnæus, was assistant minister of the parish of Stenbrohult, to which the hamlet of Råshult belongs, and became in process of time its pastor or rector; having married Christina Broderson, the daughter of his predecessor. The subject of our memoir was their first-born child. The family of Linnæus had been peasants, but some of them, early in the seventeenth century, had followed literary pursuits. In the beginning of that century regular and hereditary surnames were first adopted in Sweden, on which occasion literary men often chose one of Latin or Greek derivation and structure, retaining the termination proper to the learned languages. A remarkable Linden-tree, *Tilia Europæa*, growing near the place of their residence, is reported to have given origin to the names of Lundelius and Tiliander, in some branches of this family; but the above-mentioned Nicholas, is said to have first

<sup>1</sup> *Rees's Cyclopædia*, by Dr. Eurney.

taken that of Linnæus, by which his son became so extensively known. Of the taste which laid the foundation of his happiness, as well as his celebrity, this worthy father was the primary cause. Residing in a delightful spot, on the banks of a fine lake, surrounded by hills and valleys, woods and cultivated ground, his garden and his fields yielded him both amusement and profit, and his infant son imbibed, under his auspices, that pure and ardent love of nature for its own sake, with that habitual exercise of the mind in observation and activity, which ever after marked his character, and which were enhanced by a rectitude of principle, an elevation of devotional taste, a warmth of feeling, and an amiableness of manners, rarely united in those who so transcendantly excel in any branch of philosophy or science, because the cultivation of the heart does by no means so constantly as it ought keep pace with that of the understanding. The maternal uncle of Nicholas Linnæus, Sueno Tiliander, who had educated him with his own children, was also fond of plants and of gardening, so that these tastes were in some measure hereditary. From his tutor he learned to avoid the error of the desultory speculators of nature; and his memory, like his powers of perception, was naturally good, and his sight was always remarkably acute. He does not appear, however, to have been very happy under this tutor, and at seven years of age grammar had but an unequal contest with botany, in the mind of the young student. Nor was he much more fortunate when removed, in 1717, to the grammar-school of Wexio, the master of which, as his disgusted pupil relates, "preferred stripes and punishments to admonitions and encouragements." In 1722 he was admitted to a higher form in the school, and his drier studies were now allowed to be intermixed and sweetened with the recreations of botany. In 1724, being seventeen years of age, he was removed to the superior seminary or *Gymnasium*, and his destination was fixed for the church; but, having no taste for Greek or Hebrew, ethics, metaphysics, or theology, he devoted himself with success to mathematics, natural philosophy, and a scientific pursuit of his darling botany. The "*Chloris Gothica*" of Bromelius, and "*Hortus Upsaliensis*" of Rudbeck, which made a part of his little library, were calculated rather to fire than to satisfy his curiosity; while his Palmberg and Tilands might make him sensible how much still remained to

be done. His own copies of these books, used with the utmost care and neatness, are now in sir James Smith's library. Linnæus's literary reputation, therefore, made so little progress, that his tutors having pronounced him a dunce, he<sup>d</sup> would probably have been put to some handicraft trade, had not Dr. Rothmann, the lecturer on natural philosophy, taken him into his own house, with a view to the study of physic, and given him a private course of instruction in physiology. He first suggested to Linnæus the true principles upon which botany ought to be studied, founded on the parts of fructification, and put the system of Tournefort into his hands, in the knowledge of which he made a rapid progress.

In 1727 Linnæus was matriculated at the university of Lund, and devoted himself to the study of medicine. He lodged at the house of a physician, Dr. Stobæus, and having access to a library and museum of natural history, was indefatigable in his application, and Stobæus being infirm in health and spirits, Linnæus was allowed occasionally to relieve him from the labours of his profession, and soon became a great favourite. In the ensuing summer he passed the vacation under his paternal roof, and meeting there with his former patron Rothmann, by his advice he quitted Lund for Upsal, as a superior school of medicine and botany. But in this situation, owing to his father's poverty, he was reduced to great necessity, and although he came well recommended, could only obtain a royal scholarship, which was so insufficient for his maintenance, that he often wanted the necessaries of life. He nevertheless studied with great perseverance, and at last, in 1729, obtained a liberal patron in Dr. Olaus Celsius, professor of divinity, who met him by chance in that academic garden, the fame of which he was destined to immortalize. Dr. Celsius discovering his merit, took him under his protection, and soon recommended him to pupils, by which measure his finances were improved.

While under the roof of Dr. Celsius, he met with a review of Vaillant's treatise on the sexes of plants, which first led him to consider the importance and various formation of the stamens and pistils, and thence to form a new scheme of arrangement founded on those essential organs. He drew up an essay in opposition to the librarian of the university, who had published a work "*De nuptiis plantarum*;" and this performance being approved both by

Celsius and Rudbeck, led the way to his being appointed in 1730 to lecture in the botanic garden, as-an assistant to Rudbeck. He was also taken into Rudbeck's house as tutor to his younger children, and his leisure time was employed on some of those botanical works which he afterwards published in Holland during his stay there.

The frequent conversations of Rudbeck, concerning the natural history of Lapland, and the curiosities he had seen there, excited an irresistible desire in Linnæus to visit the same country. To this he was perhaps the more immediately prompted by some little circumstances which made his residence at Upsal uncomfortable. These were, the jealousy of Dr. Rosen, who was ambitious of succeeding Rudbeck whenever his professorships should become vacant, and who by his success as the only practising physician at Upsal, was likely to prove a formidable rival; as well as some domestic chagrin, which he thus relates: "The faithless wife of the librarian Norrelius lived at this time in Rudbeck's house, and by her Linnæus was made so odious to his patroness, that he could no longer stay there." In the end of 1731, he retired to his native place, and soon received, from the academy of sciences at Upsal, an appointment to travel through Lapland, under the royal authority, and at the expence of the academy. He accordingly set out from Upsal, May 12th, on this expedition; and after visiting the Lapland Alps on foot, and descending to the coast of Norway, of which he has given a most picturesque and striking description, returned by Tornea, and the east side of the Bothnian gulph, to Abo, and so to Upsal, which he reached on the 10th of October, having performed a journey of near 4000 English miles. The particulars of his interesting expedition have lately been given to the public, in an English translation of the original journey written on the spot, illustrated with wooden cuts from his own sketches, making two octavo volumes.

Having learned the art of assaying metals during ten days' residence at the mines of Biorknas, near Calix, in the course of his tour, he next year gave a private course of lectures on that subject, which had never been taught at Upsal before. The jealousy of Rosen, however, still pursued him; and this rival descended so low as to procure, partly by intreaties, partly by threats, the loan of his manuscript lectures on botany, which Linnæus detected him in surrepti-

tiously copying. Rosen had taken by the hand a young man named Wallerius, who afterwards became a distinguished mineralogist, and for whom he now procured, in opposition to Linnæus, the new place of *adjunct*, or assistant, in the medical faculty at Lund. But the basest action of Rosen, and which proved envy to be the sole source of his conduct, was, he obtained, through the archbishop's means, an order from the chancellor to prevent all private medical lectures in the university. Linnæus, deprived of his only means of subsistence, is said to have been so exasperated as to have drawn his sword upon Rosen, an affront with which the latter chose to put up; and Linnæus, after having for some time indulged feelings of passionate resentment, entirely subdued these; and Rosen, towards the close of his life, was glad of the medical aid of the man he had in vain endeavoured to crush.

Disappointed in his views of medical advancement, Linnæus turned his thoughts more immediately to the subject of mineralogy. In the end of 1733, he had visited some of the principal mines of Sweden, and had been introduced to baron Reuterholm, governor of the province of Dalarna, or Dalecarlia, resident at Fahlun, at whose persuasion and expence he travelled through the eastern part of Dalecarlia, accompanied by seven of his ablest pupils, a journal of which tour exists in his library. At Fahlun he gave a course of lectures on the art of assaying, which was numerously attended; and here he first became acquainted with Browallius, then chaplain to the governor, afterwards bishop of Abo, who advised him to take his doctor's degree, in order to pursue the practice of physic, and further recommended him to aim at some advantageous matrimonial connection. In pursuit of the first part of this advice, Linnæus, having scraped together about 15*l*. sterling, now entered on his travels, with a view of obtaining his degree at the cheapest university he could find, and of seeing as much of the learned world as his chances and means might enable him to do. In the beginning of 1735 he set out, and after a short stay at Hamburgh and Amsterdam, he proceeded to Harderwyck, where, having offered himself as a candidate, and undergone the requisite examinations, he obtained his degree June 23. On this occasion he published and defended a thesis, entitled "*Hypothesis nova de Febrium Intermittentium Causâ*," in the dedication of which, to his "*Mæcenates et Patrones*," it is remarkable

that, among the names of Rudbeck, Rothmann, Stobæus, Moræus, &c. we find that of Rosen. The hypothesis here, advanced, most correctly so denominated, is truly Boerhaavian. Intermitting fevers are supposed to be owing to fine particles of clay, taken in with the food, and lodged in the terminations of the arterial system, where they cause the symptoms of the disorder in question.

In Holland Linnæus became acquainted with Dr. John Frederick Gronovius, who assisted him in publishing the first edition of the celebrated "*Systema Naturæ*," consisting of eight large sheets, in the form of tables; which edition is now a great bibliothecal curiosity. He also procured access to the illustrious Boerhaave, who encouraged him to remain in Holland; but this advice could scarcely have been followed, had he not met with a patron in Burmann, of Amsterdam, who was then preparing his "*Thesaurus Zeylanicus*," and who received Linnæus into his house as his guest for some months, during which period he printed his "*Fundamenta Botanica*," a small 8vo, which contains the very essence of botany, and has never been superseded or refuted. After he had been a few months under Burmann's roof, he was introduced by Boerhaave to Mr. George Clifford, an opulent banker, who had a capital garden at Hartecamp, and invited Linnæus to superintend it. This situation, which he accepted, appears to have been in all respects agreeable and profitable to his studies, and here he wrote and printed his "*Flora Lapponica*." In 1736, after having written his "*Musa Cliffortiana*," Linnæus was sent by Mr. Clifford to England, and was introduced to the lovers and teachers of natural science at Oxford and London, Shaw, Martyn, Miller, and Collinson, &c. They admired his genius, and valued his friendship, and supplied him with books and plants, both for his own herbarium, and the garden of his patron at Hartecamp.

On his return to Holland, he continued the impression of his "*Genera Plantarum*," which appeared in 1737. In Oct. 1736, he was made a member of the imperial academy *Naturæ Curiosorum*, by the title, according to the custom of that body, of "*Dioscorides Secundus*." He printed also in 1737, the "*Viridarium Cliffortianum*," an 8vo catalogue of his friend's garden, disposed according to his own sexual system, of which he published, later in the same year, at Leyden, an exemplification under the title of "*Methodus Sexualis*," in which all the known genera of



plants are so arranged by name only. *This year also he produced his magnificent "Hortus Cliffortianus," folio. This splendid volume, which was printed by Mr. Clifford only for private distribution, was begun and finished in nine months. In the same year Linnæus wrote and published his "Critica Botanica," a sequel to part of the "Fundamenta;" but these labours, and perhaps the air of Holland not agreeing with his health, he left the hospitable roof of Mr. Clifford, and for a while assisted professor Adrian Van Royen at Leyden in the garden there, and about the same time printed the "Classes Plantarum," a view of all the botanical systems ever known. Here also he published his friend Artedi's "Ichthyologia." (See ARTEDI).*

Linnæus remained at Leyden till the spring of 1738, when he had an interesting interview with the great Boerhaave, then on his death-bed. Linnæus's departure, however, from Leyden, was prevented by a very formidable intermittent fever. The skill of Van Swieten, and the renewed attentions of the amiable Clifford, who received him again under his roof with the most liberal and indulgent kindness, after some weeks restored him so far, that he was able, though still weak, to set out on his journey, carrying with him an introductory letter from Van Royen to Anthony de Jussieu, the physician, who made him acquainted with his brother, the famous Bernard de Jussieu. He inspected the botanic garden, the herbariums of Tournefort, Vailant, the Jussieus, &c.; visited the neighbourhood of Fontainebleau, formed an acquaintance with Reaumur and other distinguished naturalists, and was admitted a corresponding member of the academy of sciences.

How he conversed with Reaumur and others, who knew no language but their own, and how he contracted so close a friendship with Mr. Collinson at London, it is not easy to conceive. He confesses a peculiar inaptitude, and certainly a blameable indifference, for the learning of languages, declaring in his diary that in all his travels he learnt "neither English, French, German, Laplandish, nor even Dutch, though he stayed in Holland three whole years. Nevertheless, he found his way every where, well and happily." By the journal of his Lapland tour, and other manuscripts, it appears that Latin was sufficiently familiar to him; and as some fastidious critics have censured the style of the "*Amœnitates Academicæ*," it is fair to remark that

the essays which compose those volumes are chiefly written by the pupils whose inaugural dissertations they were, and are therefore improperly quoted as the works of our author.

After leaving Paris, Linnæus took his passage at Rouen for Sweden, and landed at Helsingborg, from whence he proceeded to Fahlun, visiting his father for a few days in his way. His reception from the lady of his choice, the daughter of Dr. Moræus, a physician of the place, was favourable, and they were formally betrothed to each other, but it was necessary that some prospect of an advantageous establishment should be discovered. The scientific merits of Linnæus were not overlooked, as he was unanimously chosen a member of the Upsal academy, the only one then in Sweden; yet the homage he had so lately received abroad, seems to have made him a little unreasonable on this head, and he declares that he would certainly have quitted his native country, "had he not been in love." To this all-powerful deity, therefore, and not to his merits, or to the wisdom of his countrymen in discerning them, was Sweden, in the first instance, indebted for the possession of her Linnæus. After passing the winter of 1738 in Stockholm, he began to make his way in medical practice, so that by the following March he had considerable employment. At this time a plan was formed for establishing a literary society at Stockholm, which afterwards rose to great eminence. Triewald, Höpken, and Alstroem (whose family was ennobled by the name of Alstroemer), were, with Linnæus, the first members: and the infant society, being incorporated by royal authority, was augmented with all the most learned men of the country.

A most flattering mark of public approbation was, soon after, conferred on Linnæus, without any solicitation. Count Tessin, marshal of the Diet, which was then sitting, gave him an annual pension of 200 ducats from the board of mines, on condition of his giving public lectures on botany and mineralogy at Stockholm. The same nobleman also obtained for him the appointment of physician to the navy, and received him into his house. His practice now increased greatly among the nobility, and he found himself in so prosperous a condition that he would no longer delay his marriage, which took place at Fahlun, June 26, 1739. After a month he returned to Stockholm. He was, by lot, the first president of the new academy; and as that office was to be but of three months' duration, after the French

plan, he resigned it in September, and on that occasion delivered an oration in Swedish, on the wonderful economy of insects, which was printed in the Transactions; and a Latin version of it may be found in the "*Amœnitates Academicæ*," v. 2. His example was followed by all the succeeding presidents.

The death of professor Rudbeck in 1740, gave Linnæus a hope of succeeding to the botanical chair at Upsal, one of the greatest objects of his ambition. The prior claims of his former rival, Rosen, on account of his standing in the university, could not, however, be set aside. Wallerius also rose up in opposition to the claims of Linnæus. It happened, however, that Roberg resigned the professorship of physic about this time, and by the exertions of count Tessin, a compromise took place. Rosen obtained the professorship of botany, and Linnæus that of medicine, and these two afterwards divided their official duties between them, so as best to suit the talents of each.

In 1741 Linnæus received an order to travel through Æland, Gothland, &c. for the purpose of investigating the natural history and produce of those countries. On this he spent four months, accompanied by six of his pupils, and published an account of it at Stockholm in 1745. Before he began his lectures at Upsal, to which place he removed in the autumn, he delivered a Latin oration "*On the benefit of travelling in one's own country*," which is translated by Mr. Stillingfleet in his miscellaneous tracts. In 1742 he undertook the reform of the Upsal garden, which in the following year was put in a state to receive those many exotics which his extensive foreign correspondence procured. In 1745 he published his "*Flora Suecica*," and in 1746 his "*Fauna Suecica*;" the second editions of which valuable works were enriched with many additions. His reputation was now followed by corresponding honours. He was chosen a member of the academy at Montpellier, and secretary to the Upsal academy; a medal of him was struck in 1746, and soon after he received the rank and title of Archiater from the king, and was the only Swede chosen into the new-modelled academy of Berlin. He also acquired about this time, what he perhaps valued as highly as these honours, the herbarium made by Hermann in Ceylon, now in the possession of sir Joseph Banks. From this originated Linnæus's "*Flora Zeylanica*," Stockholm, 1747. In 1749 appeared his "*Materia Medica*,"

written in the same systematic and didactic style as the rest of his works. Of this numerous editions have been published on the continent, but none with any additions or corrections from the author himself, though he left behind him copious manuscript notes on the subject. In the same year he had a violent attack of the gout, which endangered his life; and such was his anxiety to promote science, that he dictated from his bed-side, the manuscript of his "*Philosophia Botanica*," which afterwards received his own corrections, and was published in 1751.

About this period the queen of Sweden, Louisa Ulrica, having a taste for natural history, which her royal consort, king Adolphus Frederick, also patronized, shewed much favour to Linnæus. He was employed in arranging her collection of insects and shells, in the country palace of Drottningholm, or Ulricksdahl, and was frequently honoured with the company and conversation of their majesties, during his attendance there. The queen interested herself in the education of his son, and promised to send him to travel through Europe at her own expence. She also listened very graciously to any recommendation or petition of Linnæus, in the service of science. Linnæus devoted some of his leisure time in winter, to the arrangement of his friend count Tessin's collection of fossils, at Stockholm, of which an account in Latin and Swedish, making a small folio, with plates, came out in 1753. The result of his labours at Drottningholm was not given to the public till 1764, when his "*Museum Regiæ*" appeared, in 8vo, being a sort of *Prodromus* of an intended more splendid work, that was never executed. His most magnificent publication appeared in 1754, being a large folio, entitled "*Museum Regis Adolphi Frederici*," comprehending descriptions of the rarer quadrupeds, birds, serpents, fishes, &c. of the king's museum, in Latin and Swedish, with plates, and an excellent preface, which was translated by Dr. (now sir James) Smith, and first printed in 1786; appearing again, in a volume of "*Tracts relating to Natural History*," in 1798. In the mean time, Linnæus was preparing a lasting monument of his own talents and application, the "*Species Plantarum*," of which the first edition was printed in 1753, the second in 1762, each in two volumes 8vo. The work is too well known to need any description, and must ever be memorable for the adaptation of specific, or as they were at first called, trivial, names. This con-

trivance, which Linnæus first used in his "*Pan Suecicus*," a dissertation printed in 1749, extended to minerals in his "*Museum Tessinianum*," and subsequently to all the departments of zoology, has perhaps rendered his works more popular than any one of their merits besides. His specific differences were intended to be used as names; but their unavoidable length rendering this impracticable, and the application of numeral figures to each species, in Haller's manner, being still more burthensome to the memory, all natural science would have been ruined for want of a common language, were it not for this simple and happy invention. By this means we speak of every natural production in two words, its generic and its specific name. No ambiguous comparisons or references are wanted, no presupposition of any thing already known. The philosophical tribe of naturalists, for so they are called by themselves and their admirers, do not therefore depreciate Linnæus, when they call him a nomenclator. Whatever may have been thought of the Linnæan trivial names at their first appearance, they are now in universal use, and their principle has been, with the greatest advantage, extended to chemistry, of which the celebrated Bergman, the friend of Linnæus, originally set the example.

These Herculean literary labours, combined with the practice of physic, were more than the bodily constitution of Linnæus could support. He was attacked with the stone, and had also, from time to time, returns of gout, but he considered the wood strawberry as a specific for both disorders, and they never greatly interfered with his comfort or his duties. On the 27th of April, 1756, he received, from the hand of his sovereign, the order of the Polar Star, an honour which had never before been conferred for literary merit. A still more remarkable compliment was paid him not long after by the king of Spain, who invited him to settle at Madrid, with the offer of nobility, the free exercise of his religion, and a splendid botanical appointment. This proposal, however, he declined, from an attachment to his own country, and in November 1756, he was raised to the rank of Swedish nobility, and took the name of Von Linné.

The "*Systema Naturæ*" had already gone through nine editions in different countries. Its author had, for several years, a more ample edition of the animal department in contemplation, on the plan of his "*Species Plantarum*,"

and this constituted the first volume of the tenth edition, published in 1758. The second volume, which came out the following year, was an epitome of the vegetable kingdom. This same work appeared still more enlarged, in a twelfth edition, in 1766: to this the mineral kingdom was added in a third volume on the same plan with the first. We can readily pardon the self-complacency of its author, when, in his diary written for the use of his friend Me-nander, he calls the "*Systema Naturæ*" "a work to which natural history never had a fellow." We may venture to predict, says his learned biographer, that as this was the first performance of the kind, it will certainly be the last; the science of natural history is now become so vast, that no man can ever take the lead again as an universal naturalist.

The emoluments of Linnæus by his various publications were not great, as he is reported to have sold the copyright of most of them for a ducat (about nine and sixpence) a printed sheet. His different appointments, however, for he soon laid aside the general practice of physic, had raised him to a considerable degree of opulence. In 1758 he purchased the estates of Hammarley and Sofja, for above 2330*l.* sterling, and having chosen the former for his country residence, he received the visits of distinguished foreigners, and admitted his favourite pupils, to several of whom he gave private courses of lectures, and completely laid aside the state of the nobleman and professor while he discoursed with them on his favourite topics. In 1760 he wrote a prize dissertation on the "sexes of plants," which was published in English in 1786 by Dr. (now sir James) Smith, the possessor of his library. Linnæus's patent of nobility did not receive his majesty's sign manual till 1761, though it was antedated 1757. It was confirmed by the Diet in 1762, and he then took a coat of arms expressive of the sciences which he cultivated. He became also about the same time one of the eight foreign members of the French academy of sciences, an honour never before conferred on a Swede.

In 1763, he was permitted to avail himself of the assistance of his son, now twenty-one years of age, in the botanical professorship, and the young man was thus trained up for his future successor. In 1764, the sixth edition, by far the most complete, of the "*Genera Plantarum*," was published, and he never prepared another. It was intended

as a companion to the "*Species Plantarum*," but was greatly superseded by the more concise and commodious short characters of genera, given in the vegetable part of the "*Systema Naturæ*," published with the title of "*Systema Vegetabilium*," edition 13th, in 1774, and reprinted with additions in 1784.

Although, as a physician, Linnæus appears to advantage in his "*Clavis Medicinæ*" and his "*Genera Morborum*," his abilities are more striking in his classification of natural objects. He excelled in a happy perception of such technical characters as brought together things most naturally allied. His lectures on the natural order of plants were published long after his death in 1792, at Hamburgh, and evince his deep consideration of a subject then in the infancy of cultivation. In the zoological department, his classification of birds and insects is the most original as well as the best of the whole. The arrangement of fishes was an original idea of Linnæus; and in the arrangement of shells, he has succeeded at least as well as any of his fellow-labourers: though we are, says his biographer, by no means inclined to justify some of his terms, which are borrowed from an anatomical analogy, not only false in itself, but totally exceptionable. This leads us to consider a charge, often brought against this great man, of pruriency of phraseology in many parts of his works. The most attentive contemplation of his writings has satisfied us that in such instances he meant purely to be anatomical and physiological; and if his fondness for philosophical analogies sometimes led him astray, it was not in pursuit of any thing to contaminate his own mind, much less that of others. That the mind of Linnæus was simple and chaste, as his morals were confessedly pure, is evinced by his *Lapland Tour*, written only for his own use; but which is now, as we have already mentioned, before the public. This is such a picture of his heart as will ever render any justification of his moral character, and any elaborate display of his religious principles or feelings, alike superfluous. His apparent vanity, as displayed in his diary, published in Dr. Maton's valuable edition of Dr. Pulteney's "*View of his Writings*," is perhaps far less justifiable. All we can say for him is, that this paper was drawn up for the use of his intimate friend Menander, as materials from which his life was to be written. If it be unbecoming, and indeed highly ridiculous in many instances, for a man to speak as

he does of himself, the justice and accuracy of his assertions, had they come from any other person, could in no case be disputed.

As the habits of Linnæus were temperate and regular, he retained his health and vigour in tolerable perfection, notwithstanding the immense labours of his mind, till beyond his sixtieth year, when his memory began in some degree to fail him. In 1774, at the age of sixty-seven, an attack of apoplexy greatly impaired his constitution. Two years afterwards a second attack rendered him paralytic on the right side, and materially affected his faculties. The immediate cause of his death, which happened January 10th, 1778, in the seventy-first year of his age, was an ulceration of the bladder. His remains were deposited in a vault near the west end of the cathedral of Upsal, where a monument of Swedish porphyry was erected by his pupils. His obsequies were performed, in the most respectful manner, by the whole university, the pall being supported by sixteen doctors of physic, all of whom had been his pupils. A general mourning took place on the occasion at Upsal. His sovereign, Gustavus III. commanded a medal to be struck, expressive of the public loss, and honoured the academy of sciences at Stockholm with his presence, when the eulogy of this celebrated man was pronounced there by his intimate friend Bäck. A still higher compliment was paid to his memory by the king in a speech from the throne, wherein his majesty publicly celebrated the talents of his deceased subject, and lamented the loss which his country had so recently sustained. Various testimonies of respect were given to the merits of Linnæus in the different parts of Europe, even where rival systems or interests had heretofore triumphed at his expence. The celebrated Condorcet delivered an oration in his praise to the Parisian academy of sciences, which is printed in its memoirs. We cannot wonder that his memory was cherished in England, where he had long had numerous correspondents, and where two of his most distinguished pupils, Solander and Dryander, have, in their own talents and character, conferred singular honour upon their preceptor. Ten years after his decease a new society of naturalists, distinguished by his name, was founded in London, and has since been incorporated by royal charter, whose publications, in ten quarto volumes of Transactions, sufficiently evince that its members are not idle venerationers of the name they bear.



This name, in imitation of them, has been adopted by several similar institutions in other parts of the world.

The appellation of Linnæan Society was, with the more propriety, chosen by this British institution, on account of the museum of Linnæus having fallen into the hands of sir James Smith, its original projector, and hitberto only president. This treasure, comprehending the library, herbarium, insects, shells, and all other natural curiosities, with all the manuscripts and whole correspondence of the illustrious Swede, were obtained by private purchase from his widow, after the death of his son in 1783. The authority which such an acquisition gave to the labours of the infant society, as well as to all botanical and zoological publications, the authors of which have ever been allowed freely to consult it, will readily be perceived. Nothing perhaps could have more contributed to raise up, or to improve, a taste for natural science, in any country.

Linnæus had by his wife Sarah Elizabeth, who survived to extreme old age, two sons and four daughters. His eldest son Charles succeeded him in the botanical professorship. The younger, John, died March 7, 1757, in the third year of his age. His eldest daughter, Elizabeth Christina, is recorded as having discovered a luminous property in the flowers of the nasturtium, *tropæolum majus*, which are sometimes seen to flash like sparks of fire in the evening of a warm summer's day. Of the other daughters we know nothing materially worthy of record.<sup>1</sup>

LINNÆUS, or VON LINNÉ (CHARLES), the oldest, and only surviving son of the preceding, was born January 20, 1741, at the house of his maternal grandfather, at Fahlun. His father was anxiously desirous of his excelling in natural history, more particularly botany; and committed him, when about the age of nine or ten, to the more particular care of some of his own most favourite pupils. By them he was taught the names of the plants in the Upsal garden, and such of the principles of natural science as were suited to his period of life, as well as to converse habitually in Latin. He appears to have given satisfaction to his father, who procured for him, at the age of eighteen, the appointment of Demonstrator in the botanic garden, an office then first contrived on purpose for him. Having learned to draw from nature, he became

<sup>1</sup> Life, by the President of the Linnæan society, in Rees's *Cyclopædia*, which supercedes the necessity of any other references.

an author at the age of twenty-one, publishing in 1762 his first "*Decas Plantarum Rariorum Horti Upsaliensis*," the plates of which, in outline only, were drawn by his own hand, and are sufficiently faithful and useful, if not ornamental, while the descriptions are full and scientific. In 1763 another "*Decas*," or collection of ten species, came out on the same plan, but, for whatever reason, he printed no more numbers under this title. In 1767, however, he published at Leipzig ten more plates and descriptions, like the above, entitled "*Plantarum Rariorum Horti Upsaliensis Fasciculus Primus*," but no second fasciculus appeared. In 1763 he was nominated adjunct professor of botany, with a promise, hitherto unexampled, that after his father's death he should succeed to all his academical functions. In 1765 he took his degree of doctor of physic, and began to give lectures.

His progress would probably have been happy, if not brilliant, but for the conduct of his unnatural mother, who, not content with dishonouring her husband's bed, and making his home as uncomfortable as she could, by the meanest parsimony and disgusting petty tyranny, conceived a hatred for her only son, which she displayed by every affront and persecution that her situation gave her the means of inflicting on his susceptible and naturally amiable mind. According to Fabricius, she forced her husband, who by such a concession surely partook largely of her guilt and meanness, to procure the nomination of his pupil Solander to be his future successor, in preference to his own son; and it was a part of her plan that he should marry her eldest daughter. Solander, however, disdained both the usurpation and the bait, refusing to leave England; and the misguided father recovered his senses and authority, causing his son, as we have said above, to receive this truly honourable distinction. The mind and spirit of the young man nevertheless still drooped; and even when he had attained his thirtieth year, he would gladly have escaped from his miseries and his hopes together. The authority of the king was obliged to be exerted, at his father's solicitation, to prevent his going into the army. This measure of the parent was happily followed up by kindness and encouragement in his botanical pursuits, to which treatment the son was ever sensible, and he revived from his despondency before his father's death, which happened when he was thirty-seven years of age.

Though obliged by his mother to purchase, at her own price, the library, manuscripts, herbarium, &c. which he ought by every title to have inherited, he rose above every impediment, and betook himself to the useful application of the means now in his hands, for his own reputation and advancement. His father had already prepared great part of a third botanical appendix, or "*Mantissa*;" from the communications of Mutis, Kœnig, Sparmann, Forster, Pallas, and others. Hence originated the "*Supplementum Plantarum*," printed at Brunswick, under the care of Ehrhart in 1781. The ingenious editor inserted his own new characters of some genera of mosses; which Hedwig has since confirmed, except that some of the names have been justly rejected. This sheet was, in an evil hour, suppressed by the mandate of Linnæus from London, where, at that period, the subject of generic characters of mosses was neither studied nor understood, whatever superior knowledge was displayed concerning their species. The plants of the "*Supplementum*" are admitted into the fourteenth edition of the "*Systema Vegetabilium*" by Murray, and figures of some of the most curious have been published by sir J. Smith, in his "*Plantarum Icones ex Herbario Linnæano*." Three botanical dissertations also appeared under the presidency of the younger Linnæus, on grasses, on lavandula, and the celebrated *Methodus muscorum*, which last was the work, and the inaugural thesis, of the present professor Swartz of Stockholm. These form a sequel to the 186 similar essays, which most of them compose the seven volumes of the *Amœnitates Academicæ*, the rest being published by Schreber in three additional ones.

The subject of our memoir had always felt a strong desire to visit the chief countries of learned and civilized Europe. For this purpose he was obliged to pawn his juvenile herbarium, made from the Upsal garden, to his friend Alstrœmer, for the loan of about fifty or sixty pounds. He arrived at London in May 1781, and was received with enthusiasm by the surviving friends and correspondents of his father, and was in a manner domesticated under the roof of sir Joseph Banks, whose friendship, kindness, and liberality could not be exceeded; neither could they have been by any one more gratefully received. Here the ardent Swedish visitor had every assistance for the preparation of several works on which he

was intent, as a system of the *mammalia*, a botanical treatise on the lily and palm tribes, and new editions of several of his father's standard books. None of these, however, have yet been printed. An attack of the jaundice rendered half his stay in England uncomfortable as well as useless to him. He proceeded to Paris in the latter end of August 1781, accompanied by the amiable and celebrated Broussonet, with whom he became acquainted at London. His reception in France was not less flattering than what he had experienced in England. The next place in which he made any stay was Hamburgh, where several of his own friends were already settled; and from hence he returned by Copenhagen and Stockholm, visiting his friend Fabricius at Kiel, and his patron baron Alstroemer at Gottenburgh, finally arriving at Upsal in Feb. 1783. But his career was cut short by a bilious fever, followed by apoplexy, Nov. 1, 1783, in the forty-second year of his age. He died very much respected and lamented. His museum and library reverted to his mother and sisters, as he had never been married, and were purchased by sir James Smith.<sup>1</sup>

LIOTARD (JOHN STEPHEN), a painter, called from his dress "the Turk," was born at Geneva, in 1702. He went to Paris to study in 1725, and thence accompanied the marquis de Puisieux to Rome, where the earls of Sandwich and Besborough engaged him to accompany them to Constantinople. There he became acquainted with sir Everard Fawkener, our ambassador, who persuaded him to come to England, where he remained two years. He painted admirably in miniature, and in enamel, though he seldom practised the last, but he is best known by his crayons. The earls of Harrington and Besborough have some of his most capital works. His portraits, however, were so exact as to displease those who sat to him, for he never could conceive the absence of any imperfection or mark in the face that presented itself. Such a man could not be long a favourite, and therefore, according to lord Orford, although he had great business the first year, he had very little the second, and went abroad. It is said that he owed much of his encouragement to his making himself conspicuous by adopting the manners and habits of the

<sup>1</sup> Rees's Cyclopædia—Funeral oration for him in Trapp's edition of Stoecker's Life of Linnæus.

Levant. He came to England again in 1772, and brought a collection of pictures of different masters, which he sold by auction; and some pieces of glass painted by himself with surprizing effect of light and shade, but more curious than useful, as it was necessary to darken the room before they could be seen to advantage. He staid two years likewise on this visit. He went to the continent afterwards, but we find no account of his death. He carried his love of truth with him on all occasions; and we are told that at Venice and Milan, and probably elsewhere, all but first-rate beauties were afraid to sit to him, and he would have starved if he had not so often found customers who were of opinion that they belonged to that class.<sup>1</sup>

LIPENIUS (MARTIN), a learned German divine, was born Nov. 11, 1630, at Goritz in Brandenburg, and studied at the schools of Brandenburg and Ruppin, whence he went to Stetin, and made great progress in his studies under Micrelus and other eminent professors of that college. In 1651 he studied philosophy and divinity at Wittenberg, and after two years residence was admitted to the degree of master of arts. He had now some advantageous offers of settlement in other places, but he could not bring himself to quit an university where he was so likely to add to his stores of knowledge. At length, however, in 1659, he accepted the office of corrector at Halle, which he retained until 1672, when he was appointed rector and professor in the Caroline college at Stetin. This he quitted in 1676, and accepted the office of corrector at Lubeck, where he died, Nov. 6, 1692, worn out, as Nicéron informs us, by labour, chagrin, and disease. His works are very numerous, consisting of disputations, eloges, and other academical productions; but he is now principally known by his "*Bibliotheca realis Theologica*," Frankfurt, 1685, 2 vols.; "*Biblioth. Juridica*," ib. 1679; "*Bibl. Philosophica*," ibid. 1682; and "*Biblioth. Medica*," ibid. 1679, making in all six folio volumes, containing an account of works published in each of these departments. The "*Bibl. Juridica*" was reprinted at Leipsic in 1757, 2 vols. and corrections and a supplement were published by Aug. Fr. Scott, in 1775; another supplement was published by Senkenberg in 1789, making in all four volumes

<sup>1</sup> Walpole's Anecdotes.—Dict. Hist.

folio. Morhoff speaks favourably of the original work, and the "Bibl. Juridica" is doubtless greatly improved.<sup>1</sup>

LIPPI (FRA. FILIPPO), an eminent historical painter, was born at Florence, probably about the beginning of the fifteenth century, as he was a scholar of, and of course nearly contemporary with, Massaccio. At the age of sixteen, being entered a noviciate in the convent of Carmelites at Florence, he had there an opportunity of seeing that extraordinary artist at work upon the astonishing frescoes with which he adorned the chapel of Brancacci, in the church there; and being eager to embrace the art, such was his success, that after the death of his master, it was said by common consent, that the soul of Massaccio still abode with Fra. Filippo. He now forsook the habit of his convent, and devoted himself entirely to painting; but his studies were for a time disturbed by his being unfortunately taken, while out on a party of pleasure, by some Moors, and carried prisoner to Barbary; where he remained in slavery eighteen months. But having drawn, with a piece of charcoal, the portrait of his master upon a wall, the latter was so affected by the novelty of the performance, and its exact resemblance, that, after exacting a few more specimens of his art, he generously restored him to his liberty. On his return home he painted some works for Alphonso, king of Calabria. He employed himself also in Padua; but it was in his native city of Florence that his principal works were performed. He was employed by the grand duke Cosmo di Medici, who presented his pictures to his friends; and one to pope Eugenius IV. He was also employed to adorn the palaces of the republic, the churches, and many of the houses of the principal citizens; among whom his talents were held in high estimation. He was the first of the Florentine painters who attempted to design figures as large as life, and the first who remarkably diversified the draperies, and who gave his figures the air of antiques. It is to be lamented that such a man should at last perish by the consequences of a guilty amour he indulged in at Spoleto; where he was employed at the cathedral to paint the chapel of the blessed virgin. This is differently told by different writers, some saying that he seduced a nun who sat to him for a model of the virgin, and others that the object of his passion was a married

<sup>1</sup> Nicéron, vol. XIX.—Morhoff Polyhist.—Saxii Onomast.

woman. In either case, it is certain that he was poisoned by the relations of the lady whose favours he was supposed to enjoy. Lorenzo di Medici erected a marble tomb in the cathedral to his memory, which Politian adorned with a Latin epitaph. His son LIPPI FILIPPO, was renowned for excellent imitations of architectural ornaments. He died in 1505, at the age of forty-five. There was also a Florentine painter, LORENZO LIPPI, born in 1606, and likewise a great musician and a poet. In the latter character he published "*Il Malmantile racquistato*," which is considered as a classical work in the Tuscan language. He died in 1664.<sup>1</sup>

LIPPOMANI (LEWIS), a Venetian, distinguished himself much at the council of Trent, where he strongly opposed the plurality of benefices, and was one of the three presidents of that council under pope Julius III. Paul IV. sent him into Poland as nuncio in 1556, and afterwards appointed him his secretary. The sanctity of Lippomani's life gained him no less esteem than his doctrine; he was bishop of Mondonedo, then of Verona, and afterwards of Bergamo, and acquitted himself honourably in various nunciatures, but was justly accused of great cruelties towards the Jews and protestants when in Poland. He died in 1559. His works are, a compilation of "*Lives of the Saints*," in 8 vols. but little valued; and "*Catena in Genesim, in Exodum, et in aliquot Psalmos*," 3 vols. fol. &c.<sup>2</sup>

LIPSIUS (JUSTUS), a very learned critic, was born at Isch, a country-seat of his father, between Brussels and Louvain, Oct. 18, 1547. He was descended from ancestors who had been ranked among the principal inhabitants of Brussels. At six years of age he was sent to the public school at Brussels, and soon gave proofs of uncommon parts. He tells us himself in one of his letters, that he acquired the French language, without the assistance of a master, so perfectly as to be able to write it before he was eight years old. From Brussels he was sent, at ten years old, to Aeth; and, two years after, to Cologne, where at the Jesuits' college he prosecuted his literary and philosophical studies. Among the ancients, he learned the precepts of morality from Epictetus and Seneca, and the maxims of civil prudence from Tacitus. At sixteen, he

<sup>1</sup> Pilkington.—Vasari.—Roscoe's Lorenzo.—Bullart's *Academie des Science*. vol. I.

<sup>2</sup> Gen. Dict.—Moreni.—Saxii Onomast.

was sent to the university of Louvain; and having now acquired a knowledge of the learned languages, applied himself to the civil law; but his principal delight was in belles lettres and ancient literature; and, therefore, losing his parents, and becoming his own master before he was eighteen, he projected a journey to Italy, for the sake of cultivating them. Before, however, he set out, he published three books of various readings, "*Variarum Lectionum Libri tres*," which laid the foundation of his literary fame; and his dedication of them to cardinal Perenettus, a great patron of learned men, served to introduce him to the cardinal, on his arrival in 1567, at Rome, where he lived two years with him, was nominated his secretary, and treated with the utmost kindness and generosity. His time he used to employ in the Vatican, the Farnesian, the Sfortian, and other principal libraries, which were open to him, and where he carefully collated the manuscripts of ancient authors, of Seneca, Tacitus, Plautus, Propertius, &c. His leisure hours he spent in inspecting the most remarkable antiquities, or in cultivating the acquaintance of the literati then residing at Rome, Antonius Muretus, Paulus Manutius, Fulvius Ursinus, Hieronymus Mercurialis, Carolus Sigonius, Petrus Victorius, and others, from whose conversation he could not fail to reap advantage and encouragement in his studies.

In 1569 he returned to Louvain, and spent one year in habits of dissipation, very unsuitable to his character, and defensible only as he says by pleading the heat of youth. Sensible of his folly, he resolved upon a journey to Vienna; but stopping at Dole, an university in the Franche Comté, he relapsed into an excess which produced a fit of illness. On his recovery he pursued his journey to Vienna, and there fell into the acquaintance of Busbequius, and other learned men, who used many arguments to induce him to settle there; but the love of his own native soil prevailed, and he directed his course through Bohemia, Misnia, and Thuringia, in order to arrive at it. But being informed of the dangerous state of the Low Countries from the war, and that his own patrimony was laid waste by soldiers, he stopped at the university of Jena, where he was invested with the professorship of eloquence, and became a disciple of Luther. This latter circumstance obliging him to leave Jena, he arrived at Cologne, where he married a widow in 1574, by whom he had no children. During his stay at



Cologne, he wrote his "*Antiquæ Lectiones*," which chiefly consist of emendations of Plautus; he also began there his notes upon Cornelius Tacitus, which were afterwards so universally applauded by the learned.

He then retired to his own native seat at Isch, intending to devote himself entirely to letters; but the war, which was still raging, disturbed his plans, and he was obliged to go to Louvain, where he resumed the study of the civil law, though with no intent to practise. At Louvain he published his "*Epistolica Quæstiones*," and some other things; but, being again obliged to quit his residence, went to Holland, and spent thirteen years at Leyden, during which time he composed and published, what he calls, his best works. These are, "*Electorum Libri duo*;" "*Satyra Menippæa*;" "*Saturnaliæ Libri duo*;" "*Commentarii pleni in Cornelium Tacitum*;" "*De Constantiâ Libri duo*;" "*De Amphitheatro Libri duo*;" "*Ad Valerium Maximum Notæ*;" "*Epistolarum Centuriæ duæ*;" "*Epistolica Institutio*;" "*De rectâ Pronunciatione Linguae Latinae*;" "*Animadversiones in Senecæ Tragedias*;" "*Animadversiones in Velleium Paterculum*;" "*Politicoꝝ Libri sex*;" "*De unâ Religione Liber*." These he call his best works, because they were written, he says, in the very vigour of his age, and when he was quite at leisure; "*in flore ævi, & ingenii in alto otio*;" and he adds too, that his health continued good till the latter part of his life; "*nec valetudo, nisi sub extremos annos, titubavit*." The intolerant principles, however, which he divulged here, raised so much indignation against him that he was obliged to retire suddenly and privately from Leyden, in 1590; and, after some stay at Spa, went and settled at Louvain, where he taught polite literature, as he had done at Leyden, with the greatest credit and reputation. He spent the remainder of his life at Louvain, though he had received powerful solicitations, and the offers of vast advantages, if he would have removed elsewhere. Pope Clement VIII. Henry IV. of France, and Philip II. of Spain, applied to him by advantageous proposals. Several cardinals would gladly have taken him under their protection and patronage; and all the learned in foreign countries honoured him in the highest degree. The very learned Spaniard, Arias Montanus, who, at the command of Philip II. superintended the reprinting the Complutensian edition of the Bible at Plantin's press,

had such a regard for him, that he treated him as a son rather than a friend, and not only admitted him into all his concerns, but even offered to leave him all he had. \*Lipsius, nevertheless, continued at Louvain, and, among others, wrote the following works: "De Cruce Libri tres;" "De Militia Romana Libri quinque;" "Poliorceticon Libri quinque;" "De Magnitudine Romana Libri quatuor;" "Dissertationucula & Commentarius in Plinii Panegyricum;" "Manuductio ad Stoicam Philosophiam," &c. All his works have been collected and printed together, in folio, more than once. The best edition is that of Vesel, 1675, 4 vols. fol. usually bound in eight. His critical notes upon ancient authors are to be found in the best editions of each respective author; and several of his other pieces have, for their peculiar utility, been reprinted separately.

Lipsius died at Louvain, March 23, 1606, in his 59th year, and left, says Joseph Scaliger, the learned world and his friends to lament the loss of him. Lipsius is said to have been so mean in his countenance, his dress, and his conversation, that those who had accustomed themselves to judge of great men by their outward appearance, asked, after having seen Lipsius, whether that was really he. But the greatest blot in his character was his inconsistency with regard to religion. He was educated a Roman Catholic, but professed the Lutheran religion while he was professor at Jena. Afterwards returning to Brabant, he appeared again a Roman Catholic; but when he accepted a professor's chair in the university of Leyden, he published what was called Calvinism. At last, he removed from Leyden, and went again into the Low Countries, where he adopted the extreme bigotry of the Roman communion. This is obvious from his credulous and absurd accounts of the holy virgins, in his "Diva Virgo Hallensis," &c. and "Diva Schemiensis," &c. in both which he admits the most trifling stories, and the most uncertain traditions. Some of his friends endeavoured to represent how greatly all this would diminish the reputation he had acquired; but he was deaf to their expostulations. He even went so far as to dedicate a silver pen to the Holy Virgin of Hall; and on this occasion wrote some verses which are very remarkable, both on account of the elogies he bestows on himself, and of the extravagant worship he pays to the Virgin. By his last will, he left his gown lined with fur to the poor.

lady. With these superstitions he joined an inconsistency of a more serious nature; for when, as we have already noticed, he lived at Leyden in an outward profession of the reformed religion, he gave his public approbation of the persecuting principles which were exerted, throughout all Europe, against the professors of it, maintaining that no state ought to suffer a plurality of religions, nor shew any mercy towards those who disturbed the established worship, but pursue them with fire and sword, it being better that one member should perish rather than the whole body; "*Clementiæ non hic locus; ure, seca, ut membrorum potius aliquod quam totum corpus corrumpatur.*" When attacked for these principles and expressions, he endeavoured to explain them in a very evasive manner, pretending that the words *ure* and *seca* were only terms borrowed from chirurgery, not literally to signify *fire* and *sword*, but only some effectual remedy. All these evasions are to be met with in his treatise "*De una Religione,*" the worst of his writings. His works in general turn upon subjects of antiquity and criticism. In his early pieces he imitated, with tolerable success, the style of Cicero; but afterwards chose rather to adopt the concise and pointed manner of Seneca and Tacitus. For this corruption of taste he was severely censured by Scioppius and Henry Stephens; but his example was followed by several contemporary writers. On this innovation Huet justly remarks, that although the abrupt and antithetical style may obtain the applauses of unskilful youth, or an illiterate multitude, it cannot be pleasing to ears which have been long inured to genuine Ciceronian eloquence.

Captivated, says Brucker, with the appearance of superior wisdom and virtue which he observed in the ancient school of Zeno, Lipsius sought for consolation from the precepts of the Stoic philosophy, and attempted to reconcile its doctrines with those of Christianity. But he was imposed upon by the vaunting language of this school concerning fate and providence; and explains its tenets in a manner which cannot be reconciled with the history and general system of Stoicism. In order to revive an attention to the doctrines of this ancient sect, he wrote two treatises, "*Manuductio ad Philosophiam Stoicam,*" An Introduction to the Stoic Philosophy; and "*Dissertationes de Physiologia Stoica,*" Dissertations on Stoic Physiology; to which he intended to have added a treatise on

the moral doctrine of the stoics, but was prevented by death. His edition of Seneca is enriched with many valuable notes, but he was too much biassed by his partiality for stoicism to perceive the feeble and unsound parts of the system, and gave too easy credit to the arrogant claims of this school, to be a judicious and useful interpreter of its doctrine.<sup>1</sup>

LISLE (CLAUDE DE), historiographer and censor royal, and the first of a family of men of considerable eminence in France, was born Nov. 5, 1644, at Vaucouleurs. He gave private lectures on history and geography at Paris, and had not only the principal lords of the court among his pupils, but the duke of Orleans, afterwards regent of France, who always retained a particular value for him, and gave him frequent proofs of his esteem. He died at Paris, May 2, 1720, aged 76, leaving twelve children, of whom three sons will form the subject of the ensuing articles. His works are, "*Relation historique du Roïaume de Siam*," 1684, 12mo; "*An Abridgement of the Universal History*," 1731, 7 vols. 12mo; and a *Genealogical and Historical Atlas*, on engraved plates.<sup>2</sup>

LISLE (WILLIAM DE), son to the preceding, and a very learned French geographer, was born at Paris Feb. 28, 1675. His father being much occupied in the same way, young Lisle began at nine years of age to draw maps, and soon made a great progress in this art. In 1699 he first distinguished himself by executing a map of the world, and other pieces, which procured him a place in the academy of sciences, 1702. He was afterwards appointed geographer to the king, with a pension, and had the honour of instructing the king himself in geography, for whose particular use he drew up several works. De Lisle's reputation was so great, that scarcely any history or travels came out without the embellishment of his maps. Nor was his name less celebrated abroad than in his own country. Many sovereigns in vain attempted to draw him out of France. The Czar Peter, when at Paris on his travels, paid him a visit, to communicate to him some remarks upon Muscovy; but especially, says Fontenelle, to learn from him, better than he could anywhere else, the extent

<sup>1</sup> *Lipsii Vita à Mirmo*, Antw. 1608.—Melchior Adam.—Gen. Dict.—Moreri.—Niceron, vol. XXIV.—Bibl. Belg.—Blount's *Censura*.—Brucker.—Bullart's *Académie des Sciences*, vol. II.—Saxii *Onomast.*

<sup>2</sup> Moreri.—Dict. Hist.

and situation of his own dominions. De Lisle died of an apoplexy Jan. 25, 1726, at 51 years of age. Besides the excellent maps he published, he wrote many pieces in the *Memoirs of the Academy of Sciences*.<sup>1</sup>

LISLE (LEWIS DE), brother of the preceding, and an astronomer, promoted the interests of science, by some very hazardous journeys and voyages. In 1726 he went to Russia with his brother Joseph, who had been appointed astronomer to the academy of sciences at Petersburg. Lewis, at this time, made excursions beyond the utmost boundaries of the immense Russian empire. He took several journeys to the coasts of the Icy sea, to Lapland, and the government of Archangel, to determine the situation of the principal places by astronomical observations. He afterwards traversed a great part of Siberia, with M. Muller and M. Gmelin, professors of the academy at Petersburg. In 1741 he proceeded alone to Kamtschatka, and thence to Cape Beering, to examine the unknown northern coasts of America, and the seas between them and the Atlantic continent. He died in the same year. On account of his great merit he obtained a seat in the academy of sciences, and was the author of some papers in the "*Memoirs*" of that learned body, and of the academy of sciences at Petersburg.<sup>2</sup>

LISLE (JOSEPH NICHOLAS DE), younger brother of the preceding, was born at Paris April 4, 1688, and at first educated under his paternal roof. He then pursued his studies at the Mazarine-college, where the eclipse of the sun in 1706 seems to have directed his attention to astronomy, for which he soon displayed so much genius, as to be admitted into the academy of sciences, to the memoirs of which he contributed many valuable papers. In 1715 he calculated the tables of the moon according to the theory of sir Isaac Newton. He also, in the course of his pursuits, made many observations on the spots of the sun, and from them formed a theory to determine the sun's rotation on his axis. In 1720 he delivered a proposal to the academy for ascertaining in France the figure of the earth, and some years afterwards this was carried into execution. In 1724 he paid a visit to England, where he became acquainted with Newton and Halley, who shewed him every mark of respect, and Halley in particular highly gratified

<sup>1</sup> Niceron, vols. I. and X.—Dict. Hist.—Hutton's Dict.

<sup>2</sup> Moreau.

him by a present of a copy of his astronomical *tables* of the sun, moon, and planets, which he had printed in 1719, but which were not published for many years after. In 1726 he was appointed astronomer royal in the imperial academy of sciences at Petersburg, where for twenty-one years he resided in the observatory-house built by Peter the Great, incessantly occupied in the improvement of astronomy and geography. During this period he published "*Memoirs illustrative of the History of Astronomy*," 2 vols. 4to; and an atlas of Russia, first published in the Russian language, and afterwards in Latin. He constructed also a thermometer, differently graduated from those in use, the degrees beginning at the heat of boiling water, and thence increasing to 150, which was the freezing point. In 1747, after much ill-treatment on the part of the Russian government, he obtained his dismissal, and arrived in Paris in September of the same year. He was then appointed professor of the mathematics at the college royal, in which situation he lived to render the greatest service to the interests of science, by training up some learned pupils, among whom was the celebrated M. de la Lande. In 1748, his pupil, M. Moënier, took a voyage to Scotland to observe an annular eclipse of the sun, and on this subject De Lisle published a large advertisement, which was reckoned a complete treatise on annular eclipses. He afterwards entered more fully on the consideration of the theory of eclipses, and he communicated a part of his researches on the subject to the academy in 1749. He was so expert in calculations, that he made many founded on the observations of Greenwich, Berlin, Scotland, and Sweden. In 1750 and 1753 he published "*New charts of the Discoveries of admiral de Fonte, or Fuente, made in 1640, and those of other navigators, Spanish, Portuguese, English, Dutch, French, and Russian, in the Northern seas, with explications.*" In 1753 appeared his map of the world, in which he represented the effect of the parallaxes of Mercury in different countries, in order to point out the proper places for making such observations on the then expected transit, as should furnish a method of determining the distance of the sun, in a manner similar to that applied by Halley to the transit of Venus. Another work of his, published in the Transactions of the Academy, was on the comet of 1758, which was visible several months; but he was principally attentive to the one predicted by Dr. Halley,

forty years before, which was first seen in January 1759. He gave an account of his observations on that comet in the first volume of the "Mercure," for July of that year. He was afterwards assiduously engaged on the transit of Venus, expected in 1761, in order to correct the error of Halley, and thus prevent persons from undertaking long voyages unnecessarily for the sake of observing it. He had, some years previously to this, been appointed astronomical geographer to the marine, and his business was to collect and arrange the plans and journals of naval captains, and to extract from them whatever might be found beneficial to the king's service in this department. His majesty now purchased, with a pension for life, all M. de Lisle's rich astronomical and geographical collections, which were added to the MSS. in the depot. In 1758, beginning to decline, he withdrew as much as he could from public life, leaving the care of his observations to M. Messier, while M. de la Lande was appointed his coadjutor at the college royal. He went to reside at the abbey of St. Genevieve, where he spent his time partly in devotional exercises, and partly in study, devoting the greatest part of his income to acts of benevolence and charity. He died on the 11th of July 1768, in the eighty-first year of his age. As a man of science his merits are very great, and in private life he was distinguished by unaffected piety, pure morals, undeviating integrity, and most amiable manners.<sup>1</sup>

LISLE. See ROME' DE.

LISLE (WILLIAM), an English antiquary, was educated at Eton school, and admitted to King's-college, Cambridge, in 1584, where he took his degree of M. A. and became fellow, but quitted his fellowship on succeeding to an estate at Wilbraham, in Cambridgeshire. He was afterwards appointed one of the esquires extraordinary of the king's body, and died in 1637. No farther particulars of his life are upon record. He published "A Saxon treatise concerning the Old and New Testament; written about the time of king Edgar, (700 years ago) by Ælfricus Abbas, thought to be the same that was afterwards archbishop of Canterbury," 1623, 4to. (See ÆLFRIC). This was published by Mr. Lisle from a MS. in sir Robert Cotton's library. The copy before us has only this "Treatise,"

<sup>1</sup> Eloge by Lalande, in the *Necrologie des Hommes Celebres*, for 1770.—

\*Rees's Cyclopædia.

but the volume is incomplete without "A Testimony of Antiquity, shewing the ancient faith in the church of England, touching the sacrament of the body and blood of our Lord;" the "Words of Cælfric abbot of St. Alban's, &c. taken out of his epistles written to Wulfsine, bishop of Scyrburne;" and "The Lord's prayer, the creed, and ten commandments, in the Saxon and English tongue." The work is dedicated to prince Charles, afterwards Charles I. in a long copy of verses, "by way of eclogue, imitating the fourth of Virgile." To this is added a still longer preface, or address to the reader, containing some curious remarks on a variety of topics relating to Saxon literature, the Bible, the English language, &c. Mr. Lisle also published Du Bartas's "Ark, Babylon, Colonies, and Columns," in French and English, 1637, 4to; and "The Fair Æthiopian," 1631, 4to, a long poem of very indifferent merit. His reputation was founded on his skill in the Saxon tongue.<sup>1</sup>

LISTER (MARTIN), an English physician and natural philosopher, was born at Radcliffe, in Buckinghamshire, about 1638, and educated under his great uncle sir Martin Lister, kn. physician in ordinary to Charles I. and president of the college of physicians, one of a Yorkshire family which produced a considerable number of medical practitioners of reputation. Our author was sent to St. John's college, in Cambridge, where he took his first degree in arts in 1658; and was made fellow of his college by a mandate from Charles II. after his restoration in 1660. He proceeded M. A. in 1662; and, applying himself closely to physic, travelled into France in 1668, for further improvement. Returned home, he settled in 1670 at York, where he followed his profession many years with good repute, and took every opportunity which his business would permit, of prosecuting researches into the natural history and antiquities of the country; with which view he travelled into several parts of England, especially in the North.

As this study introduced him to the acquaintance of Mr. Lloyd, keeper of the Ashmolean museum at Oxford, he enriched that collection with several altars, coins, and other antiquities, together with a great number of valuable natural curiosities. He also sent several observations and

<sup>1</sup> Ath. Ox. vol. I.—Harwood's Alumni Etonenses.—Censura Literaria, vol. I.



experiments, in various branches of natural philosophy, to the same friend ; who communicating some of them to the royal society, our author was recommended, and elected a fellow. In 1684, resolving by the advice of his friends to remove to London, he was created doctor of physic, by diploma, at Oxford ; the chancellor himself recommending him as a person of exemplary loyalty, of high esteem among the most eminent of his profession, of singular merit to that university in particular, by having enriched their museum and library with presents of valuable books, both printed and manuscript, and of general merit to the literary world by several learned books which he published. Soon after this, he was elected fellow of the college of physicians.

In 1685 he published his "*Historia sive Synopsis Conchyliorum*," 2 vols. fol. containing very accurate figures of all the shells known in his time, amounting to upwards of a thousand ; and what renders the book a singular curiosity is, that they were all drawn by his two daughters, Susanna and Anne. The copper-plates of this work becoming the property of the university of Oxford, a new edition was published there in 1770, under the care of Huddesford, keeper of the Ashmolean museum. This edition wants two or three of the plates belonging to the original ; but to make up for this deficiency, two or three new plates have been added, and notwithstanding the progress which the study has since made, the work still retains its value, and is indispensable to the student of conchology.

In 1698, he attended the earl of Portland in his embassy from king William to the court of France ; and having the pleasure to see his "*Synopsis Conchyliorum*" in the king's library, he presented that monarch with a second edition of the treatise, much improved, in 1699, not long after his return from Paris. Of this journey he published an account, with observations on the state and curiosities of that metropolis ; which, containing some things of a trifling nature, was pleasantly ridiculed by Dr. Wm. King, in another, entitled "*A Journey to London*." In 1709, upon the indisposition of Dr. Hannes, he was made second physician in ordinary to queen Anne ; in which post he continued to his death, Feb. 2, 1711-12. He was buried in Clapham-church, near the body of his wife Hannah, who died in 1695, leaving six children. One of his daughters, who

died in 1758, was the wife of the rev. Owen Evans, of St. Martin's, Canterbury. Besides the books already mentioned, he published, 1. "*Historiæ Animalium Angliæ tres Tractatus*," &c. 1678. 2. "John Goedertius of Insects," &c. 1682, 4to. 3. The same book in Latin. 4. "*De Fontibus medicalibus Angliæ*," Ebor. 1682. There is an account of most of these in Phil. Trans. Nos. 139, 143, 144, and 166. 5. "*Exercitatio anatomica, in qua de Cochleis agitur*," &c. 1694, 8vo. 6. "*Cochlearum & Limacum Exercitatio anatomica; accedit de Variolis Exercitatio*," 1695, 2 vols. 8vo. 7. "*Conchyliorum Bivalvium utriusque Aquæ Exercitatio anatom. tertia*," &c. 1696, 4to. 8. "*Exercitationes medicinales*," &c. 1697, 8vo. In his medical writings he is rather too much attached to hypotheses, and preserves too great a reverence for ancient and now untenable doctrines; but his reputation is well founded on his researches in natural history and comparative anatomy.<sup>1</sup>

LITHGOW (WILLIAM), a Scotchman, born the latter end of the fifteenth century, whose sufferings by imprisonment and torture at Malaga, and whose travels on foot over Europe, Asia, and Africa, seem to raise him almost to the rank of a martyr and a hero, published a well-known account of his peregrinations and adventures. The first edition of this was printed in 1614, 4to, and reprinted in the next reign, with additions, and a dedication to Charles I. Though the author deals much in the marvellous, the accounts of the strange cruelties, of which he tells us he was the subject, have, however, an air of truth. Soon after his arrival in England from Malaga, he was carried to Theobalds on a feather-bed, that king James might be an eye-witness of his martyred anatomy, by which he means his wretched body, mangled and reduced to a skeleton. The whole court crowded to see him; and his majesty ordered him to be taken care of; and he was twice sent to Bath at his expence. By the king's command, he applied to Gondamor, the Spanish ambassador, for the recovery of money and other things of value which the governor of Malaga had taken from him, and for a thousand pounds for his support; but, although promised a full reparation for the damages he had sustained, that minister never performed his promise. When he was upon the point of

<sup>1</sup> Ath. Ox. vol. I. and II.—Biogr. Brit.—Grainger, and Grainger's Letters, p. 140, and 400.—Thomson's Hist. of the Royal Society.—Lysons's Environs, vol. I.

leaving England, Lithgow upbraided him with the breach of his word, in the presence-chamber, before several gentlemen of the court. This occasioned their fighting upon the spot; and the ambassador, as the traveller oddly expressed it, "had his fistula contrabanded with his fist;" but the unfortunate Lithgow, although generally commended for his spirited behaviour, was sent to the Marshalsea, where he continued a prisoner nine months. At the conclusion of the 8vo edition of his travels, he informs us, that "in his three voyages his painful feet have traced over, besides passages of seas and rivers, thirty-six thousand and odd miles, which draweth near to twice the circumference of the whole earth." Here the marvellous seems to rise to the incredible; and to set him in point of veracity below Coryat, whom it is nevertheless certain that he far outwalked. His description of Ireland is whimsical and curious. This, together with the narrative of his sufferings, is reprinted in Morgan's "*Phoenix Britannicus*." He published also an account of the siege of Breda, 1637, of which the reader will find a notice in the "*Restituta*."<sup>1</sup>

LITTLETON (ADAM), a learned scholar, was descended from the Westcot family of Mounslow, in Worcestershire, and born Nov. 8, 1627, at Hales-Owen, in Shropshire, of which place his father, Thomas, was vicar. He was educated under Dr. Busby, at Westminster-school, and in 1644 was chosen student of Christ-church, Oxford, but was ejected by the parliament visitors in Nov. 1648. This ejection, however, does not seem to have extended so far as in other cases, for we find that, soon after, he became usher of Westminster-school; and in 1658 was made second master, having for some time in the interim taught school in other places. In July 1670, being then chaplain in ordinary to the king, he accumulated his degrees in divinity, which were conferred upon him without taking any in arts, as a mark of respect due to his extraordinary merit. This indeed had been amply attested to the university by letters from Henchman, bishop of London, recommending him as a man eminently learned, of singular humanity and sweetness of manners, blameless and religious life, and of genius and ready faculty in preaching. In Sept. 1674, he was inducted into the rectory of Chelsea, was made a pre-

<sup>1</sup> Granger.—*Restituta*, No. II. p. 134.

bendary of Westminster, and afterwards sub-dean. In 1685 he was licensed to the church of St. Botolph Aldersgate, which he held about four years, and then resigned it, possibly on account of some decay in his constitution.

He died June 30, 1694, aged sixty-seven years, and was buried on the north side of the chancel of Chelsea church, where there is a handsome monument, with an epitaph to his memory. He was an excellent philologist and grammarian, particularly in the Latin, as appears from his Dictionary of that language; he appears also to have studied the Greek with equal minuteness, a Lexicon of which he had long been compiling, and left unfinished at his death. He was also well skilled in the Oriental languages and in rabbinical learning; in prosecution of which he exhausted great part of his fortune in purchasing books and manuscripts from all parts of Europe, Asia, and Africa. The consequence of this improvidence, we are sorry, however, to add, was his dying insolvent, and leaving his widow in very distressed circumstances. Some time before his death, he made a small essay towards facilitating the knowledge of the Hebrew, Chaldee, and Arabic tongues, which he intended to have brought into a narrower compass. He was versed also in the abstruse parts of the mathematics, and wrote a great many pieces concerning mystical numeration, which came into the hands of his brother-in-law Dr. Hockin. In private life he was extremely charitable, easy of access, communicative, affable, facetious in conversation, free from passion, of a strong constitution, and a venerable countenance. Besides his "Latin Dictionary," which appeared first in 1678, 4to, and was often reprinted, but is now superseded by Ainsworth's, he published, 1. "Tragicomœdia Oxo-niensis," a Latin poem on the Parliament-Visitors," 1648, a single sheet, 4to, which, however, was afterwards attributed to a Mr. John Carrick, a student of Christ-church. 2. "Pasor metricus, sive voces omnes Nov. Test. primogeniæ hexametris versibus comprehensæ," 1658, 4to, Greek and Latin. 3. "Diatriba in octo Tractatus distributa," &c. printed with the former. 4. "Elementa Religionis, sive quatuor Capita catechetica totidem Linguis descripta, in usum Scholarum," 1658, 8vo, to which is added, 5. "Complicatio Radicum in primæva Hebræorum Lingua." 6. "Solomon's Gate, or an entrance into the Church," &c. 1662, 8vo. Perhaps this title was taken

from the north gate of Westminster-abbey, so called. 7. "Sixty-one Sermons," 1680, fol. 8. "A Sermon at a solemn meeting of the natives of the city and county of Worcester, in Bow-church, London, 24th of June, 1680," 4to. 9. "Preface to Cicero's Works," Lond. 1681, 2 vols. fol. 10. "A Translation of 'Selden's *Jani Anglo-rum Facies Altera*,' with Notes," which for some unknown reason he published under the name of Redman Westcote, 1683, fol. With this were printed three other tracts of Selden, viz. his "Treatise of the Judicature of Parliaments," &c. "Of the original of Ecclesiastical Jurisdiction of Testaments." "Of the Disposition of Intestates' Goods." 11. "The Life of Themistocles," from the Greek, in the first vol. of Plutarch's Lives, by several hands, 1687, 8vo. He also published "Dissertatio epistolaris de Juramento Medicorum qui ΟΡΚΟΣ ΙΠΠΟΚΡΑΤΟΥΣ dicitur," &c.; also A Latin Inscription, in prose and verse, intended for the monument of the fire of London, in Sept. 1666. This is printed at the end of his Dictionary; with an elegant epistle to Dr. Baldwin Hamey, M. D.<sup>1</sup>

LITTLETON (EDWARD), LL. D. an English divine and poet, was educated upon the royal foundation at Eton-school, where, under the care of that learned and excellent master, Dr. Snape, his school-exercises were much admired, and when his turn came, he was elected to King's college, Cambridge, in 1716, with equal applause. Here he took his degrees of A. B. 1720, A. M. 1724, and LL. D. 1728. Having some talent for poetry, he had not been long at the university, before he diverted a school-fellow, whom he had left at Eton, with a humorous poem on the subject of his various studies, and the progress he had made in academical learning, which was followed by his more celebrated one "on a spider." Dr. Morell, the editor of his "Discourses," and his biographer, procured a genuine copy of them, as transcribed by a gentleman then at Eton school from the author's own writing, with such remains as could be found of a Pastoral Elegy, written about the same time by Mr. Littleton, on the death of R. Banks, scholar of the same college. The two former are now correctly printed in the edition of Dodsley's Poems of 1782, edited by Isaac Reed. Dr. Morell found also a poetical

<sup>1</sup> Ath. Ox. vol. II.—Biog. Brit.—Preface to Ainsworth's Dictionary.—Lyon's Luvrons, vol. II.

epistle sent from school to Penyston Powney, esq.; but as this was scarcely intelligible to any but those who were then at Eton, he has not printed it. In 1720 Mr. Littleton was recalled to Eton as an assistant in the school; in which office he was honoured and beloved by his pupils, and so esteemed by the provost and fellows, that on the death of the rev. Mr. Malcher, in 1727, they elected him a fellow, and presented him to the living of Mapledurham, in Oxfordshire. He then married a very amiable woman, Frances, one of the daughters of Barnham Goode, who was under-master of Eton school. In June 1730, he was appointed chaplain in ordinary to their majesties. Though an admired preacher and an excellent scholar, he seems to have been little ambitious of appearing in print. He died of a fever in 1734, and was buried in his own parish church of Mapledurham, leaving behind him a widow and three daughters; for whose benefit, under the favour and encouragement of queen Caroline, his "Discourses" were first printed by Dr. Morell, with an account of the author, from which the above particulars are taken. Dr. Burton, Mr. Littleton's successor in the living of Mapledurham, afterwards married his widow, as we have noticed in his life.<sup>1</sup>

LITTLETON or LYTTLETON (THOMAS), a celebrated English judge, descended of an ancient family, was the eldest son of Thomas Westcote, of the county of Devon, esq. by Elizabeth, daughter and sole-heir of Thomas Littleton or Lyttleton, of Frankley in Worcestershire, in compliance with whom she consented that the issue, or at least the eldest son, of that marriage should take the name of Lyttleton, and bear the arms of that family. He was born about the beginning of the fifteenth century at Frankley. Having laid a proper foundation of learning at one of the universities, he removed to the Inner-Temple; and, applying himself to the law, became very eminent in that profession. The first notice we have of his distinguishing himself is from his learned lectures on the statute of Westminster, "de donis conditionalibus," "of conditional gifts." He was afterwards made, by Henry VI. steward or judge of the court of the palace, or marshalsea of the king's household, and, in May 1455, king's serjeant, in

<sup>1</sup> Life by Morell, prefixed to the "Discourses," 1736, 2 vols. 8vo.—Life of Dr. John Burton, vol. VII. p. 424.—Dodsley's Poems, vol. VI.

which capacity he went the Northern circuit as a judge of the assize. Upon the revolution of the crown, from the house of Lancaster to that of York, in the time of Edward IV. our judge, who was now made sheriff of Worcester-shire, received a pardon from that prince; was continued in his post of king's serjeant, and also in that of justice of assize for the same circuit. This pardon passed in 1462, the second year of Edward IV.; and, in 1466, he was appointed one of the judges of the court of Common Pleas. The same year, he obtained a writ to the commissioners of the customs of London, Bristol, and Kingston-upon-Hull, enjoining them to pay him a hundred and ten marks annually, for the better support of his dignity; a hundred and six shillings and eleven pence farthing, to furnish him with a furred robe; and six shillings and six-pence more, for another robe called *Linura*. In 1473, we find him residing near St. Sepulchre's church, London, in a capital mansion, the property of the abbot of Leicester, which he held on lease at the yearly rent of 16s. In 1475 he was created, among others, knight of the Bath, to grace the solemnity of conferring that order upon the king's eldest son, then prince of Wales, afterwards Edward V. He continued to enjoy the esteem of his sovereign and the nation, on account of his profound knowledge of the laws of England, till his death, Aug. 23, 1481, the day after the date of his will. He was then said to be of a good old age, but its precise length has not been ascertained. He was honourably interred in the cathedral church of Worcester, where a marble tomb, with his statue, was erected to his memory; his picture was also placed in the church of Frankley; and another in that of Hales-Owen, where his descendants purchased a good estate. He married, and had three sons, William, Richard, and Thomas. Richard, bred to the law, became eminent in that profession; and it was for his use that our judge drew up his celebrated treatise on tenures or titles, which will probably hand his name down to the latest posterity. The judge's third son, Thomas, was knighted by Henry VII. for taking Lambert Simnel, the pretended earl of Warwick. His eldest son and successor, sir William Littleton, after living many years in great splendour, at Frankley, died in 1508; and from this branch the late celebrated lord Lyttelton of Frankley co. Worcester, who was created a baron of Great Britain, Nov. 1756, derived his pedigree;

but who, owing to the alteration in the spelling of the name (which, however, appears unnecessary) will occur in a future part of this work.

• The memory of judge Littleton is preserved by his "Tenures;" and the various editions through which his book has passed are the best evidence of its worth. Dr. Middleton supposes the first edition to have been that printed in French by Letton and Machlinia, near the church of All-Saints, or All-Hallows, in London, without date: and he thinks that it was put to press by the author himself in 1481, the year he died; but lord Coke supposes the French edition in folio, printed without date, at Rouen, by W. Le Tailleur, for R. Pinson, to have been the first. The point however has not yet been settled; and perhaps cannot now be settled with precision. The various opinions on the subject may be found in our authorities. That it was often reprinted is a matter of less doubt: the editions from 1539 to 1639 only, amount to twenty-four. The original composition of this celebrated work is justly esteemed as the principal pillar on which the superstructure of the law of real property in this kingdom is supported; and the valuable "Commentary" of lord Coke has uniformly been considered, by the most eminent lawyers, as the result and repository of all his learning on the subjects there treated. Of this work a republication was made in folio, 1788, which, independent of the valuable annotations of lord Hale and lord chancellor Nottingham, has been greatly improved by the learning and indefatigable labours of Mr. Hargrave and Mr. Butler. There was a book written in the reign of Edward III. which is called "Old Tenures," to distinguish it from Littleton's book. It gives an account of the various tenures by which land was holden, the nature of estates, and some other incidents relating to landed property. It is a very scanty tract, but has the merit of having led the way to Littleton's famous work.<sup>1</sup>

LITTLETON, or LYTTTELTON (EDWARD), lord keeper of the great seal of England in the reign of Charles I. was descended, by a collateral branch, from the preceding judge Littleton, being grandson of John Littleton, parson of Mounslow in Shropshire, and son of sir Edward Little-

<sup>1</sup> Biog. Brit.—Dibdin's Typographical Antiquities.—Bridgman's Legal Bibliography.—Reeves's Hist. of English Laws.



ton of Henley in that county, one of the justices of the marches, and judge of North Wales. He was born in 1589, and admitted a gentleman commoner of Christchurch, Oxford, in 1606, where he took the degree of bachelor of arts in 1609. Some time after, being designed for the law by his father, he removed to the Inner-Temple, and soon became eminent in his profession. In 1628, we find him in parliament; and on the 6th of May he was appointed, together with sir Edward Coke and sir Dudley Digges, to carry up the petition of right to the house of lords. He had also the management of the charge made against the duke of Buckingham, concerning king James's death; on which occasion he behaved himself with universal applause, although he had to consult both the jealousy of the people and the honour of the court. His first preferment in the law was the appointment to succeed his father as a Welch judge; after which he was elected recorder of London, and about the same time counsel for the university of Oxford. In 1632, he was chosen summer-reader of the Inner-Temple, and in 1634, appointed solicitor-general, and received the honour of knighthood in 1635. In 1639, he was constituted lord chief-justice of the common-pleas; and, in 1640, on the flight of lord-keeper Finch from the resentment of the parliament, the great seal was put into his custody, with the same title. In February following, he was created a peer of England, by the title of lord Littleton, baron of Mounslow in Shropshire.

In this station he preserved the esteem of both parties for some time, and the two houses of parliament agreed to return their thanks by him to the king, for passing the triennial bill, and that of the subsidies; but, as he concurred in the votes for raising an army, and seizing the militia, in March 1641, measures very hostile to the royal cause, the king sent an order from York to lord Falkland, to demand the seal from him, and to consult about a successor with Hyde, afterwards earl of Clarendon; but this last step prevented the former order from being put into execution. Hyde, who always entertained a great regard for the keeper, had, upon his late behaviour, paid him a visit at Exeter-house, on which occasion the keeper freely disclosed his mind, lamenting that he had been removed from the common-pleas, of which court he was acquainted with the business and the persons with whom he had to

deal, to an higher office, which involved him with another sort of men, and in affairs to which he was a stranger ; and this without his having one friend among them, to whom he could confide any difficulty that occurred to him. Adverting likewise to the unhappy state of the king's affairs, he said that the party in hostility to the court "would never have done what they had already, unless they had been determined to do more : that he foresaw it would not be long before a war would break out, and of what importance it was, in that season, that the great seal should be with his majesty ; that the prospect of this necessity had made him comply to a certain degree with that party ; that there had lately been a consultation, whether, in case the king might send for him, or the great seal be taken from him, it were advisable to keep it in some secure place, where the keeper should receive it upon occasion, they having no mind to disoblige him : that the knowledge of this had induced him to vote as he did in the late debates ; and by that compliance, which he knew would give the king a bad impression of him, he had gained so much credit with them, that he should be able to preserve the seal in his own hands till his majesty should demand it, and then he would be ready to wait on the king with it, declaring that no man should be more willing to perish with and for his majesty than himself." Mr. Hyde acquainted Lord Falkland with this conference ; and, being confident that the lord-keeper would keep his promise, recommended to advise his majesty to write a kind invitation to the keeper to come to York, and bring the seal with him, rather than think of giving it to any other person. The advice was embraced by the king, who, though he still had his doubts of Littleton's sincerity, was influenced by the reasons assigned ; and accordingly the seal was sent to York on the 22d, and followed by the keeper on the 23d of May, 1642.

But, notwithstanding this piece of service and eminent proof of his loyalty, at the risk of his life, he could never totally regain the king's confidence, or the esteem of the court-party. He continued, however, to enjoy his post, in which he attended his majesty to Oxford, was there created doctor of laws, and made one of the king's privy-council, and colonel of a regiment of foot in the same service, some time before his death, which happened Aug. 27, 1645, at Oxford. His body was interred in the cathedral of Christ church ; on which occasion a funeral oration

was pronounced by the celebrated Dr. Hammond, then orator to the university. In May 1683, a monument was erected there to his memory, by his only daughter and heiress, the lady Anne Lyttelton, widow of sir Thomas Lyttelton; and the same year came out his "Reports," in folio\*, which, however, Mr. Stevens, in his introduction to lord Bacon's Letters, edition 1702, p. 21, thinks were not composed by him, many of the cases being the same verbatim as in Hetley's reports. Lord Clarendon says of sir Edward Littleton, that "he was a man of great reputation in the profession of the law, for learning, and all other advantages which attend the most eminent men. He was of a very good extraction in Shropshire, and inherited a fair fortune and inheritance from his father. He was a handsome and a proper man, of a very graceful presence, and notorious courage, which in his youth he had manifested with his sword. He had taken great pains in the hardest and most knotty part of the law, as well as that which was most customary; and was not only ready and expert in the books, but exceedingly versed in records, in studying and examining whereof he had kept Mr. Selden company, with whom he had great friendship, and who had much assisted him: so that he was looked upon as the best antiquary of his profession, who gave himself up to practice; and, upon the mere strength of his abilities, he had raised himself into the first of the practisers of the common law courts, and was chosen recorder of London before he was called to the bench, and grew presently into the highest practice in all the other courts, as well as those of the law." Whitelocke also observes, that he was a man of courage, and of excellent parts and learning. But we fear he cannot be altogether acquitted of unsteadiness in some parts of his conduct, although it must at the same time be owned that when he found he could no longer retain the seal with credit, he delivered it, with his own hands, to his unhappy sovereign, and died firmly attached to his cause.

He was twice married; first to Anne, daughter of John Lyttelton, by whom he had a son and two daughters, who

\* Besides these, we have some speeches in parliament, and several arguments and discourses, published in Rushworth, vol. I. and appendix; and by themselves in 1642, 4to, and in a

book, entitled "The Sovereign's Prerogative and Subject's Privileges discussed," 1657, folio; and "A Speech in the House of Commons at the passing of two bills," 1641, 4to.

all died infants. His second wife was the lady *Sidney Calverley*, relict of sir George Calverley of Cheshire, and daughter of sir William Jones, judge of the king's-bench, by whom he had the above-mentioned Anna, whose son Edward died in 1664, and lies interred in the Temple church. In the south window of the Inner Temple hall, is a fine shield of the keeper's arms, with fifteen quarterings, distinguished by a crescent within a mullet, which shews him to have been a second son of the third house.<sup>1</sup>

**LITTLETON.** See **LYTTELTON**.

**LIVINGSTON (JOHN)**, a rigid but pious presbyter of the church of Scotland, was born in 1603. In 1617, he was sent to the college of Glasgow, where he remained until he passed M. A. in 1621. After this, he exercised the ministry in various places, as occasion offered, till 1628, when he was, by the sentence of the general assembly, sent to Ancrum in Teviot-dale. He was twice suspended by bishop Down, and was one of those who tendered the covenant to king Charles II. a little before he landed in Scotland. In 1663, as he would not subscribe or take the oath of allegiance, he was banished out of the kingdom, and retired into Holland, where he preached to the Scots' congregation at Rotterdam till his death, Aug. 9, 1672. His works are "Letters from Leith, 1663, to his Parishioners at Ancrum;" "Memorable Characteristics of Divine Providence;" and a "Latin Translation of the Old Testament," not published.<sup>2</sup>

**LIVIVS (TITUS)**, the most celebrated of the Roman historians, was born at Patavium, or Padua, and descended from an illustrious family, which had given several consuls to Rome. Few circumstances of his life are known, as none of the ancients have left any thing about it; and so reserved has he been with regard to himself, that we should be at a loss to determine the time when his history was written, if it were not for one passage which seems to prove that he was employed on it about the year of Rome 730. He was then at Rome, where he long resided; and some have supposed that he was known to Augustus before, by certain dialogues, which he had dedicated to him. Seneca, without noticing the dedication, mentions these

<sup>1</sup> Biog. Brit.—Lloyd's State Worthies.—Lloyd's Memoirs, fol. 582.—Ath. Ox. vol. II.—Bridgman's Legal Bibliography.—Park's edition of the Royal and Noble Authors.

<sup>2</sup> Biog. Scoticana.—Life of, 1754, 12mo.

dialogues, which he calls historical and philosophical ; and also some books, written purposely on the subject of philosophy. All this appears doubtful, but there is reason to think that he began his history as soon as he was settled at Rome ; and he seems to have devoted himself entirely to it. The tumults and distractions of that city frequently obliged him to retire to Naples, not only that he might be less interrupted in his historical labours, but enjoy that tranquillity which he could not have at Rome. He appears to have been much dissatisfied with the manners of his age, and tells us, that “ he should reap this reward of his labour, in composing the Roman history, that it would take his attention from the present numerous evils, at least while he was employed upon the first and earliest ages.”

It is said that he used to read parts of his history, while he was composing it, to Mæcenas and Augustus ; and that Livia conceived so high an opinion of him, as to intend to commit to him the education of young Claudius the brother of Germanicus, but his death prevented his enjoying this honour. On the demise of Augustus, he returned to Padua, where he was received with all imaginable honour and respect ; and there died, A. D. 17, at the age of seventy, or seventy-six.

Scarcely any man was ever more honoured, both in his life-time and after his death, than this historian. Pliny the younger relates that a gentleman travelled from Cadex, the extreme part of Spain, to see Livy ; and, though Rome abounded with more stupendous and curious spectacles than any city in the world, immediately returned ; because, after having seen Livy, he thought nothing worthy of his notice. To the following story, however, we cannot so easily give credit. A monument was erected to this historian in the temple of Juno, where the monastery of St. Justina was afterwards founded. There, in 1413, was discovered the following epitaph upon Livy : “ *Ossa Titi Livii Patavini, omnium mortalium judicio digni, cujus prope invicto Calamo invicti Populi Romani Res gestæ conscriberentur.*” In 1451, we are told that Alphonsus, king of Arragon, sent his ambassador, Anthony Panormita, to desire of the citizens of Padua the bone of that arm with which this their famous countryman had written his history ; and, obtaining it, caused it to be conveyed to Naples with the greatest ceremony, as a most invaluable relic. He is said to have been assisted in his recovery from an ill state of health, by

the pleasure he found in reading this history; and therefore, out of gratitude, was induced to pay extraordinary honours to the memory of the writer."

- This ridiculous story, which has been repeated in the former editions of this Dictionary, as well as in other accounts of Livy, took its rise from the ignorance or knavery of those who reported it; and having been refuted by Gudian, and more fully by Morhof ("De Livii Patav." cap. iii.), ought long ago to have been displaced. The epitaph at Padua was, when written without the contractions, "Vivus fecit Titus Livius, Liviae Titi filiae quartæ, libertus Halys, concordialis Patavi, sibi et suis omnibus;" i. e. This monument was erected by himself and his family by Titus Livius Halys, the freedman of Livia, a daughter of one Titus Livius, who probably lived many ages after the historian. Halys was his name, while he continued in servitude, and Titus Livius the name of his patron or master, which he assumed, as was usual in those cases, when he received his freedom. He had perhaps borne some office in the temple of Concordia at Padua, which might possibly have stood in the place where the epitaph was discovered, and hence the title *Concordialis*. But the monks of the fifteenth century, who valued themselves on having discovered the bones of the celebrated historian, attended only to the name of Titus Livius; never reflecting, that this was a common name, and might have belonged to twenty others; that in the Augustan age, dead bodies were usually burnt, and not buried within the walls of cities; and that, admitting Livy had been buried, it was very improbable that any of his bones should have remained unconsumed in the ground above 1400 years.

The History of Livy, like other great works of antiquity, is transmitted down to us exceedingly mutilated and imperfect. Its books were originally an hundred and forty-two, of which are extant only thirty-five. The epitomes ~~of~~ it, from which we learn their number, all remain, except those of the 136th and 137th books. They have been divided into decades, which some think was done by Livy himself, because there is a preface to every decade; while others suppose it to be a modern contrivance, since nothing about it can be gathered from the ancients. The first decade, beginning with the foundation of Rome, is extant, and treats of the affairs of 460 years. The second decade is lost, the years of which are seventy-five. The third

decade is extant, and contains the second Punic war, including eighteen years. It is reckoned the most excellent part of the history, as giving an account of a very long and sharp war, in which the Romans gained so many advantages, that no arms could afterwards withstand them. The fourth decade contains the Macedonian war against Philip, and the Asiatic war against Antiochus, which takes up the space of about twenty-three years. The first five books of the fifth decade were found, at Worms, by Simon Grynæus, in 1431, but are very defective; and the remainder of Livy's history, which reacheth to the death of Drusus in Germany, in the year 746, together with the second decade, are supplied by Freinshemius. Many discoveries have been reported of the lost books of Livy, but these have generally proved forgeries. The last, by Joseph Vella, was very recently exposed, by Dr. Hager in Beister's Berlin Journal.

The encomiums bestowed upon Livy, by both ancients and moderns, are great and numerous. Quintilian speaks of him in the highest terms, and thinks that Herodotus need not take it ill to have Livy equalled with him. In general, probity, candour, and impartiality, are what have distinguished Livy above all historians. Neither complaisance to the times, nor his particular connexions with the emperor, could restrain him from speaking so well of Pompey, as to make Augustus call him a Pompeian. This we learn from Cremutius Cordus, in Tacitus, who relates also, much to the emperor's honour, that this gave no interruption to their friendship. Livy, however, has not escaped censure as a writer. In the age in which he lived, Asinius Pollio charged him with Patavinity, a word variously explained by writers, but generally supposed to relate to his style. The most common opinion is, that Pollio, accustomed to the delicacy of the language spoken in the court of Augustus, could not bear with certain provincial idioms, which Livy, as a Paduan, used in various places of his history. Pignorius is of a different opinion, and considers Patavinity as relating to the orthography of certain words, in which Livy used one letter for another, according to the custom of his country, writing "sibe" and "quase" for "sibi" and "quasi;" which he attempts to prove by several ancient inscriptions. Chevreau maintains, that it does not concern the style, but the principles of the historian: the Paduans, he says, preserved a long

and constant inclination for a republic, and were therefore attached to Pompey; while Pollio, being of Cæsar's party, was naturally led to attribute to Livy the sentiments of his countrymen, on account of his speaking well of Pompey. It seems remarkable that there should exist such difference of opinion, when Quintilian, who must be supposed to know the true import of this Patavinity, has referred it entirely to the language of our author. Morhoff's elaborate treatise, however, is highly creditable to his critical skill. The merit of Livy's history is so well known, as to render it unnecessary to accumulate the encomiums which modern scholars have bestowed on him. With these the school-boy is soon made acquainted, and they meet the advanced scholar in all his researches. His history was first printed at Rome, about 1469, by Sweynheym and Pannartz, in folio. Of this rare edition, lord Spencer is in possession of a fine copy; but the exquisite copy on vellum, formerly in the imperial library at Vienna, now belongs to James Edwards, esq. of Harrow; and is perhaps the most magnificent volume of an ancient classic in the world. Of modern printing the best editions are, that of Gronovius, "cum Notis variorum & suis, Lugd. Bat. 1679," 3 vols. 8vo; that of Le Clerc, at "Amsterdam, 1709," 10 vols. 12mo; that of Crevier, at "Paris, 1735," 6 vols. 4to; of Drakenborch, Amst. 1738, 7 vols. 4to; of Ruddiman, Edinburgh, 1751, 4 vols. 12mo; of Homer, Lond. 1794, 8 vols. 8vo; and that of Oxford, 1800, 6 vols. 8vo. Livy has been translated into every language. The last English translation was that of George Baker, A. M. 6 vols. 8vo, published in 1797, which was preceded by that of Philemon Holland, in 1600; that of Bohun, in 1686; and a third, usually called Hay's translation, though no such name appears, printed in 1744, 6 vols. 8vo.<sup>1</sup>

LLOYD (DAVID), a loyal biographer and historian of the seventeenth century, the son of Hugh Lloyd, was born at Pant Mawr, in the parish of Trawsvinydd, in Merionethshire, Sept. 28, 1625. He was educated in grammar learning at the free-school at Ruthen in Denbighshire, and in 1652 became a servitor of Oriel college, Oxford, at which time, and after, he performed the office of janitor. He took one degree in arts, and by the favour of the

<sup>1</sup> Gen. Dict. art. Porcius and Panormita.—Vossius de Hist. Lat.—Seneca Epist.—Suetonius in vita Claudii.—Plinii Epist.—Quintilian Inst. Orat.—Taciti Annales IV. 34.—Saxii Onomast.—Dibdin's Classics, and Bibl. Spenceriana.



warden and society of Merton college, was presented to the rectory of Ibston near Watlington in Oxfordshire, in May 1658. Next year he took his master's degree, and after a short time, resigned Ibston, and went to London, where he was appointed reader of the Charter-house. Afterwards he retired to Wales, and became chaplain to Dr. Isaac Barrow, bishop of St. Asaph, who, besides several preferments in his diocese, gave him a canonry in the church of St. Asaph, in August 1670. On Aug. 14, 1671, he was made vicar of Abergeley, and on the same day, as is supposed, prebend of Vaynol in the church of St. Asaph, at which time he resigned his canonry. He afterwards exchanged Abergeley for the vicarage of Northop in Flintshire, where he settled and taught the free-school, until his health began to decay. He then returned, probably to try the effect of his native air, to Pant Mawr, where he died Feb. 16, 1691, and was buried there.

Mr. Lloyd, even by Wood's account, left an excellent character behind him: "he was a very industrious and zealous person, charitable to the poor, and ready to do good offices in his neighbourhood; he commonly read the service every day in his church at Northop, when he was at home, and usually gave money to such poor children as would come to him to be catechised." As an author, however, Wood appears to have been a little jealous of Lloyd; speaks of him as being "a conceited and confident person;" who "took too much upon him to transmit to posterity the memoirs of great personages;" by which "he obtained among knowing men not only the character of a most impudent plagiary, but a false writer, and a mere scribbler, especially upon the publication of his 'Memoirs,' wherein are almost as many errors as lines." "At length," adds Wood, "having been sufficiently admonished of his said errors, and brought into trouble for some extravagancies in his books, he left off writing, retired to Wales, and there gave himself up to the gaining of riches." That all this is not true, modern inquirers of reputation, who have repeatedly referred to Lloyd, seem to be convinced: he is in truth a compiler, like others of his contemporaries; but, although he must rank greatly under, he certainly belongs to the same class with Fuller and Wood himself. In his style he partakes more of the former than the latter, and having titled the subject of his pen "Worthies," he is, perhaps, a little too anxious to support their claim, and

regardless of those circumstances which form a just, if not a perfect, character. Lloyd has preserved many minutiae of eminent men, not to be found, or not easily to be found, elsewhere. These remarks apply to his two principal works, so often quoted by modern biographers, "The Statesmen and favourites of England since the Reformation, &c." 1665, 8vo, reprinted in 1670; and his "Memoirs of the Lives, &c." of persons who suffered for their loyalty during the rebellion, Lond. 1668, folio. This last is the more valuable of the two, and is so far from deserving the character Wood has given, of containing as "many errors as lines," that, while we admit it is not free from errors, we have found it in general corroborated by contemporary writers, and even by Wood himself. Of the first of these works, an edition was published by Charles Whitworth, esq. in 1766, 2 vols. 8vo, with additions from other writers, with a view to restore the light and shade of character. "Mr. Lloyd," says an anonymous critic, "is professedly the white-washer of every character and personage that falls under his brush, particularly of the loyalists of Charles I. and II.; but his editor has seamed it with some sable strokes, some drawn from lord Herbert, and some from his own stores, which are supplied from Rapin, and other republican writers of little credit and less abilities. The true merit of Lloyd is, that notwithstanding the sameness of most of his characters, he serves them up to his readers so differently dressed, that each seems to be a new dish, and to have a peculiar relish."

Lloyd's other publications were: 1. "Modern Policy compleated, or the public actions and councils, &c. of General Monk," Lond. 1660, 8vo. 2. "The Pourtraicture of his sacred Majesty Charles II. &c." *ibid.* 1660, 8vo. 3. "The Countess of Bridgewater's Ghost, &c." Lond. 1663, a character of this amiable lady, published, as Wood allows, "to make her a pattern for other women to imitate;" but we can scarcely credit what he adds, that "the earl being much displeased that the memory of his lady should be perpetuated under such a title, and by such an obscure person, who did not do her the right that was due, he brought him into trouble, and caused him to suffer *six months imprisonment!*" We have not seen this work; but had it been a libel instead of a panegyric, which last appears to have been the author's honest intention, it could not have been punished with more severity. 4. "Of Pious,

&c." Lond. 1664, 4to, published under the name of Oliver Foulis. 5. "The Worthies of the World, &c." an abridgment of Plutarch, *ibid.* 1665, 8vo. 6. "Dying and Dead men's Living Words; or a fair warning to a careless world," 1665, and 1682, 12mo. 7. "Wonders no miracles; or Mr. Valentine Greatrack's Gift of Healing examined, &c." *ibid.* 1665, 4to. 8. "Exposition of the Catechism and Liturgy, &c." 9. "A Treatise on Moderation," 1674.<sup>1</sup>

LLOYD (NICHOLAS), a learned English writer in the seventeenth century, was son of Mr. George Lloyd, minister of Wonson or Wonsington near Winchester, and grandson of Mr. David Lloyd, vicar of Lockford near Stockbridge in Hampshire. He was born at Holton in Flintshire in 1634, and educated at Wykeham's school near Winchester, and admitted a scholar of Wadham college, Oxford, from Hart-hall, October 20, 1653. He afterwards became a fellow of Wadham, and July 6, 1658, took the degree of master of arts. In 1665, when Dr. Blandford, warden of that college, became bishop of Oxford, our author was appointed chaplain to him, being about that time rector of St. Martin's church in Oxford, and continued with the bishop till he was translated to the see of Worcester in 1671. The year following, the rectory of St. Mary Newington, in Surrey, falling void, the bishop of Worcester presented Mr. Lloyd to it, who kept it to his death, which happened Nov. 27, 1680. He was interred in the chancel of the church there, leaving behind him the character of an harmless quiet man, and an excellent philologist. His "*Dictionarium Historicum*," &c. although now obsolete, was once reckoned a valuable work. The first edition was published at Oxford in 1670, folio. The second edition was printed at London in 1686, folio, under the following title: "*Dictionarium Historicum, geographicum, poeticum, gentium, hominum, deorum gentilium, regionum, insularum, locorum, civitatum, æquorum, fluviorum, sinuum, portuum, promonteriorum, ac montium, antiqua recentioraque, ad sacras & profanas historias, poetarumque fabulas intelligendas necessaria, Nomina, quo decet ordine, complectens & illustrans. Opus admodum utile & apprime necessarium; à Carolo Stephano inchoatum; ad incudem verò revocatum, innumerisque pene locis auctum*"

<sup>1</sup> Ath. Ox. vol. II.—Whitworth's preface.—Cens. Literaria, vol. III.

& emaculatum per Nicolaum Lloydium, Collegii Wadhami in celeberrimâ Academâ Oxoniensi Socium. Editio novissima." He left several unpublished MSS. consisting principally of commentaries and translations. He had a younger brother, John, somewhat of a poet, who appears to have shared the friendship and esteem of Addison.<sup>1</sup>

LLOYD (ROBERT), a modern poet, was born in Westminster in 1733. His father, Dr. Pierson Lloyd, was second master of Westminster-school, afterwards chancellor of York, and portionist of Waddesdon in Bucks. His learning, judgment, and moderation, endeared him to all who partook of his instructions during a course of almost fifty years spent in the service of the public at Westminster-school. He had a pension from his majesty of 500*l.* conferred upon him in his old age, which was ordered to be paid without deduction, and which he enjoyed until his death, Jan. 5, 1781.

Robert was educated at Westminster-school, where unfortunately he had for his associates Churchill, Thornton, Colman, and some others, to whose example his erroneous life may be ascribed. In 1751, he stood first on the list of Westminster scholars who went to Trinity college, Cambridge, at the same time that his school-fellow Colman obtained the same rank among those sent to Oxford. In 1755, he took the degree of bachelor, and in 1761 that of master of arts. While at the university, he wrote several of his smaller pieces, and acquired the reputation of a lively and promising genius. But his conduct was marked by so many irregularities, as to induce his father to wish him more immediately under his eye; and with the hope of reclaiming him to sobriety and study, he procured him the place of usher at Westminster-school. His education had amply qualified him for the employment, but his inclination led him to a renewed connection with such companions as deemed themselves exempt from the duties and decencies of moral life.

At what time he quitted the school, we are not told. In 1760 and 1761, he superintended the poetical department of a short-lived periodical publication, entitled the "Library," of which the late Dr. Kippis was the editor. In 1760 he published the first of his productions which

<sup>1</sup> Ath. Ox. vol. II.—Aubrey's Surrey, vol. V. p. 140.—Gent. Mag. vol. LXI. p. 502.

attracted much notice, "The Actor." It was recommended by an easy and harmonious versification, and by the liberality of his censures, which were levelled at certain improprieties common to actors in general. By this poem, Churchill is said to have been stimulated to write his "Rosciad," in which he descended from general to personal criticism. The subjects, however, were so alike, that Lloyd was for some time supposed to be the author of the "Rosciad," which he took an early opportunity to deny, and not only acknowledged his inferiority, but attached himself more closely than ever to the fame and fortunes of Churchill. In the same year, he attempted a small piece of the musical kind, called "The Tears and Triumphs of Parnassus," and the following season had another little opera performed at Drury-lane theatre, in honour of their present majesties' nuptials, entitled "Arcadia; or, The Shepherd's Wedding." The profit arising from these pieces was not great, but probably enough to induce him to become an author by profession, although no man ever ventured on that mode of life with fewer qualifications. His poetical productions were of such a trifling cast as to bring him very small supplies, and he had neither taste nor industry for literary employment.

In 1762, he attempted to establish a periodical work, "The St. James's Magazine," which was to be the depository of his own effusions, aided by the contributions of his friends. The latter, however, came in tardily; Churchill, from whom he had great expectations, contributed nothing, although such of his poems as he published during the sale of the magazine, were liberally praised. Thornton gave a very few prose essays, and poetical pieces were furnished by Denis and Emily, two versifiers of forgotten reputation. Lloyd himself had none of the steady industry which a periodical work requires, and his magazine was often made up, partly from books, and partly from the St. James's Chronicle, of which Colman and Thornton were proprietors, and regular contributors. Lloyd also translated some of Marmontel's tales for the Magazine, and part of a French play, in order to fix upon Murphy the charge of plagiarism. This magazine, after existing about a year, was dropped for want of encouragement, as far as Lloyd was concerned; but was continued for some time longer by Dr. Kenrick. Lloyd's imprudence and necessities were now beyond relief or forbearance, and his cre-

ditors confined him within the Fleet prison, where he afforded a melancholy instance of the unstable friendship of wits. Dr. Kenrick informs us that "even Thornton, though his bosom friend from their infancy, refused to be his security for the liberty of the rules; a circumstance which, giving rise to some ill-natured altercation, induced this *quondam* friend to become an inveterate enemy, in the quality of his most inexorable creditor." It was probably during his imprisonment, that he published a very indifferent translation of Klopstock's "Death of Adam." After that, his "Capricious Lovers," a comic opera, was acted for a few nights at Drury-lane theatre. This is an adaptation of Favart's *Ninette à la Cour* to the English stage, but Lloyd had no original powers in dramatic composition. Churchill and Wilkes are said to have afforded him a weekly stipend from the commencement of his imprisonment until his final release. How this was paid we know not. Wilkes had been long out of the kingdom, and Churchill, who left Lloyd in a jail when he went to France, bequeathed him a ring only as a remembrance\*. It is more probable that his father assisted him on this occasion, although it might not be in his power to pay his debts. He had in vain tried every means to reclaim him from idleness and intemperance, and had long borne "the drain or burthen" which he was to his family. The known abilities of this unhappy son, "rendered this blow the more grievous to so good a father," who is characterized by bishop Newton as a man that "with all his troubles and disappointments, with all the sickness and distress in his family, still preserved his calm, placid countenance, his easy cheerful temper, and was at all times an agreeable friend and companion, in all events a true Christian philosopher."

Deserted by his associates, Lloyd became careless of his health, and fled for temporary relief to the exhilarating glass, which brought on fits of despondency. His recollections must indeed have been truly painful, when he remembered for what and for whom he had given up the fairer prospects of his youth. He appears to have been wholly undeserving the neglect of those with whom he

\* Among other expedients for his relief, Churchill promoted, with considerable success, a subscription for an edition of his collected poems. From

this and other circumstances, it may be conjectured, that Lloyd's imprisonment commenced in the latter end of 1765.

loved to associate. In his friendships he was warm, constant, and grateful, "more sinned against than sinning;" and it would be difficult to find an apology for the conduct of those prosperous friends to whose reputation he had contributed in no inconsiderable degree by his writings. Among these, however, Hogarth appears to have been unjustly ranked. An irreconcilable quarrel had long subsisted between this artist and Churchill's friends; and, much decayed in health, Hogarth languished for some time at Chiswick, where he died nearly two months before Lloyd.

The news of Churchill's death being announced somewhat abruptly to Lloyd, while he was sitting at dinner, he was seized with a sudden sickness, and saying "I shall follow poor Charles," took to his bed, from which he never rose. He died December 15, 1764, and his remains were deposited, without ceremony, on the 19th, in the churchyard of St. Bride's parish. Ten years afterwards his poetical works were published in two handsome volumes, by Dr. Kenrick, who prefixed some memoirs, written in a negligent manner, and without a single date of birth, death, events, or publications. His poems have been added to the works of the "English Poets," although he certainly merits no very distinguished rank. His chief excellence was the facility with which he wrote a number of smooth and pleasing lines, tinged with gay humour, on any topic which presented itself. But he has nowhere attempted, or afforded us much reason to think that by any diligence or effort he could have attained, the higher species of his art. He has neither originality of thought, nor elegance of expression. It has been observed that those poets who have been degraded by the licentiousness of their lives, have rarely surpassed the excellence, of whatever degree, which first brought them into notice. Lloyd, however, had not the excuse which has been advanced in some recent instances. He was neither spoiled by patronage, nor flattered into indolence by injudicious praise and extravagant hopes. The friends of his youth were those of his mature years; and of the few whom he lost, he had only the melancholy recollection that some of them had quitted him from shame, and some from ingratitude.

The "Actor" was his most favoured piece, and which he never surpassed; but it sunk before the "Rosciad." The rest of his poems are effusions addressed to friends on subjects which relate principally to himself, and with a distinction which friends only would think valuable.

Mr. Wilkes's character of Lloyd represents him as "mild and affable in private life, of gentle manners, and very engaging in conversation. He was an excellent scholar, and an easy natural poet. His peculiar excellence was the dressing up an old thought in a new, neat, and trim manner. He was contented to scamper round the foot of Parnassus on his little Welsh poney, which seems never to have tired. He left the fury of the winged steed and the daring heights of the sacred mountain to the sublime genius of his friend Churchill." Although Lloyd followed Churchill in some of his prejudices, and learned to rail at colleges, and at men of prudence, we find him generally good-tempered and playful. His satire is seldom bitter, and probably was not much felt. Having consented to yield the palm to Churchill, the world took him at his word, and his enemies, if he had any, must have been those who were very easily provoked.<sup>1</sup>

LLOYD (WILLIAM), a very learned English bishop, was originally of Welsh extraction, being grandson of David Lloyd of Henblas, in the isle of Anglesey. He was born at Tilehurst, in Berkshire, in 1627, of which place his father, Mr. Richard Lloyd, was then vicar, and also rector of Sunning, in the same county. Having been carefully instructed by his father in the rudiments of grammar and classical learning, he understood Greek and Latin, and something of Hebrew, at eleven years of age; and was entered, in 1638, a student of Oriel college, in Oxford, whence, the following year, he was elected to a scholarship of Jesus college. In 1642 he proceeded B. A. and left the university, then garrisoned for the use of the king; but, after the surrender of it to the parliament, he returned, was chosen fellow of his college, and commenced M. A. in 1646. In 1649 he was ordained deacon by Dr. Skinner, bishop of Oxford, and afterwards became tutor to the children of sir William Backhouse, of Swallowfield, in Berkshire. In 1654, upon the ejection of Dr. Pordage by the Presbyterian committee, he was presented to the rectory of Bradfield, in the same county, by Elias Ashmole, esq. patron of that living in right of his wife; but this right being disputed by Mr. Fowler and Mr. Ford, two ministers at Reading, who endeavoured to bring in Dr. Temple, pretending the advowson was in sir Humphrey Forster, he

<sup>1</sup> Johnson and Chalmers's *English Poets*, 1810.—Bishop Newton's *Life*, p. 16, 17, &c.



chose to resign his presentation to Mr. Ashmole, rather than involve himself in a contest. In 1656 he was ordained priest by Dr. Brownrig, bishop of Exeter, and the same year went to Wadham college, in Oxford, as governor to John Backhouse, esq. a gentleman-commoner, with whom he continued till 1659. In Sept. 1660, he was incorporated M. A. at Cambridge; and, about the same time, made a prebendary of Rippon, in Yorkshire. In 1666 he was appointed king's chaplain; and, in 1667, was collated to a prebend of Salisbury, having proceeded D. D. at Oxford in the act preceding. In 1668 he was presented by the crown to the vicarage of St. Mary's in Reading; and, the same year, was installed archdeacon of Merioneth, in the church of Bangor, of which he was made dean in 1672. This year he obtained also a prebend in the church of St. Paul, London. In 1674 he became residentiary of Salisbury; and, in 1676, he succeeded Dr. Lamplugh, promoted to the see of Exeter, in the vicarage of St. Martin's in the Fields, Westminster; upon which occasion he resigned his prebend of St. Paul's.

Our author had shown his zeal in several tracts against popery; and in the same spirit he published in 1677, "Considerations touching the true way to suppress Popery in this kingdom," &c. with an historical account of the reformation here in England; but having proposed to tolerate such papists as denied the pope's infallibility, and his power to depose kings, excluding the rest, a method which had been put in practice both by queen Elizabeth and king James with good success, he was suspected of complying with the court measures. This suspicion increasing upon his being promoted to the bishopric of St. Asaph, in 1680, he thought it necessary to vindicate himself by shewing, that at the very time he made the above proposal, the papists themselves were in great apprehension of the thing, as being the most likely to blast their hopes, and to preserve the nation from that ruin which they were then bringing upon it\*.

\* Coleman at that time wrote to the pope's internuncio thus: "There is but one thing to be feared (whereof I have a great apprehension) that can hinder the success of our designs; which is, a division among the catholics themselves; by propositions to the parliament to accord their conjunction to

those that require it, on conditions prejudicial to the authority of the pope, and so to persecute the rest of them with more appearance of justice, and ruin the one half of them more easily than the whole body at once." And cardinal Howard delivered it as their judgment at Rome. "Division of Ca-

All suspicion, however, of his principles vanished in James II.'s reign, when the nation saw him one of the six prelates, who, with archbishop Sancroft, were committed to the Tower in June 1688, for resisting his majesty's order to distribute and publish in all their churches the royal declaration for liberty of conscience; and about the end of the same year, having concurred heartily in the revolution, he was made lord almoner to king William III. In 1692 he was translated to the see of Litchfield and Coventry, and thence to Worcester in 1699. He continued in the office of lord almoner till 1702, when, together with his son, having too warmly interested himself in the election for the county of Worcester, a complaint was made to the House of Commons, and a resolution passed of addressing the queen "to remove William lord bishop of Worcester from being lord almoner to her majesty; and that Mr. Attorney General do prosecute Mr. Lloyd, the lord bishop of Worcester's son, for his said offence, after his privilege as a member of the lower house of convocation is out." In consequence of this vote, an address was presented to the queen, with which her majesty complied, and dismissed the bishop from his office.

Bishop Lloyd lived to the age of ninety-one; but in the latter part of his life seems to have fallen into some imbecility of mind; as appears from the account given by Swift of the good old prelate's going to queen Anne, "to prove to her majesty, out of Daniel, and the Revelations, that four years hence there would be a war of religion, that the king of France would be a protestant, and that the popedom should be destroyed." He died at Hartlebury-castle, August 30, 1717, and was buried in the church of Fladbury, near Evesham, in Worcestershire, of which his son was rector; where a monument is erected to his memory with a long inscription, setting him forth "as an excellent pattern of virtue and learning, of quick invention, firm memory, exquisite judgment, great candour, piety, and gravity; a faithful historian, accurate chronologer, and skilled in the holy scriptures to a miracle; very charitable, and diligent in a careful discharge of his episcopal

tholics," says he, "will be the easiest way for protestants to destroy them."  
—Collection of letters set out by order of the House of Commons. There is a virulent satire upon him on this occa-

sion, in a poem called "Faction displayed," supposed to be written by the late W. Shippen, esq. many years a remarkable member of the House of Commons.

office." Bishop Burnet speaks of our author with the greatest warmth of friendship, and in the highest style of panegyric. In reality he was indebted to Dr. Lloyd for a great part of his own fame, having undertaken his "History of the Reformation" by his persuasion, and being furnished by him with a large share of the materials; he likewise revised every sheet of the whole work during the printing. The world is likewise indebted to Lloyd for that stupendous work, Pool's "Synopsis," which was undertaken by his advice, as appears by a letter of that prelate addressed to Mr. Henry Dodwell, and communicated to Mr. Granger by his son, the late Dr. Dodwell, archdeacon of Berks. Bishop Wilkins, in his preface to "An Essay towards a real character and a philosophical language," acknowledges himself obliged to "the continual assistance of his most learned and worthy friend Dr. William Lloyd," and expresses the highest opinion of his "great industry, and accurate judgment in philological and philosophical matters." But no written authority seems to represent bishop Lloyd's temper and character in a more amiable light than the interesting account of his conduct towards the dissenters of his diocese, as given in the life of the Rev. Philip Henry, to which, from its length, we must refer. It occurs in p. 118 of the edition 1712.

Besides the "Considerations," &c. mentioned above, he wrote, 1. "The late Apology in behalf of Papists, reprinted and answered, in behalf of the Royalists," 1667, 4to. 2. "A seasonable Discourse, shewing the necessity of maintaining the Established Religion in opposition to Popery," 1672, 4to, which passed through five editions in the following year. 3. "A reasonable Defence of the Seasonable Discourse," &c. 1673, 4to, in answer to the earl of Castlemain's observations on the preceding article. 4. "The difference between the Church and the Court of Rome considered," 1673, 4to. All the preceding were published without the author's name, nor were they at first acknowledged by, though generally attributed to him. They were reprinted in 1689, 4to. 5. "An Alarm for Sinners," 1679, 4to. This was published by our author when dean of Bangor, from an original copy containing the confession, prayers, letters, and last words of Robert Foulks, vicar of Stanton-Lucy, in Shropshire, who was executed at Tyburn, in 1678, for the murder of a natural child; and whom Dr. Lloyd and Dr. Burnet attended

during his imprisonment. 6. Various occasional Sermons, printed separately. 7. "An historical account of Church Government," 1684, 8vo. 8. "A Letter to Dr. William Sherlock, in vindication of that part of Josephus's History, which gives an account of Jaddua the high priest's submitting to Alexander the Great," 1691, 4to. 9. "A Discourse of God's ways of disposing Kingdoms," 1691, 4to. 10. "The Pretences of the French Invasion examined," &c. 1692, 4to. 11. "A Dissertation upon Daniel's 70 Weeks," the substance of which is inserted in the chronology of sir Isaac Newton. 12. An exposition of the same subject, left printed imperfect, and not published. 13. "A Letter upon the same subject, printed in the 'Life of Dr. Humphrey Prideaux,' p. 288, edit. 1758," 8vo. 14. "A System of Chronology," left imperfect, but out of it his chaplain, Benjamin Marshall, composed his "Chronological Tables," printed at Oxford, 1712, 1713. 15. "A Harmony of the Gospels," partly printed in 4to, but left imperfect. 16. "A Chronological account of the Life of Pythagoras," &c. 1699. 17. He is supposed to have had a hand in a book published by his son at Oxford, 1700, in folio, entitled "Series Chronologica Olympiadum," &c. He wrote also some "Explications of some of the Prophecies in the Revelations," and added the chronological dates at the head of the several columns, with an index to the Bible, and many of the references and parallel places, first printed in the fine edition of the Bible published in folio, under the direction of archbishop Tenison, in 1701. He left a Bible interlined with notes in short hand, which was in the possession of Mr. Marshall, his chaplain, who married a relation, and would have published these notes had he met with encouragement, as Whiston informs us, who always, even in his index, calls Dr. Lloyd "the great bishop," and in speaking of Wasse says, "one more learned than any bishop in England since bishop Lloyd."<sup>1</sup>

LOBB (THEOPHILUS), a physician of considerable reputation, was the son of Stephen Lobb, a dissenting minister, and grandson of Richard Lobb, esq. M. P. for St. Michael in Cornwall. He was born Aug. 17, 1678, and educated for the ministry among the dissenters, which he exchanged for the study of medicine, and having obtained a diploma

<sup>1</sup> Biog. Brit.—Ath. Ox. vol. II.—Burnet's Own Times—Whiston's Life.—Coates's Hist. of Reading.—Anthony Wood's Life, edit. 1772, p. 136.

from Scotland, practised in London, and left several works on medical topics. He died May 19, 1763, in the eighty-fifth year of his age. The following are the titles of his publications: "Treatise of the Small-pox," London, 1731, 1748, 8vo, which was translated into French in 1749. "Rational method of curing fevers, deduced from the structure of the human body," *ibid.* 1734, 8vo, in this work he adopted the doctrines of Boerhaave. "Medical Practice in curing Fevers," *ibid.* 1735, 8vo; "A practical treatise on painful Distempers, with some effectual methods of curing them," *ibid.* 1739; "A Treatise on Solvents of the Stone, and on curing the Stone and the Gout by Aliments," *ibid.* 1739, which passed through several editions, and was translated into Latin and French. The author considered the matter of urinary calculi and of gout as of an alkaline nature, and vegetable acids as the remedy. "Letters concerning the Plague and other contagious Distempers," *ibid.* 1745; "A Compendium of the Practice of Physic," *ibid.* 1747. Besides these works, he was the author of several papers printed in the *Gentleman's Magazine*; of a sermon preached by him at the ordination of the Rev. John Greene; and of some pious tracts.<sup>1</sup>

LOBEIRA (VASQUES), a native of Porto, in Portugal, who lived towards the end of the thirteenth century, is the supposed author of the celebrated romance of *Amadis de Gaul*. Very little is known of his life, and his romance is fallen into deserved oblivion.<sup>2</sup>

LOBEL, or L'OBEL (MATTHIAS DE), a botanist, was born in 1538, at Lisle, in Flanders, where his father practised in the law. He had an early taste for plants, and had good opportunities of advancing his knowledge at Montpellier, where he studied physick under the learned Rondeletius, as well as by making some botanical excursions over the south of France. At Narbonne he became acquainted with Pena, afterwards his fellow-labourer in the "*Adversaria*," the first edition of which was published, at London, in 1570, small folio, and dedicated to queen Elizabeth. The few cuts dispersed through this volume are mostly original, but inferior in style and accuracy, as well as in size, to those of Clusius, with whom he was contemporary. Before the publication of the "*Adversaria*," our author had extended his travels to Switzerland, the

<sup>1</sup> Life, by John Greene, 1767, 12mo.    <sup>2</sup> Antonio, *Bibl. Hist.*—Marchand.

Tyrol, some parts of Germany, and Italy; had settled as a physician at Antwerp, afterwards at Delft; and had been appointed physician to the illustrious William prince of Orange, and to the States of Holland. Dr. Pulteney has not been able to ascertain the time of Lobel's removal to England, but justly concludes it to have been before 1570, or most probably some years earlier. The aim of the authors of the "Adversaria" was to investigate the botany and materia medica of the ancients, and especially of Dioscorides. It was reprinted at Antwerp in 1576, the dedication being, of course, there suppressed, and new title-pages were printed to help the sale of the original in 1571 and 1572. Some copies of the Antwerp impression appear to have been made up into a new edition at London in 1605, with an ample Pharmacopeia, and an appendix. This volume is dedicated to Edward lord Zouch, whom Lobel had attended on his embassy to Denmark in 1592, and he calls himself, in the title, botanist to king James I. Dr. Pulteney observes, after Haller, that this work exhibits some traces of a natural distribution of plants, but without any remarks, and with little precision. His work is much more valuable for the accounts of new plants discovered by himself in England or elsewhere, although Ray accuses him of having made several mistakes, from having trusted too much to his memory.

The "Stirpium Historia" of this author, a volume in small folio similar to his "Adversaria," which was published at Antwerp in 1576, is much less copious in matter, the pages being mostly occupied with wooden cuts, which are those of Clusius, borrowed for the present occasion by the printer, Plantin. An impression of these cuts, of an oblong shape, was struck off, with names only, in 1581, and another in 1591. Linnæus possessed both. This publication is in very general use, and well known by the title of Lobel's "Icones." It is, when complete, accompanied by an index in seven languages. Lobel seems to have had a very large work in contemplation, which he intended to call "Stirpium Illustrationes." A fragment of it was published in quarto, without plates, by Dr. W. How, in 1655, making 170 pages, besides a caustic preface of the author, aimed chiefly at Gerarde, as the notes by Dr. How are against Parkinson; but Dr. Pulteney blames Lobel for this gross abuse of Gerarde after his death, though he had formerly on every occasion extolled him. In other respects

the botanical contents of this fragment are very honourable to Lobel. He laboured to an advanced age in the pursuit of his favourite study, and procured from his correspondents [abroad many new plants for the gardens of his friends. He had the superintendence of a garden at Hackney, cultivated at the expence of lord Zouch; and appears to have resided, in the decline of life, at Highgate, where he had a daughter, married to a Mr. James Coel. His wife is recorded as having assisted him in his botanical researches. He died in 1616, aged seventy-eight.<sup>1</sup>

LOBINEAU (GUY ALEXIS), a Benedictine of the congregation de St. Maur, was born 1666, at Rennes. He entered his order in 1683, devoted his whole life to the study of history, and died at an abbey near St. Malo, June 3, 1727, aged sixty-one. His principal work is a "History of Bretany," in 2 vols. fol. but the second only, which contains the titles, is valued. The abbé Vertot, and the abbé Claudius Moulinet, sieur des Thuilleries, have violently attacked that part of this history, in which his partiality to his own country has led him to disregard the rights of Normandy. Lobineau also translated a "History of the two Conquests of Spain by the Moors," &c. from the Spanish of Miguel de Luna, a work of no authority. He was more usefully employed in completing and publishing the "History of the City of Paris," 5 vols. fol. which Felibien had begun and made a considerable progress in before his death. The last three volumes contain many curious and interesting pieces; and an excellent dissertation is prefixed to the first volume, on the origin of the Hôtel de Ville, and the corps municipal, by M. le Roi, senior master and warden of the goldsmiths, and controller of the rents of the Hôtel de Ville. A satirical work, entitled "Les Aventures de Pomponius, chevalier Romain," 12mo, has been attributed to Dom. Lobineau, but without sufficient authority.<sup>2</sup>

LOBKOWITZ. See CARAMUEL.

LOBO (JEROME), a Jesuit missionary, born at Lisbon in 1593, entered among the Jesuits in his sixteenth year, and in 1622 he went out as one of their missionaries to the East Indies. He was at Goa when the reigning emperor of Abyssinia became a convert to the church of Rome, and many of his subjects followed his example. The missionaries already

<sup>1</sup> Paltney's Sketches.—Rees's Cyclopædia.

<sup>2</sup> Moreau.—Dict. Hist.—Saxii Orchest.

in the country being desirous of coadjutors to extend their religion, Lobo was deputed to go to Abyssinia, where he resided some years, subject to much danger and many hardships and sufferings; and on his return he was shipwrecked, and narrowly escaped destruction. He afterwards promoted the interest of the Abyssinian mission at Madrid and Rome; and, notwithstanding his former dangers and hardships, took a second voyage to the Indies. He returned to Lisbon in 1658, and was made rector of the college of Coimbra, where he died in 1678, at the age of eighty-four. He was author of "An Historical Account of Abyssinia," containing much curious and valuable information, which was translated from the Portuguese language into the French by the abbé le Grand, with additions. An abridgment of this, in 1735, constituted the first publication of Dr. Samuel Johnson.<sup>1</sup>

LOCK (MATTHEW), an eminent English musical composer in the time of Charles II. was a native of Exeter, and became a chorister in the cathedral of that city. He had afterwards instructions in music from Edward Gibbons; and had so much distinguished himself as a professor of abilities, that we are told he was appointed to compose the music for the public entry of the king at the restoration.

He seems first to have appeared as an author in 1657, during the interregnum, by the publication of his "little consort of three parts for viols or violins, consisting of pavans, ayres, corants, sarabands, in two several varieties, the first twenty of which are for two trebles and a base." Some of his compositions appear in the second part of John Playford's continuation of Hilton's "Catch that catch can," in 1667; and among them the most pleasing of Lock's compositions, "Never trouble thyself about times or their turnings," a glee for three voices. He was the first who attempted dramatic music for the English stage, if we except the masques that were performed at court, and at the houses of the nobility, in the time of Charles I. and during the reign of Charles II. When musical dramas were first attempted, which Dryden calls heroic plays and dramatic operas, Lock was employed to set most of them, particularly the semi-operas, as they were called, the *Tempest*, *Macbeth*, and *Psyche*, translated from the French of

<sup>1</sup> Morcri.—Dr. Johnson's *Life* by Sir John Hawkins, and Boswell. •



Moliere, by Shadwell. The *Tempest* and *Psyche* were printed in 1675, and dedicated to James duke of Monmouth. There is a preface of some length by Lock, which, like his music, is rough and nervous, exactly corresponding with the idea which is generated of his private character, by the perusal of his controversy with Salmon, and the sight of his picture in the music-school at Oxford. It is written with that natural petulance which probably gave birth to most of the quarrels in which he was involved. It includes, however, a short history of these early attempts at dramatic music on our stage, in which, as in the most successful representations of this kind in later times, the chief part of the dialogue was spoken, and recitative, or musical declamation, which seems to be the true criterion and characteristic of Italian operas, but seldom used, unless merely to introduce some particular airs and choruses. Upon examining this music, it appears to have been very much composed on Lulli's model. The melody is neither recitative nor air, but partaking of both, with a change of measure as frequent as in any old French opera which we ever saw.

Lock had genius and abilities in harmony sufficient to have surpassed his model, or to have cast his movements in a mould of his own making; but such was the passion of Charles II. and consequently of his court, at this time, for every thing French, that in all probability Lock was instructed to imitate Cambert and Lulli. His music for the witches in *Macbeth*, which, when produced in 1674, was as smooth and airy as any of the time, has now obtained by age, that wild and savage cast which is admirably suited to the characters that are supposed to perform it.

In the third introductory music to the *Tempest*, which is called a curtain tune, probably from the curtain being first drawn up during the performance of this species of overture, he has, for the first time that is come to our knowledge, introduced the use of *crescendo* (louder by degrees), with *diminuendo* and *lentando*, under the words *soft* and *slow by degrees*. No other instruments are mentioned in the score of his opera of *Psyche*, than violins for the *Atornels*; and yet, so slow was the progress of that instrument during the last century, that in a general catalogue of music in 1701, scarce any compositions appear to have been printed for its use.

This musician was of so irascible a disposition, that he seems never to have been without a quarrel or two on his hands. For his furious attack on Salmon, for proposing to reduce all the clefs in music to one, he had a quarrel with the gentlemen of the chapel royal, early in Charles II.'s reign. Being composer in ordinary to the king, he produced for the chapel royal a morning-service, in which he set the prayer after each of the ten commandments to different music from that to which the singers had been long accustomed, which was deemed an unpardonable innovation, and on the first day of April, 1666, at the performance of it before the king, there was a disturbance and an obstruction for some time to the performance. To convince the public that it was not from the meanness or inaccuracy of the composition that this impediment to its performance happened, Lock thought it necessary to print the whole service; and it came abroad in score on a single sheet, with a long and laboured vindication, by way of preface, under the following title, "Modern church musick pre-accused, censured, and obstructed in its performance before his majesty." Lock was long suspected of being a Roman catholic, and it is probable that this new service, by leaning a little more towards the mass than the service of the protestant cathedral, may have given offence to some zealous members of the church of England.

The public were indebted to Lock for the first rules that were ever published in England, for a *basso continuo*, or *thorough base*; these rules he gave the world, in a book entitled "Melothesia," London, 1673, oblong 4to. It is dedicated to Roger L'Estrange, esq. afterwards sir Roger L'Estrange, himself a good musician, and an encourager of its professors. It contains, besides the thorough-bass rules, some lessons for the harpsichord and organ, by Lock himself, and others. He was author likewise of several songs printed in "The Treasury of Music," "The Theatre of Music," and other collections of songs. In the latter of these is a dialogue, "When death shall part us from these kids," which, with Dr. Blow's "Go, perjured man," was ranked among the best vocal compositions of the time.

It is presumed that when he was appointed composer in ordinary to the king, he was professionally a member of the church of England; but it is certain that he went over to the Romish communion afterwards, and became

organist to queen Catherine of Portugal, the consort of Charles II. and died a papist in 1677.<sup>1</sup>

LOCKE (JOHN), one of the greatest philosophers this country has produced, was the son of John Locke, of Pensford, a market-town in Somersetshire, five miles from Bristol, by Anne his wife, daughter of Edmund Keen, or Ken, of Wrington, tanner. His father, who was first a clerk only to a neighbouring justice of the peace, Francis Baber, of Chew Magna, was advanced by col. Alexander Popham, whose seat was near Pensford, to be a captain in the parliament's service. After the restoration, he practised as an attorney, and was clerk of the sewers in Somersetshire\*. Although our philosopher's age is not to be found in the registers of Wrington, which is the parish church of Pensford, it has been ascertained that he was born there Aug. 29, 1632. By the interest of col. Popham, he was admitted a scholar at Westminster, whence in 1652 he was elected to Christ church, Oxford. Here he took the degree of B. A. in 1655, and that of M. A. in 1658; but although he made a considerable progress in the usual course of studies at that time, he often said that what he learned was of little use to enlighten and enlarge his mind. The first books which gave him a relish for the study of philosophy, were the writings of Des Cartes, whom he always found perspicuous, although he did not always approve of his sentiments.

After taking his degrees in arts, he applied for some time to the study of physic, not so much, we are told, with a view to public practice, as for the benefit of his own constitution, which was but weak. But he must have made his skill more generally known than this amounts to, for we find that among the learned in his faculty who had a good opinion of his medical knowledge, the celebrated Dr. Sydenham, in his work on acute diseases, gives him the following high encomium: "You know," says he, "how much my method has been approved of by a person who has examined it to the bottom, and who is our common friend; I mean Mr. John Locke, who, if we consider

\* But an intelligent writer, who appears to have had access to the best authorities, asserts that Mr. Locke's father was killed at Bristol in 1643, leaving two sons, one who died in his minority, and the other our celebrated metaphysician. See *Gent. Mag.* vol. LXII. See also a letter on the same subject, in vol. LXIX. p. 121.

<sup>1</sup> Burney and Hawkins's *Hist. of Music*, and Burney in the *Cyclopædia*.

his genius, and penetrating and exact judgment, or the purity of his morals, has scarce any superior, and few equals now living." Hence he was often saluted by his acquaintance with the title, though he never took the degree, of doctor, which we think would have been the case had he intended medicine as a profession, or had not been diverted from it by other studies and avocations†.

In 1664, sir William Swan being appointed envoy from the English court to the elector of Brandenburg, and some other German princes, Mr. Locke attended him as his secretary, but returned to England within the year, and applied himself again with great vigour to his studies, and particularly to that of natural philosophy. While at Oxford, in 1666, he became acquainted with lord Ashley, afterwards earl of Shaftesbury, and that in the character of a medical practitioner. Lord Ashley by a fall had hurt his breast in such a manner, that there was an abscess formed in it, and being advised to drink the mineral waters at Astrop, wrote to Dr. Thomas, a physician at Oxford, to procure a quantity of those waters, which might be ready on his arrival. Dr. Thomas, being obliged to be absent from Oxford at that time, desired his friend Mr. Locke to execute this commission. By some accident or neglect, the waters were not ready the day after lord Ashley's arrival, and Mr. Locke thought it his duty to wait on his lordship to make an apology, which he received with his usual civility, and was so pleased with Locke's conversation as to detain him to supper, and engaged him to dine with him next day, that he might have the more of his company. And when his lordship left Oxford to go to Sunning-hill, where he drank the waters, he made Mr. Locke promise to come thither, as he did in the summer of 1667. Lord Ashley afterwards returned, and obliged him to promise that he would come and lodge at his house. Mr. Locke accordingly went thither, and though not a regular practitioner, his lordship confided entirely in his advice, with regard to the operation, which was to be performed by opening the abscess in his breast, and which saved his life, though it never closed.

After this cure, his lordship, by frequent conversations, discovered qualities in Locke, which made him regard his

\* In 1674 he took the degree of bachelor of medicine, probably, as hinted at in bishop Fell's letter hereafter given,

in order to preserve his station in Christ-church.

medical skill as the least of his merits; and foreseeing the bent of his talents, advised him to apply himself to the study of political and religious topics, on which his lordship seems often to have consulted him. By his acquaintance with this nobleman, he was introduced to some persons of eminence, such as Villiers duke of Buckingham, lord Halifax, and other noblemen of wit and parts, who were all charmed with his conversation, and more so, it appears, than he was sometimes with theirs. One day, three or four of these lords having met at lord Ashley's when Mr. Locke was there, after some compliments, cards were brought in, before scarce any conversation had passed between them. Mr. Locke looked upon them for some time while they were at play, and taking his pocket book began to write with great attention. One of the lords asked him what he was writing: "My lord," said he, "I am endeavouring to profit as far as I am able, in your company; for having waited with impatience for the honour of being in an assembly of the greatest geniuses of this age, and at last having obtained the good fortune, I thought I could not do better than write down your conversation; and indeed I have set down the substance of what has been said for this hour or two." This rebuke appears to have been taken in good part; the company quitted their play, and passed the rest of their time in a manner more suitable to the rational character.

In 1668, he attended the earl and countess of Northumberland into France; but the earl's death did not allow him to remain long in that country. On his return, Mr. Locke lived, as before, at lord Ashley's, who was then chancellor of the exchequer, but made frequent visits to Oxford, in the prosecution of his studies, as well as for change of air, which appeared to be necessary to his health. While he was at lord Ashley's, he had the care of the education of that nobleman's eldest son, who was then about sixteen years of age. This province he executed with great care, and to the full satisfaction of his noble patron. The young lord being of a weakly constitution, his father wished to see him married, lest the family should be extinct by his death; and as he thought him too young to make a proper choice for himself, he not only consulted Mr. Locke on the subject, but even requested he would make a suitable choice for the youth. This was an affair of some delicacy, and no small risk; for, although lord

Ashley did not regard fortune, yet he conditioned for a lady of a good family, an agreeable temper, and a fine person; of good education, and of good understanding, and whose conduct would be different from that of the generality of court-ladies. In all these respects Mr. Locke had the happiness to succeed, and the marriage was fruitful. The eldest son, afterwards the author of the "Characteristics," was committed to the care of Mr. Locke in his education\*, and his pupil, when lord Shaftesbury, always spoke of Mr. Locke with the highest esteem, and manifested on all occasions a grateful sense of his obligations to him, but there are some passages in his works, in which he speaks of Mr. Locke's philosophy with great severity. It will not, however, be thought a very serious objection to Mr. Locke, that his philosophy did not give entire satisfaction to lord Shaftesbury.

In 1670, and the year following, our author began to form the plan of his celebrated "Essay on Human Understanding," at the earnest request of Mr. Tyrrell, Dr. Thomas, and some other friends, who met frequently in his chamber to converse together on philosophical subjects; but his employments and avocations prevented him from finishing it then. In 1668 he had been elected a fellow of the royal society, and appears to have been now looked up to as a man of superior talents, and an authority in those pursuits to which he more particularly addicted himself. In 1672, his patron Lord Ashley, being created earl of Shaftesbury, and lord high chancellor of England, appointed Mr. Locke secretary of the presentations to benefices; which place he held until 1673, when his lordship resigned the great seal. As he had been the confidant of this statesman in his most secret affairs, he now assisted his lordship in publishing some treatises, which were designed to excite the people to watch the Roman catholics, and to oppose the arbitrary measures of the court.

In 1675, Mr. Locke travelled into France on account of his health, and at Montpellier became first acquainted with Mr. Herbert, afterwards earl of Pembroke, to whom he dedicated his "Essay on Human Understanding." From Montpellier he went to Paris, where he was introduced to various men of letters. In 1679 he was recalled to London, on the earl of Shaftesbury's having regained his

\* So in the Life of Mr. Locke; but see Lord Shaftesbury's Life, vol. X. p. 220.

favour at court and been made president of the council, but this was of short duration. The earl lost his place in a few months, for refusing to comply with the designs of the court, which aimed at the establishment of popery and arbitrary power; and having incurred the implacable hatred of the duke of York, on account of his supporting the exclusion-bill, he was, in 1681, committed to the Tower, and although acquitted upon trial, thought it most safe to retire to Holland, where he died in 1683. Mr. Locke, also thinking himself not quite secure in England, followed his lordship to Holland, and was introduced to many of the learned men of Amsterdam, particularly Limborch, and Le Clerc, whose intimacy and friendship he preserved throughout life.

During his residence in Holland, he was accused at court of having written certain tracts against the government of his country, which were afterwards discovered to be the production of another person; and upon that suspicion he was deprived of his studentship of Christ-church. This part of Mr. Locke's history requires some detail. The writer of his life in the *Biographia Britannica* (Nicoll) says that "being observed to join in company with several English malcontents at the Hague, this conduct was communicated by our resident there to the earl of Sunderland, then secretary of state; who acquainting the king therewith, his majesty ordered the proper methods to be taken for expelling him from the college, and application to be made for that purpose to bishop Fell, the dean; in obedience to this command, the necessary information was given by his lordship, who at the same time wrote to our author, to appear and answer for himself on the first of January ensuing, but immediately receiving an express command to turn him out, was obliged to comply therewith, and, accordingly, Mr. Locke was removed from his student's place on the 15th of Nov. 1681." This account, however, is not correct. All that lord Sunderland did, was to impart his majesty's displeasure to the dean, and to request his opinion as to the proper method of removing Mr. Locke. The dean's answer, dated Nov. 8, contains the following particulars of Mr. Locke, and of his own advice and proceedings against him. "I have," says the dean, "for divers years had an eye upon him; but so close has his guard been on himself, that after several strict inquiries, I may confidently affirm there is not any man in the college,

however familiar with him, who had heard him speak a word either against or so much as concerning the government; and although very frequently, both in public and private, discourses have been purposely introduced to the disparagement of his master, the earl of Shaftesbury, his party and designs, he never could be provoked to take any notice, or discover in word or look the least concern. So that I believe there is not a man in the world so much master of taciturnity and passion. He has here a physician's place (he had taken the degree of B. M. in 1674) which frees him from the exercise of the college, and the obligations which others have to residence in it; and he is now abroad for want of health."

Thus far we might suppose the dean had advanced enough in behalf of the innocence of Mr. Locke. What follows, however, will be read with regret, that so good a man as bishop Fell should have given such advice.—“Notwithstanding this, I have summoned him to return home, which is done with this prospect, that if he comes not back, he will be liable to expulsion for contumacy; and if he does, he will be answerable to the law for that which he shall be found to have done amiss. It being probable that, though he may have been thus cautious here, where he knew himself suspected, he has laid himself more open at London, where a general liberty of speaking was used, and where the execrable designs against his majesty and government were managed and pursued. If he don't return by the first of January, which is the time limited to him, I shall be enabled of course to proceed against him to expulsion. But if this method seems not effectual or speedy enough, and his majesty, our founder and visitor, shall please to command his immediate remove, upon the receipt thereof, directed to the dean and chapter, it shall accordingly be executed.” In consequence of this, a warrant came down to the dean and chapter, dated Nov. 12, in these words: “Whereas we have received information of the factious and disloyal behaviour of Locke, one of the students of that our college; we have thought fit hereby to signify our will and pleasure to you, that you forthwith remove him from his student's place, and deprive him of all rights and advantages thereunto belonging, for which this shall be your warrant,” &c. And thus, on the 16th following, one of the greatest men of his time was expelled the college at the command of Charles II. without,



as far as is known, any form of trial or inquiry. After the death of Charles II. William Penn, the celebrated quaker, who had known Mr. Locke at the university, used his interest with king James to procure a pardon for him, and would have obtained it, if Mr. Locke had not said, that he had no occasion for a pardon, since he had not been guilty of any crime.

In 1685, when the duke of Monmouth was making preparations in Holland for his unfortunate enterprize, the English envoy at the Hague had orders to demand Mr. Locke and eighty-three other persons to be delivered up by the States-General. M. Le Clerc observes, that Mr. Locke had no correspondence with the duke of Monmouth, having no great opinion of his undertaking. Besides, his natural temper was timorous, not resolute, and he was far from being fond of commotions. It was proper, however, now to conceal himself, which his friends at Amsterdam enabled him to do, at the house of a Mr. Veen. In the mean time Limborch took care that his letters should be delivered to him, and was entrusted with his will, to be sent to certain relations whom he named, in case of his death. So highly was he respected, that one of the magistrates declared that although they could not protect him, if the king of England should demand him, yet he should not be betrayed, and his landlord should have timely notice. In 1686 he began to appear again in public, when it was sufficiently known that he had no share in the duke of Monmouth's invasion.

During this concealment Mr. Locke wrote his "Letter on Toleration," in Latin, which was printed at Gouda, 1689, under the title "*Epistola de Tolerantia, ad clarissimum virum T. A. R. P. T. O. L. A.* (i. e. *Theologiæ apud remonstrantes professorem, tyrannidis osorem, Limburgium Amstelodamensem*) scripta à P. A. P. O. I. L. A. (i. e. *Pacis amico, persecutionis osore, Joanne Lockio Anglo*). This letter was translated into English by Mr. Popple (who was nephew to Andrew Marvell, and author of the "*Rational Catechism*," ) and printed twice in London, 1689, 4to, and 1690, 12mo. It involved Mr. Locke in a controversy with the rev. Jonas Proast, M. A. of Queen's-college, Oxford; and some pamphlets passed between them, to the last of which, published by Mr. Proast, a short time before Mr. Locke's death, the latter left a reply unfinished, which was published in his posthumous works. While at Am-

sterdam, Mr. Locke formed a weekly assembly, consisting of Limborch, Le Clerc, and others, for conversation upon important subjects, and had drawn up in Latin rules to be observed by them; but those conferences were much interrupted by the frequent changes he was obliged to make of his places of residence.

After being employed for some years on his great work, the "Essay concerning Human Understanding," he finished it in Holland about the end of 1687. He made an abridgment of it himself, which his friend Le Clerc translated into French, and inserted in the "Bibliothèque Universelle" for January, 1688. This abridgment created a very general wish for the publication of the whole. About the same time, Le Clerc informs us, he made several extracts of books, as that of Boyle on "Specific Medicines," which is inserted in the second volume of the "Bibl. Universelle," and some others in the following volumes.

The revolution of 1688 at length restored Mr. Locke to England, to which he returned in the fleet which conveyed the princess of Orange. He now endeavoured to obtain his studentship of Christ-church, not that he had any design to return to college, but only that this would amount to a public testimony of his having been unjustly deprived of it. But when he found that the society could not be prevailed on to dispossess the person who had been elected in his room, and that they would only admit him a supernumerary student, he desisted from his claim.

He was now at full liberty to pursue his speculations, and, accordingly, in 1689, published his celebrated "Essay on Human Understanding," and the same year his "Two Treatises on Government," in which he fully vindicated the principles upon which the revolution was founded. His writings had now procured him such high reputation, and he had merited so much of the new government, that it would have been easy for him to have obtained a very considerable place; but he contented himself with that of commissioner of appeals, worth about 200*l.* per annum. He was offered to go abroad in a public character, and it was left to his choice whether he would be envoy at the court of the emperor, the elector of Brandenburg, or any other, where he thought the air most suitable to him, but he declined it on account of his bad health.

About this time Mr. Locke's attention was directed to the state of the coin, which had been so much clipped,

as to want above a third of its real value ; and although his sentiments on the subject were at first disregarded, the parliament at length was obliged to take the matter into consideration, and to assist the members in forming a right opinion on the matter, and introduce a proper remedy. Mr. Locke, therefore, published "Some considerations of the consequence of the lowering of the interest, and raising the value of money," and shortly followed it by two more on the same subject, in answer to objections. These writings extended his acquaintance among men of rank in the political world, with some of whom he used to associate on the most familiar terms. He had weekly interviews with the earl of Pembroke, then lord keeper of the privy seal ; and when the air of London began to affect his lungs, he went for some days to the earl of Peterborough's seat at Parsons' Green, near Fulham, where he always met with the most friendly reception : but was obliged afterwards entirely to leave London, at least during the whole of the winter season.

Having paid frequent visits to sir Francis Masham, at Oates, in Essex, he found the air so good for his constitution, and the society so delightful, that he was easily prevailed upon to become one of the family, and to settle there during his life. The air used to restore him in a few hours after his return at any time from the town, although quite spent and unable to support himself. Besides this advantage here, he found in lady Masham, the daughter of Dr. Cudworth, a friend and companion exactly to his heart's wish ; a lady of contemplative and studious complexion, and particularly inured, from her infancy, to speculations in theology, metaphysics, and morality. She was also so much devoted to Mr. Locke, that, to engage his residence there, she provided an apartment for him, of which he was wholly master ; and took care that he should live in the family with as much ease as if the whole house had been his own. He had too the additional satisfaction of seeing this lady breed up her only son exactly upon the plan which he had laid down for the best method of education ; and, what pleased him still more, the success of it was such as seemed to give a sanction to his judgment in the choice of that method, which he published in 1693, under the title of "Thoughts concerning the Education of Children," and afterwards improved considerably.

In 1690 he published his treatise of "The reasonable-

ness of Christianity, as delivered in the Scriptures," written, it is said, in order to promote the scheme which king William III. had much at heart, of a comprehension with the dissenters. In this his argument is to prove, "that the Christian religion, as delivered in the Scriptures, free from all corrupt mixtures, is the most reasonable institution in the world;" and we allow that it would certainly appear so if men were agreed as to what are "corrupt mixtures," which, it is well known, some writers have extended to those articles of belief which others not only find in the Scriptures, but consider as fundamental. On the appearance of this work, Mr. Locke found an opponent in Dr. John Edwards (see JOHN EDWARDS), who considered his principles as verging towards Socinianism: and a defender in Mr. Samuel Bold. Mr. Locke also replied to Edwards.

Some time before this, Toland published his "Christianity not mysterious," in which he endeavoured to prove, that there is nothing in the Christian religion contrary to or above reason; and in explaining some of his notions, used several arguments drawn from Locke's "Essay on Human Understanding." Some Socinians also about this time published several treatises, in which they affirmed, that there was nothing in the Christian religion but what was rational and intelligible; and Mr. Locke having asserted in his writings that revelation delivers nothing contrary to reason; all this induced Dr. Stillingfleet, the learned bishop of Worcester, to publish a treatise, in which he vindicated the doctrine of the Trinity against Toland and the Socinians, and likewise opposed some of Mr. Locke's principles, as favourable to the above-mentioned writings. This produced a controversy, in the course of which our author endeavoured to show the perfect agreement of his principles with the Christian religion, and that he had advanced nothing which had the least tendency to scepticism, which the bishop had charged him with. But Stillingfleet dying some time after, the dispute ended, and ended as such disputes have frequently done, each party claiming the victory. On whichever side it lay, we may be permitted to add, that some of Mr. Locke's biographers have spoken of Stillingfleet's writings with unpardonable arrogance and contempt.

In 1695, Mr. Locke was appointed one of the commissioners of trade and plantations, a place worth 1000*l.* per

annum. The duties of this post he discharged with great ability and diligence until 1700, when the increase of his asthmatic disorder, obliged him to resign it. On this occasion he acquainted no person with his intention, until he had given up his commission into the king's hand. His majesty, who knew his worth, was very unwilling to part with him, and said he would be well pleased with his continuance in office, although he should give little or no attendance, and certainly would not wish him to remain in town one day to the detriment of his health. But Mr. Locke told the king that he could not in conscience hold a place to which such a salary was annexed, without discharging the duties of it; and therefore he begged leave to resign it, which was accepted.

From this time, which was the year 1700, he lived altogether at Oates, and applied himself, without interruption, entirely to the study of the holy scriptures; and in this employment he found so much pleasure, that he regretted his not having devoted more of his time to it in the former part of his life. On one occasion, in answer to a young gentleman, who asked what was the shortest and surest way for a person to attain a true knowledge of the Christian religion? he replied, "Let him study the holy scripture, especially the New Testament. It has God for its author; salvation for its end; and truth, without any mixture of error, for its matter." In 1703 he suffered much from his asthmatic disorder, but the pangs of bodily complaint were alleviated by the kind attentions of lady Masham: still he foresaw that his dissolution was not far distant, and he could anticipate it without dread, and speak of it with perfect calmness and composure. After receiving the sacrament at home, in company with some friends, he told the minister, "that he was in perfect charity with all men, and in a sincere communion with the church of Christ, by what name soever it might be distinguished." He lived some months after this, which he spent in acts of piety and devotion: when he was meditating on the wisdom and goodness of the Creator, he could not forbear crying out, "Oh the depth of the riches of the goodness and knowledge of God!" what he felt himself on this subject he was anxious to infuse into the hearts of others. On the day previously to his departure he said, "he had lived long enough, and was thankful that he had enjoyed a happy life; but that, after all, he looked upon

this life to be nothing but vanity," or, as he expresses a similar sentiment, in a letter which he left behind him for his friend Mr. Anthony Collins, one that "affords no solid satisfaction but in the consciousness of doing well, and in the hopes of another life." He had no rest that night, and begged in the morning to be carried into his study, where, being placed in an easy chair, he had a refreshing sleep for a considerable time. He then requested lady Masham to read aloud some of the psalms, to which he appeared exceedingly attentive, till feeling, probably, the approach of the last messenger, he begged her to desist, and in a few minutes expired, on the 28th of October 1704, in the 73d year of his age.

To this account we may add an extract from an unpublished letter of lady Masham's to Mr. Laughton, obligingly communicated by Mr. Ellis of the British Museum.

"You will not perhaps dislike to know that the last scene of Mr. Locke's life was no less admirable than any thing else in him. All the faculties of his mind were perfect to the last; but his weakness, of which only he died, made such gradual and visible advances, that few people, I think, do so sensibly see death approach them as he did. During all which time, no one could observe the least alteration in his humour: always chearful, civil, conversible, to the last day; thoughtful of all the concerns of his friends, and omitting no fit occasion of giving Christian advice to all about him. In short, his death was like his life, truly pious, yet natural, easy, and unaffected; nor can time, I think, ever produce a more eminent example of reason and religion than he was, living and dying.—Oates, Nov. 8, 1704."

Mr. Locke, says his latest biographer, had great knowledge of the world, and was prudent without cunning, easy, affable, and condescending without any mean complaisance. If there was any thing he could not bear, it was ill manners, and a rude behaviour. This was ever ungrateful to him, unless, when he perceived that it proceeded from ignorance; but when it was the effect of pride, ill-nature, or brutality, he detested it. He looked on civility not only as a duty of humanity, but Christianity; and he thought that it ought to be more pressed and urged upon men than it commonly is. He recommended on this occasion a treatise in the moral essays written by the gentlemen of the Port Royal, "concerning the means of pre-

serving peace among men," and was a great admirer of Dr. Whichcote's Sermons on the subject. He was exact to his word, and religiously performed whatever he promised. He was very scrupulous of giving recommendations of persons whom he did not well know, and would by no means commend those whom he thought not to deserve it. If he was told that his recommendation had not produced the effect expected, he would say, "the reason was because he never deceived any person by saying more than he knew; that he never passed his word for any but such as he believed would answer the character he gave of them; and that if he should do otherwise, his recommendations would be worth nothing."

He was naturally very active, and employed himself as much as his health would permit. Sometimes he diverted himself by working in the garden, which he well understood. He loved walking, but not being able to walk much, through the disorder of his lungs, he used to ride out after dinner; and when he could not bear a horse, he went in a chaise. He always chose to have company with him, though it were but a child, for he took pleasure in talking with children of a good education. His bad health was a disturbance to none but himself; and any person might be with him without any other concern than that of seeing him suffer. He did not differ from others in his diet, except that he drank water only, which he thought was the means of lengthening his life. To this he also attributed the preservation of his sight in a great measure, for he could read by candle-light all sorts of books to the last, if they were not of a very small print, without the use of spectacles. He had no other distemper but his asthma, except a deafness for about six months, which he lamented in a letter to one of his friends, telling him "he thought it better to be blind than deaf, as it deprived him of all conversation." Many interesting particulars of Mr. Locke's private life may be seen in Coste's character of him, printed in the ninth volume of the last edition of his works.

This edition contains, principally, the following treatises, to which we have here appended the years of their first publication: 1. "Three Letters upon Toleration;" the first, printed at London in 1689, was in Latin. 2. "A Register of the Changes of the Air observed at Oxford," inserted in Mr. Boyle's "General History of the Air,"

1692, 8vo. 3. "New Method for a Common-place Book," 1686. 4. "Essay concerning Human Understanding," 1690, fol. 5. "Two Treatises of Civil Governmeht," &c. 1690, 8vo; again in 1694, and in 1698. A French translation at Amsterdam, and then at Geneva, in 1722. 6. "Some Considerations of the Consequences of lowering the Interest, and raising the Value, of Money," 1691, 8vo, and again in 1695. 7. Some observations on a printed paper, entitled, "For coining silver Money in England," &c. "Farther Observations concerning the raising the Value of Money," &c. 9. "Some Thoughts concerning Education," &c. 1693, 8vo, and again in 1694 and 1698; again after his death, with great additions; and in French, entitled, "De l'Education des Enfans," Amster. 1695. 10. "The Reasonableness of Christianity," &c. 1695, 8vo. 11. "Vindication of the Reasonableness," &c. 1696, 8vo. 12. "A second Vindication," &c. 1696, 8vo. 13. "A Letter to the Bishop of Worcester," 1697, 8vo. 14. "Reply to the Bishop of Worcester," &c. 1697, 4to. 15. "Reply, in answer to the Bishop's second Letter," 1698. 16. Posthumous Works of Mr. John Locke, viz. "Of the Conduct of the Understanding;" "An Examination of Malebranche's Opinion," &c. "A Discourse of Miracles;" "Part of a fourth Letter for Toleration;" "Memoirs relating to the Life of Anthony first earl of Shaftesbury," &c. &c. He left behind him several MSS. from which his executors, sir Peter King and Anthony Collins, esq. published, in 1705, his paraphrase and notes upon St. Paul's epistle to the Galatians, which were soon followed by those upon the Corinthians, Romans, and Ephesians, with an essay prefixed, "For the understanding of St. Paul's epistles, by consulting St. Paul himself." In the following year the posthumous works of Mr. Locke were published, comprising a treatise "On the Conduct of the Understanding," intended as a supplement to the "Essay;" "An Examination of Malebranche's Opinion of seeing all Things in God." In 1708, some familiar letters between Mr. Locke and several of his friends were published. All the works of this great man have been collected, and frequently reprinted in different sizes; in three vols. folio, in four vols. quarto, by bishop Law, and lately in nine vols. 8vo.

Of all Mr. Locke's works, his "Essay on Human Understanding," is that which has contributed most to his fame,



and the reputation which it had from the beginning, and which it has gradually acquired abroad, is a sufficient testimony of its merit. There is perhaps no book of the metaphysical kind that has been so generally read by those who understand the language, or that is more adapted to teach men to think with precision, and to inspire them with that candour and love of truth, which is the genuine spirit of philosophy. He gave, Dr. Reid thinks, the first example in the English language of writing on such abstract subjects, with a remarkable degree of simplicity and perspicuity; and in this he has been happily imitated by others that came after him. No author has more successfully pointed out the danger of ambiguous words, and the importance of having distinct and determinate notions in judging and reasoning. His observations on the various powers of the human understanding, on the use and abuse of words, and on the extent and limits of human knowledge, are drawn from attentive reflection on the operations of his own mind, the true source of all real knowledge on those subjects; and show an uncommon degree of penetration and judgment. Such is the opinion of the learned and candid Dr. Reid, who says, "I mention these things that when I have occasion to differ from him, I may not be thought insensible of the merit of an author whom I highly respect, and to whom I owe my first lights in those studies, as well as my attachment to them." Dr. Reid has ably pointed out what he thought defective in Locke's system, which indeed has been more or less the subject of discussion in every work on metaphysics during the last century. The late Mr. Horne Tooke, in his "Diversions of Purley," differs from all others in advancing one of those singular opinions which are peculiar to that gentleman. He calls Locke's Essay, merely "a grammatical treatise, or a treatise on words, or on language;" and says, that "it was a lucky mistake which Mr. Locke made when he called his book an Essay on the Human Understanding. For some part of the inestimable benefit of that book has, merely on account of its title, reached to thousands more than, I fear, it would have done, had he called it a Grammatical Essay. The human mind, or the human understanding, appears to be a grand and noble theme, and all men, even the most insufficient, conceive that to be a proper object for their contemplation, while

## L O C K E R.

inquiries into the nature of language are supposed to be beneath the concern of their exalted understanding.”<sup>1</sup> :

LOCKER (JOHN, esq. F. S. A.) son of Stephen Locker, esq. or Lockier (for that was the family name in the reign of Charles II. as appears by the signature of one of their ancestors to a lease in that reign), was of a gentleman's family in Middlesex, where they possessed a considerable property, which, it is said, they lost, as many others did, by their loyalty. He was bred at Merchant-Taylors' school, whence he went to Merton-college, Oxford; after which he travelled abroad with his friend Mr. Twisleton, who was probably of the same college. He was entered at Gray's Inn, where he studied the law in the same chambers formerly occupied by his admired lord Bacon; and having been called to the bar, was afterwards clerk of the companies of leather-sellers and clock-makers, and a commissioner of bankrupts. He married (the families being before related) miss Elizabeth Stillingfleet, who was remarkable for her many excellent qualities as well as personal charms. She was grand-daughter to the eminent bishop of Worcester by his lordship's first wife, and sister to Benjamin Stillingfleet, esq. much distinguished by his ingenious writings and worthy character. By this lady, who died August 12, 1759, he had nine children. Mr. Locker is noticed by Dr. Johnson \*, in his Life of Addison, as eminent for curiosity and literature; as he is by Dr. Ward, in his Lives of the Gresham Professors, as a gentleman much esteemed for his knowledge of polite literature. He was remarkable for his skill in the Greek language; and attained the modern, which he could write very well, in a very extraordinary manner. Coming home late one evening, he was addressed in that language by a poor Greek, from the Archipelago, who had lost his way in the streets of London. Mr. Locker took him home, where he was maintained, for some time, by the kindness of himself and Dr. Mead; and, by this accidental circumstance, Mr. Locker acquired his knowledge of modern Greek. He almost adored lord Bacon; and had collected from original manuscripts and other papers, many curious things of his lordship's not mentioned by others, which it was his inten-

\* To whom Mr. Locker communicated a collection of examples selected by Addison from the writings of Tillotson, with an intention of making an English dictionary.

<sup>1</sup> Principally from the Life prefixed to Locke's Works.

tion to publish, but his death prevented it; however, this fell into such good hands, that the public are now in possession of them, as is mentioned in the last edition of lord Bacon's works, by Dr. Birch and Mr. Mallet, 1765. Mr. Locker also wrote the preface to Voltaire's Life of Charles XII. of Sweden, and translated the two first books; and Dr. Jebb the rest. He died, very much regretted, in May 1760, not quite a year after the loss of his amiable lady, which it was thought accelerated his own death. They both were buried in St. Helen's church, Bishopsgate-street, London. Their son WILLIAM, bred to the naval service, but a man of some literary talents, died lieutenant-governor of Greenwich-hospital, on December 26, 1800, at the age of seventy. Some particulars of him are to be found in our authority.<sup>1</sup>

LOCKMAN (JOHN), a man of much literary industry, and known for half a century as a translator, was born in 1698. Of his early history we find no particulars recorded. He appears to have been acquainted with Pope, and to have been respected by that poet, doubtless, on account of his amiable and inoffensive character, which procured him, among the wits of that time, the name of the Lamb. The only time he ever deviated from the gentleness of this animal was when Cooke, the translator of Hesiod, abused his poetry to his face. On this provocation Mr. Lockman proved his relationship to the *genus irritabile*, by retorting, with a quickness not usual to him, "It may be so; but thank God! my name is not at full length in the Dunciad." Mr. Lockman's poetical talents were certainly not very extensive, as the greatest part of his effusions are only a few songs, odes, &c. written on temporary subjects, and set to music for Vauxhall and other places of public entertainment. Mr. Reed, however, found two pieces of the dramatic kind, both of them designed to be set to music; but only the second of them, he thinks, was ever performed, viz. 1. "Rosalinda, a musical drama, 1740," 4to. 2. "David's Lamentations, an oratorio;" which we believe were not successful.

In 1762, he issued proposals for a complete edition of his poems, to be printed, by subscription, in two volumes 4to. He frequently went to court to present his poems to the royal family; and after he became secretary to the Bri-

<sup>1</sup> Nichols's Bowyer.

tish herring-fishery, tendered to the same illustrious personages presents of pickled herrings, &c. all which, both poems and herrings, he took care to inform the public "were most graciously received." He was employed in compiling some of the lives in the "General Dictionary, including Bayle;" and translated various works from the French. In all his employments he maintained an amiable and unblemished character, and died much lamented at his house in Brownlow-street, Long Acre, of a paralytic stroke, Feb. 2, 1771.<sup>1</sup>

LOCKYER (NICHOLAS), a non-conformist divine, the son of William Lockyer of Glastonbury in Somersetshire, was born in that county in 1612, and in 1629 studied in New-Inn hall, Oxford, where he took the degree of bachelor of arts. He afterwards went into holy orders, and had a cure, but siding with the presbyterian party, became a leading man in their committees, and other measures for reforming the church. He obtained, by the same interest, a fellowship of Eton-college, and in 1658 was made provost, but was ejected at the Restoration. He passed the remainder of his life at Woodford in Essex, where, as Wood says, he died "a wealthy man," March 13, 1684-5; and was buried in St. Mary's-church, Whitechapel. His works, of which Wood has given a very copious list, consist of sermons, and tracts of practical piety. Calamy, who gives but a slight account of him, says, that "his writings shew him to have been very zealous and affectionate; earnestly bent upon the conversion of souls."<sup>2</sup>

LODGE (THOMAS, M. D.), a dramatic poet, descended from a family which had its residence in Lincolnshire; but whether the doctor himself was born there, seems not very easy to be ascertained. Langbaine and Jacob, and, after them, Wincop and Chetwood, who, in the general, are little more than copiers, say that he was educated at Cambridge, but Wood informs us, that it was at Oxford, where he made his first appearance about 1573, and was afterwards a scholar under the learned Dr. Hoby, of Trinity-college. Here he made very considerable advances in learning, dedicating his leisure time to the reading the poets of antiquity; and, having himself a turn to poetry, especially of the satirical kind, he became known by

<sup>1</sup> Biog. Dram.—Gent. Mag. vol. LXII. p. 211.—Nichols's Bowyer.—Boswell's Life of Johnson.

<sup>2</sup> Ath. Ox. vol. II.—Calamy.—Harwood's Alumni Etonenses.

various compositions of that nature, which obtained him no inconsiderable reputation as a wit and poet. Mr. Lodge, however, sensible how seldom the study of poetry yields a competent provision to its professors, after having taken one degree in arts, applied himself, with great assiduity, to the more profitable study of physic, and for further improvement went abroad. After staying a sufficient time at Avignon to be entitled to the degree of doctor in that university, he returned, and, in the latter end of queen Elizabeth's reign, was incorporated in the university of Cambridge. He afterwards settled in London, where, by his skill and interest with the Roman Catholic party, in which persuasion, it is said, he was brought up, he attained great practice. In what year Dr. Lodge was born does not evidently appear; but he died in 1625, and had tributes paid to his memory by many of his contemporary poets, who have characterized him as a man of very considerable genius.

His dramatic works are, 1. "Wounds of Civil War, a tragedy, 1594," 4to. 2. "Looking-Glass for London and England, a tragi-comedy, 1598:" (assisted by Robert Green.) Winstanly has named four more dramatic pieces besides the first of the two above named, which he asserts to have been written by this author, in conjunction with Robert Green, 1. "Lady Alimony," a comedy. 2. "Laws of Nature," a comedy. 3. "Liberalitie and Prodigalitie," a comedy. 4. "Luminalia." But the first three of these, though they might be brought to agree in point of time, yet are all printed anonymously; and, as to the last, it was written on a particular occasion, and that not till two years after Dr. Lodge's death, and full thirty-five after that of Robert Green.

His other writings were, 1. "Alarm against the Usurers, containing tried experiences against worldly abuses," Lond. 1584. 2. "History of Tribonius and Prisaria, with Truth's Complaint over England." 3. "Euphues Golden Legacy." 4. "Treatise of the Plague, containing the nature, signs, and accidents of the same," Lond. 1603, 4to. 5. "Countess of Lincoln's Nursery," Oxford, 1622, 4to. 6. "Treatise in defence of Plays." 7. "Catharos Diogenes in his singularity, &c." Lond. 1591, 4to. Of this satire the reader may see an account in the Bibliographer. 8. "The Devil conjured," *ibid.* 1596, 4to. noticed in the "Restituta." He translated also into English Josephus's Works,

Lond. 1602, 1609, 1620, &c. fol.; and Seneca's Works, "both moral and natural," *ibid.* 1614, 1620, &c. fol.<sup>1</sup>

LODGE (WILLIAM), a spirited and tasteful engraver of the seventeenth century, was the son of a merchant at Leeds, where he was born July 4, 1649, and inherited an estate of 300*l.* a year. From school he was sent to Jesus college, Cambridge, and thence to Lincoln's-inn, where his studies appear to have ended. He afterwards went abroad with Thomas lord Bellasis, in his embassy to Venice, and meeting with Barri's "*Viaggio Pittoresco*," he translated it, and added heads of the painters of his own engraving, and a map of Italy. This was printed in 1679, 8vo. While on his travels, he drew various views, which he afterwards etched. Returning to England, he assisted Dr. Lister of York, in drawing various subjects of natural history, inserted in the *Philosophical Transactions*. He died at Leeds, in August 1689, and was buried in Harwood church. Besides the portraits above mentioned, there are several views by this artist, etched in a slight but spirited style, from his own designs, which he made both at home and abroad. They bear the marks of genius and a good taste.<sup>2</sup>

LOFTUS (DUDLEY), a very learned oriental scholar, was the second son of sir Adam Loftus, and great grandson of Dr. Adam Loftus, who was archbishop of Armagh, then of Dublin, and one of the lords justices, and lord chancellor of Ireland. He was born in 1618, at Rathfarnham, near Dublin, a stately castle built by his ancestor the archbishop, and was educated in Trinity college, where he was admitted fellow-commoner in 1635. About the time he took his first degree in arts, the extraordinary proficiency he had made in languages attracted the notice of archbishop Usher, who earnestly advised his father to send him to Oxford, where he might improve his oriental learning, a matter which that worthy prelate considered as highly important in the investigation of the history and principles of the Christian religion. Mr. Loftus was accordingly sent by his father to Oxford, and entered of University college, where he was incorporated B. A. in November 1639. About this time he commenced the

<sup>1</sup> *Ath. Ox.* vol. I.—*Cibber's Lives*.—*Biog. Dram.*—*Phillips's Theatrum* by sir F. Brydges.—*Warton's History*.—*Ellis's Specimens*.—*Bibliographer*, vol. I.—*Restituta*, vol. I.

<sup>2</sup> *Walpole's Anecdotes*.—*Strutt's Dictionary*.

study of the law, with a view to take his bachelor's degree in that faculty, but at the persuasion of his friends in University college, took his degree of master of arts in 1641, and then returned to Ireland at the moment the rebellion broke out. His father, who was at that time vice-treasurer, and one of the privy council, procured a garrison to be placed in his castle of Rathfarnham, and gave the command of it to his son Dudley, who displayed his skill and courage, by defending the city from the incursions of the Irish inhabiting the neighbouring mountains. He was afterwards made one of the masters in chancery, vicar-general of Ireland, and judge of the prerogative court and faculties, all which offices he held to the time of his death. He was also a doctor of the civil law, and esteemed the most learned of any of his countrymen in that faculty. Towards the latter part of his life, his talents and memory were very much impaired, and when about seventy-six years of age, he married a second wife, but died the year following, in June 1695, and was buried in St. Patrick's church, Dublin.

Mr. Loftus's greatest excellence lay in the knowledge of various languages, especially the oriental; and it is said, that when only twenty years of age, he was able to translate as many languages into English. Among archbishop Usher's letters is one from him to that prelate, which, although short, shews his avidity to search out oriental books and MSS.; as well as his high respect and gratitude to Usher, who first directed his attention to the treasures of the Bodleian library. Yet his character in other respects does not correspond with his parts or learning. He was accounted, says Harris, an improvident and unwise man, and his many levities and want of conduct gave the world too much reason to think so. The same biographer mentions "a great, but free-spoken prelate," who said of Mr. Loftus, that "he never knew so much learning in the keeping of a fool."

His learning, indeed, and his industry appear very evident by his many writings. Besides the *Æthiopic New Testament* which he translated into Latin, at the request of Usher and Selden, for the *Polyglot*, and which procured him from Walton the character of "*vir doctissimus, tam generis prosapia, quam linguarum orientalium scientia, nobilis*," he published, 1. "*Logica Armeniaca in Latinam traducta*," Dublin, 1657, 12mo. 2. "*Introductio in totam*

Aristotelis Philosophiam," *ibid.* 1657, 12mo. 3. "The Proceedings observed in order to, and in the consecration of, the twelve Bishops in St. Patrick's Church in Dublin, Jan. 27, 1660," Lond. 1661, 4to. 4. "Liber Psalmorum Davidis ex Armeniaco idiomate in Latinum traductus," Dublin, 1661, 12mo. 5. "Oratio funebris habita post exuvias nuperi Rev. patris Joan. (Bramhall) archiepiscopi Armachani," *ibid.* 1663, 4to. 6. "The Speech of James duke of Ormond, made in a parliament at Dublin, Sept. 17, 1662, translated into the Italian," *ibid.* 1664. 7. "Reductio litium de libero arbitrio, prædestinatione, et reprobatione ad arbitrium boni viri," *ibid.* 1670, 4to. 8. "A Book demonstrating that it was inconsistent with the English government, that the Irish rebels should be admitted to their former condition with impunity, by topics drawn from principles of law, policy, and conscience," published under the name of Philo-Britannicus. 9. "Lettera esortatoria di mettere opera a fare sincera penitenza mandata alla signora F. M. L. P. &c." 1667, 4to. This piece was written on account of a lady of Irish birth, with whom he was criminally connected, and whom he wished to pass for an Italian, as she was educated in Italy. Her name was Francisca Maria Lucretia Plunket. It was to her he wrote this exhortatory letter, which was followed soon after by, 10. "The Vindication of an injured lady, F. M. Lucretia Plunket, one of the ladies of the privy chamber to the queen mother of England," Lond. 1667, 4to. 11. Two pamphlets of the "Case of Ware and Shirley," a gentleman who married an heiress against her will. 12. "A Speech delivered at the Visitation held in the diocese of Clogher, *sede vacante*, Sept. 27, 1671," Dublin, 1671, 4to. 13. "The first marriage of Katherine Fitzgerald (now lady Decies), &c. asserted," Lond. 1677, 4to. Readers of the present times will be surprised to be told, that this pamphlet relates to the marriage of lord Decies, aged eight years, to Katherine Fitz-gerald, aged twelve and a half. The little lady in about twenty months took another husband, Edward Villiers, esq. Mr. Loftus's opinion was, that the first marriage was legal. His argument was answered by Robert Thomson, LL. D. in a pamphlet under the title of "Sponsa nondum uxor," Lond. 1678, 4to. 14. "Several Chapters of Dionysius Syrus's Comment on St. John the Evangelist, concerning the Life and Death of our Saviour," Dublin, 4to. 15. "The Com-



mentary on the Four Evangelists, by Dionysius Syrus, out of the Syriac tongue." 16. "Commentary on St. Paul's Epistles, by Moses Bar-Cepha, out of the Syriac." 17. "Exposition of Dionysius Syrus, on St. Mark," Dublin, 1676, 4to, according to Harris, but by the Bodleian catalogue it would appear that most, if not all, the four preceding articles were published together in 1672. 18. "History of the Eastern and Western Churches, by Gregory Maphrino, translated into Latin from the Syriac." 19. "Commentary on the general Epistles, and Acts of the Apostles, by Gregory Maphrino." 20. "Praxis cultus divini juxta ritus primævorum Christianorum," containing various ancient liturgies, &c. Dublin, 1693, 4to. 21. "A clear and learned Explication of the History of our Blessed Saviour, taken out of above thirty Greek, Syriac, and other oriental authors, by way of Catena, by Dionysius Syrus, translated into English," Dublin, 1695, 4to. Harris mentions a few other translations from the Armenian, Arabic, and Syriac, but without date or place, and which probably were printed with some of the preceding.<sup>1</sup>

LOGAN (JAMES), a polite scholar, and magistrate of some eminence in America, was born in Scotland about 1674. He was one of the people called Quakers, and accompanied William Penn in his last voyage to Pennsylvania. For many years of his life he was employed in public business, and rose to the offices of chief justice and governor of the province: but he felt always an ardour of study, and by husbanding his leisure hours, found time to write several treatises in Latin, of which one on the generation of plants, was translated into English by Dr. Fothergill. When advanced in years, he withdrew from the tumult of public business to the solitude of his country-seat, near Germantown, where he corresponded with the most distinguished literary characters of Europe. He also made a version of "Cicero de Senectute," which was published with notes by the celebrated Dr. Franklin. Mr. Logan died in 1751, at the age of seventy-seven, leaving his library, which he had been fifty years in collecting, to the people of Pennsylvania. The following extract from his will affords a pleasing idea of his literary enthusiasm: "In my library, which I have left to the city of

<sup>1</sup> Ath. Ox. vol. II.—Harris's edition of Ware's Ireland.—Lodge's Peerage of Ireland, art. Loftus.

Philadelphia, for the advancement and facilitating of classical learning, are above an hundred volumes of authors in folio, all in Greek, with mostly their versions. \* All the Roman classics without exception. All the whole Greek mathematicians, viz. Archimedes, Euclid, Ptolemy, both his Geography, and Almagest, which I had in Greek (with Theon's commentary in folio, above 700 pages) from my learned friend Fabricius, who published 14 volumes of his 'Bibliothèque Grecque,' in 4to, in which, after he had finished his account of Ptolemy, on my inquiring of him at Hamburgh in — \* how I should find it, having long sought for it in vain in England; he sent it me out of his own library, telling me it was so scarce, that neither prayers nor price could purchase it. Besides there are many of the most valuable Latin authors, and a great number of modern mathematicians, with all the three editions of Newton, Dr. Wallis, Halley, &c."†

LOGAN (JOHN), a Scotch divine and poet, was born about the beginning of 1747-8, at Soutra, in the parish of Fala, on the southern extremity of Mid-Lothian, where his father rented a small farm. He appears to have been taught the first rudiments of learning at the school of Musselburgh, near Edinburgh; and here, as well as at home, was zealously instructed in the principles of the Calvinistic system of religion, as professed by the seceders, a species of dissenters from the established church of Scotland. In 1762, he entered on the usual courses of study at the university of Edinburgh, where he made uncommon proficiency in the learned languages, but discovered no great inclination for mathematics, or metaphysics, although he took care not to be so deficient in these branches as to incur any censure, or create any hindrance to his academical progress. His turn being originally to works of imagination, he found much that was congenial in a course of lectures then read by professor John Stevenson, on Aristotle's Art of Poetry, and on Longinus; and while these directed his taste, he employed his leisure hours in acquiring a more perfect knowledge of Homer, whose beauties he relished with poetical enthusiasm. The writings of Milton, and other eminent poets of the English series, became likewise his favourite studies, and the discovery of

\* The date here in Davis's Travels in America, 1803, 8vo, from which this account is taken, is 1772, which must be wrong.

† Davis's Travels.

Ossian's poems, which took place when he was at college, opened new sources of admiration and improvement.

At what time he began to imitate his favourite models, is doubtful, but as an inclination to write poetry is generally precipitate, it is probable that he had produced many of his lesser pieces while at the university; and he had the advice and encouragement of Dr. John Main of Athelstoneford, a clergyman of classical taste, in pursuing a track which genius seemed to have pointed out. He had also acquired the friendship and patronage of lord Elibank, and of the celebrated Dr. Blair, who regarded him as a youth of promising talents, and unusual acumen in matters of criticism. By the recommendation of Dr. Blair, he was, in 1768, received into the family of Sinclair, as private tutor to the present baronet of Ulbster, the editor of those statistical reports which have done so much honour to the clerical character of Scotland. Here, however, Logan did not remain long, but returned to Edinburgh to attend the divinity lectures, with a view of entering into the church. Either by reading, or by the company he kept, he had already overcome the scruples which inclined his parents to dissent, and determined to take orders in the establishment.

In 1770, he published a volume under the title of "Poems on several occasions, by Michael Bruce," a youth who died at the age of twenty-one, after exhibiting considerable talents for poetry. In this volume, however, Logan chose to insert several pieces of his own, without specifying them, a circumstance which has since given rise to a controversy between the respective friends of Bruce and Logan. In 1770, after going through the usual probationary periods, Logan was admitted a preacher, and in 1773 was invited to the pastoral charge at South Leith, which he accepted. His poems, which had been hitherto circulated only in private, or perhaps occasionally inserted in the literary journals, pointed him out as a proper person to assist in a scheme for revising the psalmody of the church. For this purpose he was, in 1775, appointed one of the committee ordered by the General Assembly (the highest ecclesiastical authority in Scotland), and took a very active part in their proceedings, not only revising and improving some of the old versions, but adding others of his own composition. This collection of "Translations and Paraphrases" was published in 1781, under the sanction of the General Assembly.

About two years before this publication appeared, he had prepared a course of lectures on the philosophy of history, and had on this occasion consulted Drs. Robertson, Blair, Carlisle, and other eminent men connected with the university of Edinburgh, who seemed liberally inclined to promote his success. The first request, however, which he had to make, happened not to be within their power. He desired the use of a room in the college for the delivery of his lectures, but by the statutes no indulgence of that kind could be granted to persons teaching or lecturing on subjects for which regular professors were already appointed. He then hired a chapel, in which he delivered his first course of lectures in 1779-80, and his auditors, if not very numerous, were of that kind whose report was of great consequence to his fame. In his second course, he had a larger auditory, and attracted so much notice, that he entertained very sanguine hopes of being promoted to the professorship of history, which became vacant about this time.

Here, however, an obstacle presented itself, which he had not foreseen, and which his friends could not remove. It had been the invariable practice of the patrons to present to this office a member of the faculty of advocates, and in the present instance their choice fell upon Mr. Frazer Tytler, the late lord Woodhouselee, a gentleman whose talents (had talents been the criterion) must have excluded all competition. Whether owing to this appointment, or to the decay of public curiosity, Logan's lectures were no longer encouraged; but in 1781, he published an analysis of them, entitled "Elements of the Philosophy of History," and soon after one entire lecture in the form of an "Essay on the Manners of Asia." Both were favourably received, yet without those decisive proofs of encouragement which could justify his publishing the whole course, as he probably intended. In the same year appeared his volume of "Poems," which were so eagerly bought up, that a second edition became necessary within a few months. Such popularity induced him to complete a tragedy which he had been for some time preparing, entitled "Rumamede," and founded upon the history of the great charter. This tragedy was accepted by the manager of Covent-garden theatre, but was interdicted by the licenser of the stage as containing political allusions that were improper. It was printed, however, in 1783, and afterwards acted on th

Edinburgh theatre, but met with no extraordinary applause either in the closet or on the stage. In this attempt, indeed, the author seems to have mistaken his talents. In Scotland, his biographer informs us, he had to encounter the general prejudices of that country against the interference of the clergy in theatrical concerns.

These disappointments, we are told, "preyed with pungent keenness upon a mind uncommonly susceptible. His temper," it is added, "was still further fretted by the umbrage which some of his parish had *unjustly* taken at his engaging in studies foreign to his profession, and which others, with more reason, had conceived, on account of certain deviations from the propriety and decorum of his clerical character; though not a few of them were sufficiently liberal in their allowances for irregularities which could only be attributed to inequality of spirits and irritability of nerves." This vindication is specious, but will not bear examination. There could surely be no great injustice in complaining of studies which diverted him from his profession—a profession which he had voluntarily chosen, and in which he was liberally settled; or of irregularities which unfitted him to perform its duties, and obliged him at last to compound for his inability or neglect by retiring upon a small annuity. Yet such was the case; and with this annuity, or with the promise of it, he came to London in 1786, and for some time subsisted by furnishing articles for the "English Review," and perhaps other periodical publications. He wrote also a pamphlet, entitled "A Review of the Principal Charges against Mr. Hastings," which was a very able and eloquent vindication of that gentleman; and probably appeared in that light to the public at large, for the publisher, against whom the friends of the impeachment directed a prosecution, was acquitted by the verdict of a jury. This last consequence, Logan did not live to witness. His health had been for some time broken, and he died at his apartments in Marlborough-street, Dec. 28, 1788, in the fortieth year of his age.

Notwithstanding his failings, it is with pleasure we copy the following passage from the Life prefixed to the late edition of his poems.—"The end of Logan was truly Christian. When he became too weak to hold a book, he employed his time in hearing such young persons as visited him read the Scriptures. His conversation turned chiefly

on serious subjects, and was most affecting and instructive. He foresaw and prepared for the approach of death, gave directions about his funeral with the utmost composure, and dictated a distinct and judicious will, appointing Dr. Donald Grant, and his ancient and steady friend Dr. Robertson, his executors, and bequeathing to them his property, books, and MSS. to be converted into money, for the payment of legacies to those relations and friends who had the strongest claims upon his affectionate remembrance in his dying moments."

Dr. Robertson accordingly prepared a volume of his Sermons, which was published in 1790, and a second in the following year. They are in general elegant and perspicuous, but occasionally burst into passages of the declamatory kind, which, however, are perhaps not unsuitable to the warmth of pulpit oratory. They have been uncommonly successful, the fifth edition having made its appearance in 1807. He left several other manuscripts, which were once intended for publication. Among these are his Lectures on History, and three or four tragedies. In 1805 a new edition of his poems was published at Edinburgh and London, to which a life is prefixed by an anonymous writer. From this the facts contained in the present more succinct sketch have been borrowed. Logan deserves a very high rank among our minor poets. The chief character of his poetry is the pathetic, and it will not, perhaps, be easy to produce any pieces from the whole range of English poetry more exquisitely tender and pathetic than "The Braes of Yarrow," "The Ode on the Death of a Young Lady," or "A Visit to the Country in Autumn." "The Lovers" seems to assume a higher character; the opening lines, spoken by Harriet, rise to sublimity by noble gradations of terror, and an accumulation of images, which are, with peculiar felicity, made to vanish on the appearance of her lover. In the whole of Logan's poems are passages of true poetic spirit and sensibility. With a fancy so various and regulated, it is to be regretted he did not more frequently cultivate his talents. The episode of "Levina," among the pieces attributed to him, indicates powers that might have appeared to advantage in a regular poem of narration and description. His sacred pieces are allowed to be of the inferior kind, but they are inferior only as they are not original; he strives to throw an air of modern elegance

over the simple language of the East, consecrated by use and devotional spirit; and he fails where Watts and others have failed before him, and where Cowper only has escaped without injury to his general character.<sup>1</sup>

LOGGAN (DAVID), a very useful, if not an eminent engraver, was a native of Dantzic, and born probably in 1635. He is said to have received some instructions from Simon Pass, in Denmark. Passing through Holland, he studied under Hondius, and came to England before the restoration. Being at Oxford, and making a drawing for himself of All-souls college, he was taken notice of, and invited to undertake plates of all the colleges and public buildings of that university, which he executed, and by which he first distinguished himself. He afterwards performed the same for Cambridge, where he is said to have hurt his eye-sight in delineating the fine chapel of King's college. He also engraved on eleven folio plates, the academical habits of Oxford, from the doctor to the lowest servant. At Oxford he was much caressed, obtained a licence for vending his "*Oxonia Illustrata*," for fifteen years, and on July 9, 1672, was matriculated as university-engraver, by the name of "*David Loggan, Gedanensis*." He was the most considerable engraver of heads in his time, but their merit as works of art has not been rated very high. His "*Oxonia*" and "*Cantabrigia illustrata*," however, will perpetuate his name, and his correctness may still be traced in those collections which have not undergone alterations. He married a Mrs. Jordan, of a good family near Witney, in Oxfordshire, and left at least one son, who was fellow of Magdalen-college, Oxford, and B. D. in 1707. Loggan died in Leicester-fields, where he had resided in the latter part of his days, either in 1693 or 1700, for Vertue gives both dates in different places.<sup>2</sup>

LOKMAN (surnamed the WISE), sometimes called Abre Anam, or father of Anam, was a philosopher of great account among the Easterns, but his personal history is involved in much obscurity, and what we have is probably fabulous. Some say he was an Abyssinian of Ethiopia or Nubia, and was sold as a slave among the Israelites, in the reigns of David and Solomon. According to the Arabians, he was the son of Baura, son or grandson of a sister

<sup>1</sup> Life as above.—Johnson and Chalmers's English Poets, 1810.

<sup>2</sup> Walpole's Engravers.—Strutt's Dictionary.

or aunt of Job. Some say he worked as a carpenter, others as a tailor, while a third sort will have him to be a shepherd; however that be, he was certainly an extraordinary person, endowed with great wisdom and eloquence, and we have an account of the particular manner in which he received these divine gifts; being one day asleep about noon, the angels saluted Lokman without making themselves visible, in these terms: "We are the messengers of God, thy creator and ours; and he has sent us to declare to thee that he will make thee a monarch, and his vice-gerent upon earth." Lokman replied, "If it is by an absolute command of God that I am to become such a one as you say, his will be done in all things; and I hope if this should happen, that he will bestow on me all the grace necessary for enabling me to execute his commands faithfully; however, if he would grant me the liberty to chuse my condition of life, I had rather continue in my present state, and be kept from offending him; otherwise, all the grandeur and splendours of the world would be troublesome to me." This answer, we are told, was so pleasing to God, that he immediately bestowed on him the gift of wisdom in an eminent degree; and he was able to instruct all men, by a multitude of maxims, sentences, and parables, amounting to ten thousand in number, every one of which his admirers reckon greater than the whole world in value.

This story is evidently of the same cast with that of Solomon, and was perhaps taken from it; but Lokman himself gives a different account of his perfections. Being seated in the midst of a number of people who were listening to him, a man of eminence among the Jews, seeing so great a crowd of auditors round him, asked him, "Whether he was not the black slave who a little before looked after the sheep of a person he named?" To which Lokman assenting; "How has it been possible," continued the Jew, "for thee to attain so exalted a pitch of wisdom and virtue?" Lokman replied, "It was by the following means: by always speaking the truth, by keeping my word inviolably, and by never intermeddling in affairs that did not concern me." Accordingly, we find inscribed to him this apophthegm: "Be a learned man, disciple of the learned, or an auditor of the learned; at least be a lover of knowledge, and desirous of improvement." Lokman, it is said, had not only consummate knowledge, but was



equally good and virtuous; and so many admirable qualities could not always be held in slavery. His master giving him a bitter melon to eat, Lokman ate it all; when his master, surprised at his exact obedience, says, "How was it possible for you to eat so nauseous a fruit?" Lokman replied, "I have received so many favours from you, that it is no wonder I should once in my life eat a bitter melon from your hand." This generous answer struck the master to such a degree, that he immediately gave him his liberty.

It is said that he lived three hundred years, and died in the age of the prophet Jonas. He was buried not far from Jerusalem; and his sepulchre was to be seen not above a century ago, at Ramlah, a small town not far from Jerusalem, his remains being deposited near those of the seventy prophets who were starved to death by the Jews, and all died in one day. He was of the Jewish religion, and some time served in the troops of king David, with whom he had been conversant in Palestine, and was greatly esteemed by that monarch. The relics of his fables were published by Erpenius in Arabic and Latin, with his Arabic Grammar, at Leyden, 1636, 4to, and 1656, 4to, and Tannaquil Faber gave an edition of them in elegant Latin verse. Galland translated them into French, with those of Pilpay, in 1714, 2 vols. 12mo; and a new volume was translated into the same language by M. Cardonne, in 1778. There is a more recent French edition by Marcel, in 1799, 4to. The work seems rather a collection of ancient fables than the production of any one writer. From the similarity of many of them to those of Æsop, some have inferred that Lokman and Æsop were different names for the same person; but Brucker thinks it more likely that the compiler of these fables had seen those of Æsop, and chose to insert some of them in his collection. Whoever was the writer, the fables afford no inelegant specimens of the moral doctrine of the Arabians.<sup>1</sup>

LOLME. See DE LOLME.

LOMBARD (PETER), well known by the title of Master of the Sentences, was born at Novara, in Lombardy, whence he took his surname. He was educated at Bologna, and Rheims, under St. Bernard, and afterwards removed to Paris, where, as one of the professors in that university,

he distinguished himself so much, that the canonry of Chartres was conferred upon him. He was some time tutor to Philip, son of king Lewis le Gros, and brother of Lewis the young; and was so much esteemed by him, that upon the vacancy of the bishopric of Paris, that noble personage, being intended for the see, declined it for the sake of Lombard, who was accordingly promoted to it about 1160, and died in 1164. He was interred in the church of Marcellus, in the suburb of that name, where his epitaph is still to be seen. His work of the *Sentences*, divided into four books, contains an illustration of the doctrines of the church, in a collection of sentences or passages taken from the fathers. This was so favourably received, that in a short time it was the only work taught in the schools, and the author was, by way of eminence, called the "Master of the Sentences," and was accounted the chief of the scholastic divines. His work was first printed at Venice, 1477, fol. and innumerable commentaries have been written on it. In our own universities the being admitted "to read the Sentences" was, as may be frequently seen in Wood's *Athenæ*, a mark of great progress in study, for a greater veneration was paid to Lombard's work than to the Scriptures. Bacon, in a letter to Clement IV. mentions this preference as an absurdity. "The bachelor," says he, "who reads the Scriptures, gives place to the reader of the '*Sentences*,' who everywhere is honoured and preferred. The reader of the Sentences has his choice of the most eligible time, and holds a call and society with the religious; but the biblical reader has neither; and must beg for such an hour as the reader of the Sentences is pleased to assign him. He who reads the Lombardine thesis, may anywhere dispute and be esteemed a *master*; but he who reads the text of Scripture is admitted to no such honour: the absurdity of this conduct is evident," &c.<sup>1</sup>

LOMENIE (HENRY LEWIS DE, COUNT DE BRIENNE), was born in 1635, the son of that count de Brienne who was ambassador in England in 1624. He had the reversion of the secretary of state's office which his father held, and was made counsellor of state in 1651, when a boy of sixteen, with permission to exercise this office when he should attain the age of twenty-five. During this interval,

<sup>1</sup> Dupin.—Mosheim.—Brucker.

he travelled over Italy, Germany, and the north, to acquire a knowledge of the countries he was afterward to treat with, and on his return, although only twenty-three years old, the king permitted him to act as secretary of state; but after his wife's death, in 1665, Louis XIV. obliged him to resign his post. M. de Lomenie then retired to the fathers of the oratory, and was sub-deacon, but left them, and went to the court of Christian Louis, duke of Mecklenburgh, in 1672. His residence at that court was the origin of all the troubles which he brought upon himself; for, having entertained a criminal passion for the princess of Mecklenburg, he had the audacity to acquaint her with it. She complained of this affront to Louis XIV. who ordered him to return to Paris, and confined him in the abbey of St. Germain-des-Prez, then at St. Benoît-sur-Loire, afterwards at St. Lazare, and lastly, at the abbey of St. Severin, at Chateau Landon, where he died, April 17, 1698. He left an account of his travels, in Latin, entitled "*Itinerarium*," 8vo, written with elegance and perspicuity. 2. "*Recueil de Poësies diverses et Chrétiennes*," Paris, 1671, 3 vols. 12mo. 3. "*Remarques sur les Regles de la Poésie Française*," which are at the end of the "*Nouvelle Méthode Latine*" of Port Royal, the seventh edition, 8vo. M. de Châlons has borrowed, without any acknowledgment, almost the whole of these remarks, in his treatise "*Des Regles de la Poésie Française*." Lomenie also published a translation of the "*Institutions of Thaulerus*," 8vo and 12mo, &c. and left in MS. memoirs of his life, and some poems. It appears from his works, that he possessed wit and genius, but that a capricious, fickle, and inconstant disposition, joined to a depraved fancy, rendered them useless to him, and in some measure to the world.<sup>1</sup>

LOMMIUS (JODOCUS or VAN LOM), a medical writer of reputation, was born at Buren, in Guelderland, about the commencement of the sixteenth century, and after a liberal education, studied medicine principally at Paris, and practised for a considerable time at Tournay, to which city he was pensionary physician in 1557; he removed to Brussels at an advanced period of life, about 1560, and was living in this city in 1562, beyond which period there is no record of him. He left three small works, in very

<sup>1</sup> Moreri.—Diet. Hist.—Bibl. Anc. et Moderne, vol. XIII.

elegant Latin, viz. "*Commentarii de Sanitate tuenda in primum librum C. Celsi*," Louvain, 1558, 12mo. This is an ample commentary upon Celsus, taken entirely from the ancients. "*Observationum Medicinalium Libri tres*," Antwerp, 1560. This work has passed through many editions: it consists of histories of disease, related with the simple perspicuity of Celsus, and containing many useful and valuable observations on the diagnostics, prognostics, and cure. "*De curandis Febris continuis Liber*," Antwerp, 1563. This little treatise, like the foregoing, has been several times printed and translated. These works were published together at Amsterdam, in 1745, in 3 vols. 12mo, under the title of "*Opera omnia*."<sup>1</sup>

LOMONOZOF, a celebrated Russian poet, the great refiner of his native tongue, was the son of a person who trafficked in fish at Kolmogori: he was born in 1711, and was fortunately taught to read; a rare instance for a person of so low a station in Russia. His natural genius for poetry was first kindled by the perusal of a metrical translation of the Song of Solomon, by Polotski, whose rude compositions, perhaps scarcely superior to our version of the Psalms by Sternhold and Hopkins, inspired him with such an irresistible passion for the muses, that he fled from his father, who was desirous of compelling him to marry, and took refuge in the Kaikonospaski monastery at Moscow; there he had an opportunity of indulging his taste for letters, and of studying the Greek and Latin languages. In this seminary he made so considerable a progress in polite literature, as to be noticed and employed by the Imperial academy of sciences. In 1736 he was sent at the expence of that society, to the university of Marburgh in Hesse Cassel, where he became a scholar of the celebrated Christian Wolf, under whom he studied universal grammar, rhetoric, and philosophy. He continued at Marburgh four years, during which time he applied himself with indefatigable diligence to chemistry, which he afterwards pursued with still greater success, under the famous Henckel, at Freyberg, in Saxony. In 1741 he returned into Russia; was chosen in 1742 adjunct to the Imperial academy; and in the ensuing year, member of that society, and professor of chemistry. In 1760 he was appointed inspector of the seminary, then annexed

<sup>1</sup> Haller Bibl. Med.—Pec's Cyclopædia, from Eloy.

to the academy ; in 1764 he was gratified by the late empress Catherine with the title of counsellor of state ; and died April 4 that year, in the fifty-fourth year of his age. Lomonozof excelled in various kinds of composition ; but his chief merit, by which he bears the first rank among the Russian writers, is derived from his poetical compositions, the finest of which are his odes. The first was written in 1739, while he studied in Germany, upon the taking of Kotschin, a fortress of Crim Tartary, by marshal Munich. The odes of Lomonozof are greatly admired for originality of invention, sublimity of sentiment, and energy of language ; and compensate for the turgid style, which in some instances have been imputed to them, by that spirit and fire which are the principal characteristics in this species of composition. Pindar was his great model ; and if we may give credit to Levesque, a gentleman well versed in the Russian tongue, he has succeeded in this daring attempt to imitate the Theban bard, without incurring the censure of Horace : “ *Pindarum quisquis studet emulari,*” &c. In this, as well as several other species of composition, he enriched his native language with various kinds of metre, and seems to have merited the appellation bestowed upon him, of the Father of Russian Poetry. A brief recapitulation of the principal works of Lomonozof, which were printed in 3 vols. 8vo, will serve to shew the versatility of his genius, and his extensive knowledge in various branches of literature.

The first volume, beside a preface on the advantages derived to the Russian tongue from the ecclesiastical writings, contains ten sacred and nineteen panegyric odes, and several occasional pieces of poetry. The second comprises “ *An Essay in Prose, on the Rules for Russian Poetry ;*” “ *Translation of a German Ode ;*” “ *Idylls ;*” “ *Tamira and Selim, a Tragedy ;*” “ *Demophoon, a Tragedy ;*” “ *Poetical Epistle on the Utility of Glass ;*” two cantos of an epic poem entitled “ *Peter the Great ;*” “ *A Congratulatory Copy of Verses ;*” “ *An Ode ;*” “ *Translation of Baptist Rousseau’s Ode, ‘ Sur le Bonheur ;’*” “ *Heads of a Course of Lectures on Natural Philosophy ;*” “ *Certain Passages translated in verse and prose, according to the original from Cicero, Erasmus, Lucian, Ælian, Ammianus Marcellinus, Quintus Curtius, Homer, Virgil, Martial, Ovid, Horace, and Seneca ;*” which Russian translations were brought as examples in his lectures upon

Rhetoric; lastly, "Description of the Comet which appeared in 1744." The third volume consists chiefly of "Speeches and Treatises read before the Academy;" "Panegyric on the Empress Elizabeth;" "On Peter the Great;" "Treatise on the Advantages of Chemistry;" "On the Phænomena of the Air occasioned by the Electrical Fire;" with a Latin translation of the same; "On the Origin of Light, as a new theory of Colours;" "Methods to determine with precision the Course of a Vessel;" "On the Origin of Metals by the Means of Earthquakes;" "Latin Dissertation on Solidity and Fluidity;" "On the Transit of Venus, in 1761," with a German translation.

Besides these various subjects, Lomonozof made no inconsiderable figure in history, having published two small works relative to that of his own country. The first, styled "Annals of the Russian Sovereigns," is a short chronology of the Russian monarchs; and the second is the "Ancient History of Russia, from the Origin of that Nation to the Death of the Great Duke Yaroslaf I. in 1504;" a performance of great merit, as it illustrates the most difficult and obscure period in the annals of this country.<sup>1</sup>

LONG (JAMES LE), an eminent French historian and bibliographer, was born at Paris, April 19, 1665. His mother dying while he was very young, his father married again, and entrusted his education to one of his relations, a priest, who was director of the religious at Estampes. After he had been taught grammar and Latin for two or three years under this ecclesiastic, his father sent him to Malta, with a view to procure him admission among the clerks of the order of St. John of Jerusalem. He had scarcely arrived here when the plague broke out, to which he incautiously exposed himself; but although he escaped the contagion, he fancied that the air of Malta did not agree with him, and obtained leave of his superiors to return to Paris, where he might prosecute his studies in the classics, philosophy, and divinity. As he had not taken the vows in the order of St. John, he had no sooner completed his studies at home, than he entered into the congregation of the oratory. His year of probation being passed, he was sent to the college of Jully, where he taught mathematics, and went afterwards to the seminary of Notre Dame des Vertus, where he employed his leisure

<sup>1</sup> Coxe's Travels through Russia, vol. II. p. 197.

time in study, particularly of philosophy, which brought him acquainted with father Malbranche. On his return to Paris he was appointed to the care of the library belonging to the fathers of the oratory, a place for which he was admirably qualified, as he was not only acquainted with Latin, Greek, Hebrew, and the Chaldean, but with the Italian, Spanish, Portuguese and English languages, and had a very extensive knowledge of literary history, of books, editions, and printing. The continual pains, however, which he bestowed on this library, and on his own publications, undermined his constitution, which was originally delicate, and brought on a complaint in the chest, which proved fatal, Aug. 13, 1721, in the fifty-sixth year of his life. His time for many years had been divided between devotion and study; he allowed very little to sleep, and less to the table. Although a man of extensive knowledge, and often consulted, he was equally modest and unaffected. In all his researches he shewed much acuteness and judgment, but the course of his studies had alienated him from works of taste and imagination, for which he had little relish. His principal object was the ascertaining of truth in matters of literary history; and the recovery of dates and other minutiae, on which he was frequently obliged to bestow the time that seemed disproportionate, was to him a matter of great importance, nor was he to be diverted from such accuracy by his friend Malbranche, who did not think philosophy concerned in such matters. "Truth," said Le Long, "is so valuable, that we ought not to neglect it even in trifles." His works are, 1. "*Methode Hebraique du P. Renou*," 1708, 8vo. 2. "*Bibliotheca Sacra, sive syllabus omnium ferme Sacrae Scripturae editionum ac versionum*," Paris, 1709, 8vo, 2 vols. Of this a very much enlarged edition was published at Paris in 1723, 2 vols. fol. by Desmolets. Another edition was begun by Masch in 1778, and between that and 1790, 5 vols. 4to were published, but the plan is yet unfinished. 3. "*Discours historique sur les principales Editions des Bibles Polyglottes*," Paris, 1713, 8vo, a very curious work. 4. "*Histoire des demeelez du pape Boniface VIII. avec Philippe Le Bel, roi de France*," 1718, 12mo, a posthumous work of M. Baillet, to which Le Long added some documents illustrating that period of French history. 5. "*Bibliothèque Historique de France*," 1719, fol. a work of vast labour and research, and perhaps the greatest of all his

undertakings. It has since been enlarged by Ferret de Fontette and others, to 5 vols. fol. 1768—78, and is the most comprehensive collection of the kind in any language. The only other publication of M. Le Long was a letter to M. Martin, minister of Utrecht, with whom he had a short controversy respecting the disputed text in 1 John, v. 7.<sup>1</sup>

LONG (EDWARD), author of a valuable History of Jamaica, was the fourth son of Samuel Long, esq. of Longville, in the island of Jamaica, and Tredudwell in the county of Cornwall, by his wife Mary, second daughter of Bartholomew Tate, of Delapré in the county of Northampton, esq. He was born Aug. 23, 1734, at Rosilian, in the parish of St. Blaize, in Cornwall. He was placed first at Bury school, under Dr. Kinnesman, and was removed thence about 1746, probably on account of his father's residence in the country, to a school at Liskeard, in Cornwall, under the management of the Rev. Mr. Haydon. In 1752 he left this place, and after two years private instruction in London, he was entered at Gray's Inn, and fixed with Mr. Wilmot. His father dying, in 1757, in Jamaica, he resolved to embark for that Island; but, not having completed his terms, he obtained an *ex gratia* call to the bar before he sailed. On his arrival in Jamaica, he at first filled the post of private secretary to his brother-in-law, sir Henry Moore, bart. then lieutenant-governor of the island; and was afterwards appointed judge of the vice-admiralty court. On Aug. 12, 1758, he married Mary, second daughter, and at length sole heiress, of Thomas Beckford, esq. Mr. Long's ill health compelled him to leave the island in 1769; and he never returned to it, but passed the remainder of his life in retirement, devoting his leisure to literary pursuits, and particularly to the completion of his "History of Jamaica," which was published in 1774, 3 vols. 4to. His high station in the island afforded him every opportunity of procuring authentic materials, which he digested with ingenuity and candour, although perhaps a little too hastily. He saw its imperfections, however, and had been making preparations for a new edition at the time of his death. In 1797 he resigned his office of judge of the vice-admiralty court; and died March 13, 1813, at the house of his son-in-law, Henry Howard Molyneux, esq. M. P. of Arundel Park, Sussex, and was buried in the chancel of Slindon church in that county.

<sup>1</sup> Nicéron, vol. I. and X.—Moréri.—Dict. Hist.—Saxii Onomast.



Besides his "History of Jamaica," Mr. Long contributed to public information or amusement by a variety of lesser productions. Early in life he wrote some essays in "The Prater, by Nicholas Babbie, esq." 1756. 2. "The Antigallican, or the History and Adventures of Harry Cobham, esq." 1757, 12mo. 3. "The Trial of farmer Carter's Dog Porter, for murder," 1771, 8vo. 4. "Reflections on the Negro Cause," 1772, 8vo. 5. "The Sentimental Exhibition, or Portraits and Sketches of the Times," 1774, 8vo. 6. "Letters on the Colonies," 1775, 8vo. 7. "English Humanity no Paradox," 1778, 8vo. 8. A pamphlet on "The Sugar Trade, 1782, 8vo. He was likewise editor of "Memoirs of the Reign of Bossa Ahadee, king of Dahomy, with a short account of the African slave trade, by Robert Norris," 1789, 8vo.<sup>1</sup>

LONG (ROGER), an English divine and astronomer, was born about 1680, and was educated at Pembroke hall, Cambridge, of which he was A. B. in 1700, A. M. 1704, and S. T. P. in 1728. In 1733 he was elected master of Pembroke hall, and in 1749 Lowndes's professor of astronomy. He is chiefly known as an author by a "Treatise on Astronomy," in two volumes 4to; the first of which was published in 1742, and the second in 1764. He was the inventor of a curious astronomical machine, erected in a room at Pembroke hall, of which he has himself given the following description: "I have, in a room lately built in Pembroke hall, erected a sphere of 18 feet diameter, wherein above thirty persons may sit conveniently; the entrance into it is over the south pole by six steps; the frame of the sphere consists of a number of iron meridians, not complete semi-circles, the northern ends of which are screwed to a large plate of brass, with a hole in the centre of it; through this hole, from a beam in the ceiling, comes the north pole, a round iron rod, about three inches long, and supports the upper parts of the sphere to its proper elevation for the latitude of Cambridge; the lower part of the sphere, so much of it as is invisible in England, is cut off; and the lower or southern ends of the meridians, or truncated semi-circles, terminate on, and are screwed down to, a strong circle of oak, of about thirteen feet diameter, which, when the sphere is put into motion, runs upon large rollers of lignum vitæ, in the manner that the tops of

some wind-mills are made to turn round. Upon the iron meridians is fixed a zodiac of tin painted blue, whereon the ecliptic and heliocentric orbits of the planets are drawn, and the constellations and stars traced; the great and little Bear and Draco are already painted in their places round the north pole; the rest of the constellations are proposed to follow; the whole is turned with a small winch, with as little labour as it takes to wind up a jack, though the weight of the iron, tin, and wooden circle, is about a thousand pounds. When it is made use of, a planetarium will be placed in the middle thereof. The whole, with the floor, is well-supported by a frame of large timber." Thus far Dr. Long, before this curious piece of mechanism was perfected. Since the above was written, the sphere has been completely finished; all the constellations and stars of the northern hemisphere, visible at Cambridge, are painted in their proper places upon plates of iron joined together, which form one concave surface.

Dr. Long died Dec. 16, 1770, aged ninety-one, being at that time master of Pembroke college, and rector of Bradwell juxta Mare, in Essex, leaving 600*l.* to his college.

Besides his astronomical work, he published in 1731, under the name of *Dicaiphilus Cantabrigiensis*, "The Rights of Churches and Colleges defended; in answer to a pamphlet called 'An Enquiry into the customary estates and tenant-rights of those who hold lands of church and other foundations, by the term of three lives, &c. by Everard Fleetwood, esq.;" with remarks upon some other pieces on the same subject," 8vo. The author of this pamphlet, to which our author replied, was not Fleetwood, which was an assumed name, but Samuel Burroughs, esq. a master in chancery. Dr. Long published also a "Commencement-Sermon, 1728;" and an answer to Dr. Gally's pamphlet "On Greek Accents." We shall subjoin a few traits of him, as delineated in 1769, by Mr. Jones: "He is now in the eighty-eighth year of his age, and, for his years, vegete and active. He was lately (in October) put in nomination for the office of vice-chancellor. He executed that trust before; I think in the year 1737. A very ingenious person, and sometimes very facetious. At the public commencement in the year 1713, Dr. Greene (master of Bene't college, and afterwards bishop of Ely) being then vice-chancellor, Mr. Long was pitched upon for the tripos-performance; it was witty and humourous, and

has passed through divers editions. Some that remembered the delivery of it told me, that, in addressing the vice chancellor (whom the university-wags usually styled Miss Greene), the tripos-orator, being a native of Norfolk, and assuming the Norfolk dialect, instead of saying, *Domine vice-cancellarie*, did very archly pronounce the words thus, *Domina vice-cancellaria*; which occasioned a general smile in that great auditory. His friend the late Mr. Bonfoy of Ripton told me this little incident: 'That he and Dr. Long walking together in Cambridge, in a dusky evening, and coming to a short post fixed in the pavement, which Mr. B. in the midst of chat and inattention, took to be a boy standing in his way, he said in a hurry, 'Get out of my way, boy.' 'That boy, sir,' said the doctor very calmly and slyly, 'is a post-boy, who turns out of his way for nobody.'

"I could recollect several other ingenious repartees if there were occasion. One thing is remarkable. He never was a hale and hearty man; always of a tender and delicate constitution, yet took care of it. His common drink, water. He always dines with the fellows in the hall. Of late years, he has left off eating flesh-meats; in the room thereof, puddings, vegetables, &c. Sometimes a glass or two of wine."<sup>1</sup>

LONG (THOMAS), a learned divine of the church of England, was born at Exeter in 1621, and became a servitor of Exeter college, Oxford, in 1638. In 1642 he took the degree of B. A. but soon after left the university, and obtained the vicarage of St. Lawrence Clist, near Exeter. After the restoration he was, *per literas regias*, created B. D. and made prebendary of Exeter, which he held until the revolution, when refusing to take the oaths to the new government, he was ejected. He died in 1700. Wood characterizes him as "well read in the fathers, Jewish and other ancient writings," and he appears also to have made himself master of all the controversies of his time in which subjects of political or ecclesiastical government were concerned, and took a very active part against the various classes of separatists, particularly those whose cause Mr. Baxter pleaded.

His principal works are, 1. "An Exercitation concern-

<sup>1</sup> Nichols's Bowyer.—Gent. Mag. LI. p. 550; and LIII. p. 923.—Cole's MS. Autogr. in Brit. Mus.

ing the use of the Lord's Prayer in the public worship of God," Lond. 1658, 8vo, partly in answer to some sentiments advanced by the celebrated Dr. John Owen in his "*Vindiciæ Evangelicæ*." 2. "Calvinus redivivus, or Conformity to the Church of England, in doctrine, government, and worship, persuaded by Mr. Calvin," *ibid.* 1673, 8vo. 3. "History of the Donatists," *ibid.* 1677, 8vo. 4. "The Character of a Separatist; or sensuality the ground of separation," *ibid.* 1677, 8vo. 5. "Mr. Hales's Treatise of Schism examined and censured," *ibid.* 1678, 8vo, occasioned by the publication of that treatise among Hales's "*Posthumous Miscellanies*." 6. "The Nonconformist's Plea for Peace impleaded, in answer to several late writings of Mr. Baxter, and others," &c. *ibid.* 1680, 8vo. 7. "Unreasonableness of Separation," &c. begun by Stillingfleet, with remarks on the life and actions of Baxter," *ibid.* 1681, 4to and 8vo. 8. "No Protestant, but the Dissenters' Plot, discovered and defeated; being an answer to the late writings of several eminent dissenters," *ibid.* 1682, 8vo. 9. "Vindication of the Primitive Christians in point of obedience to their prince, against the calumnies of a book entitled '*The Life of Julian the Apostate*,'" *ibid.* 1683, 8vo. 10. "History of all the popish and fanatical Plots, &c. against the established government in Church and State," &c. *ibid.* 1684, 8vo. 11. "The Letter for Toleration decyphered," &c. *ibid.* 1689, in answer to Locke. 12. "Vox Cleri; or the sense of the Clergy concerning the making of alterations in the Liturgy," *ibid.* 1690. 13. "An Answer to a Socinian Treatise, called the Naked Gospel," *ibid.* 1691. 14. "Dr. Walker's true, modest, and faithful account of the author of *Eikon Basilike*," &c. proving this work to have come from the pen of Charles I. 15. Several single Sermons.<sup>1</sup>

LONGPIERRE (HILARY BERNARD DE), a Greek scholar and critic, was born at Dijon Oct. 18, 1659. By much study he made himself master of the beauties of the Greek tongue, a merit not common in his time; and has left us poetical translations of Anacreon, Sappho, Bion, and Moschus, with notes. He wrote several tragedies in imitation of the Greek poets; and he copied them chiefly in this, that, in subjects of terror and cruelty, he never introduced love. But he also copied them in common-place prolixity

and want of action and plot; while he could never equal the beauty of their diction. Of those tragedies in the Grecian taste he never brought but two upon the stage, viz. the “*Medea*” and “*Electra*.” He died March 30, 1721.<sup>1</sup>

LONGINUS (*DIONYSIUS CASSIUS*), the author of an admired work “*On the Sublime*,” was a Grecian, and probably an Athenian, though some authors fancy him a Syrian. He was born in the third century. His father’s name is entirely unknown; by his mother Frontonis he was allied to Plutarch. We know nothing of the employment of his parents, their station in life, or the beginning of his education; but from a fragment of his it appears, that his youth was spent in travelling with them, which gave him an opportunity to increase his knowledge and improve his mind. Wherever men of learning were to be found, he was present, and lost no opportunity of forming a familiarity and intimacy with them. Ammonius and Origen, philosophers of great reputation in that age, were two of those whom he visited, and heard with the greatest attention. The travels of Longinus ended with his arrival at Athens, where he fixed his residence. Here he pursued the studies of humanity and philosophy with the greatest application. Here also he published his “*Treatise on the Sublime*,” which raised his reputation to such a height, as no critic either before or since could ever reach. His contemporaries there had so great an opinion of his judgment and taste, that they appointed him sovereign judge of all authors; and every thing was received or rejected by the public according to the decision of Longinus.

His stay at Athens seems to have been of long continuance; and, whilst he taught there, he had, amongst others, the famous Porphyry for his pupil. The system of philosophy, which he adopted, was the academic; for whose founder (Plato) he had so great a veneration, that he celebrated the anniversary of his birth with the highest solemnity. But it was his lot to be drawn from the contemplative shades of Athens, to mix in more active scenes:—to train up young princes to virtue and glory; to guide the busy and ambitious passions of the great to noble ends; to struggle for, and, at last, to die in, the cause of liberty.

<sup>1</sup> Moreri.—Baillet.—Dict. Hist.

Zenobia, queen of the East, prevailed upon him to undertake the education of her sons. He quickly gained an uncommon share in her esteem; and in his conversation she spent the vacant hours of her life, modelling her sentiments by his instructions, and steering herself by his counsels in the whole series of her conduct. Zenobia was at war with the emperor Aurelian, was defeated by him near Antioch, and was compelled to retire to her fortified capital, Palmyra. The emperor sent her a written summons to surrender; to which she returned an answer drawn up by Longinus, which raised his highest indignation. The emperor exerted every effort, and the Palmyrians were at length obliged to open their gates, and receive the conqueror. The queen and Longinus endeavoured to fly into Persia, but were overtaken and made prisoners as they were crossing the Euphrates. When the captive queen was brought before the emperor, her spirits sunk; she laid the blame of her conduct on her counsellors, and fixed the odium of the affronting letter on its true author. This was no sooner heard, than Aurelian, who was hero enough to conquer, but not to forgive, poured all his vengeance on the head of Longinus. He was carried away to immediate execution, amidst the generous condolence of those who knew his merit. He pitied Zenobia, and comforted his friends. He looked upon death as a blessing, since it rescued his body from slavery, and gave his soul the most desirable freedom. "This world," said he, with his expiring breath, "is nothing but a prison; happy therefore he, who gets soonest out of it, and gains his liberty." His death took place in the year 273.

The writings of Longinus were numerous, some on philosophical, but the greatest part on critical, subjects. Dr. Pearce has collected the titles of twenty-five treatises, none of which, except that on "the Sublime," has escaped the depredations of time and the barbarians. On this mutilated and imperfect piece has the fame of Longinus been erected. The learned and judicious have bestowed extraordinary commendation upon it. Its general title is "The Golden Treatise." Pope is more than usually happy in characterizing Longinus:

"Thee, great Longinus! all the Nine inspire,  
And fill their critic with a poet's fire;  
An ardent judge, who, zealous in his trust,  
With warmth gives sentence, and is always just;

Whose own example strengthens all his laws,  
And is himself the great Sublime he draws."

But this last line, so often quoted, forms the great objection which modern critics have advanced against this celebrated treatise, viz. his exemplifying rather than explaining the sublime. His taste and sensibility were exquisite, but his observations are too general, and his method too loose. The precision of the true philosophical critic, says Warton, is lost in the declamation of the florid rhetorician. Instead of shewing for what reason a sentiment or image is sublime, and discovering the secret power by which they affect a reader with pleasure, he is ever intent on producing something sublime himself. It has likewise been objected, that although he defines the sublime with precision, he frequently departs from his own rule, and includes whatever, in any composition, pleases highly. Some, therefore, of his instances of the sublime are mere elegancies, without the most distant relation to sublimity. His work, however, in other respects, is one of the most valuable relics of antiquity, and is admirably calculated to give excellent general ideas of beauty in writing. Brucker remarks that Longinus must have seen the Jewish scriptures, as he quotes a passage from the writings of Moses, as an example of the sublime (Gen. 1. 3) "And God said, Let there be light, and there was light."

The first edition of Longinus was that of Robertelli, printed at Basil, in 1554, 4to, with a preface by the printer, Oporinus. The best editions since, are those of Tollius, Utrecht, 1694, 4to, Gr. Lat. and French; of Hudson, Oxon. 1710, 1718, and 1730, 8vo; of Pearce, Lond. 1724, 4to and 8vo, often reprinted; and the very celebrated edition of Toup, Oxford, 1778, 4to and 8vo, which reflects the highest honour on the learning and judgment of that excellent scholar. There is an accurate Oxford edition of 1806, formed on the basis of Toup, in 8vo.<sup>1</sup>

LONGLAND, or LANGLAND (JOHN), a learned prelate, was born in 1473 at Henley in Oxfordshire, and educated at Magdalen-college, Oxford, where he was much esteemed as a man of eloquence, and of a regular life. His character is recorded in the East window of the founder's chamber over the great gate of this college, in these lines :

\* 1 Preface to Smith's English Translation.—Saxii Onomast.—Warton's Essay on Pope.—Blair's Lectures, &c.

“ Longlandi fuerat mater domus ista, fuitque  
Longlandus domui non mediocre decus.”

After becoming a fellow of his college, he was in 1505 chosen principal of Magdalen-hall, which he resigned in 1507. In 1510 he was admitted to the reading of the sentences, and took his degree of B. D. and that of D. D. in the following year. In 1514 he was promoted to be dean of Salisbury, and in 1519 had the additional preferment of a canonry of Windsor. At this time he was in such favour with Henry VIII. as to be appointed his confessor, and upon the death of Atwater, bishop of Lincoln, he was by papal provision advanced to this see in 1520, and was consecrated May 3, 1521. In the same year (1520) we find him at Oxford assisting in drawing up the privileges for the new statutes of the university. In 1523 he was at the same place as one of those whom Wolsey consulted in the establishment of his new college; and when the foundation was laid on July 15, 1525, Longland preached a sermon, which, with two others on the same occasion, he dedicated to archbishop Warham. He was afterwards employed at Oxford by the king, to gain over the learned men of the university to sanction his memorable divorce. It is said, indeed, that when Henry's scruples, or, as we agree with the catholic historian, his *pretended* scruples, began to be started, bishop Longland was the first that suggested the measure of a divorce. The excuse made for him is, that he was himself over-persuaded to what was not consistent with his usual character by Wolsey, who thought that Longland's authority would add great weight to the cause; and it is said that he expressed to his chancellor, Dr. Draycot, his sorrow for being concerned in that affair. In 1533 he was chosen chancellor of the university of Oxford, to which he proved in many respects a liberal benefactor, and to poor students a generous patron. The libraries of Brazenose, Magdalen, and Oriel colleges, he enriched with many valuable books; and in 1540 he recovered the salary of the lady Margaret professorship, which had almost been lost, owing to the abbey from which it issued being dissolved. It must not be disguised, however, that he was inflexible in his pursuit and persecution of what he termed heresy. In 1531, we find him giving a commission to the infamous Dr. London, warden of New college, and others, to search for certain heretical books commonly sold at St. Frides-



wyde's fair near Oxford. He died May 7, 1547, at Wooburn in Bedfordshire, where his bowels were interred; while his heart was carried to Lincoln cathedral, and his body deposited in Eton-college chapel, where it is thought he once had some preferment. He built a curious chapel in Lincoln cathedral in the east part, in imitation of bishop Russel's chapel, with a tomb, &c. He also gave the second bell at Wooburn church, and built almshouses at Henley, his birth-place.

His works are: 1. "Conciones Tres," printed by Pynson, fol. dedicated to archbishop Warham. 2. "Quinque sermones, sextis quadragesimis feriis, coram Hen. VIII." anno 1517, printed also by Pynson, Lond. 1528. 3. "Expositio concionalis Psalmi Sexti," 1518. 4. "Expositio conc. secundi psalmi pœnitentialis, coram rege," 1519. 5. "Conciones expositivæ in tertium psalm. pœnit." 6. "Conciones in 50 psalm. pœnit. coram rege," 1521, 1522. Most of these sermons were preached in English, but translated into Latin by Thomas Key, of All Souls college, and printed by Robert Redman in 1532, fol. 7. "Sermon before the King on Good-Friday," Lond. 1538, mentioned by Fox.<sup>1</sup>

LONGLAND, or LANGE LANDE (ROBERT), the reputed author of "The Visions of Pierce Plowman," is considered as one of our most ancient English poets, and one of the first disciples of Wickliff. He was a secular priest, born at Mortimer's Cleobury, in Shropshire, and was a fellow of Oriel college, Oxford. According to Bale, he completed his work in 1369, when John Chichester was mayor of London. It is divided into twenty parts (*passus*, as he styles them), and consists of many distinct visions, which have no mutual dependance upon each other, but form a satire on almost every occupation of life, particularly on the Romish clergy, in censuring whom his master Wickliff had led the way. The piece abounds with humour, spirit, and imagination; all which are drest to great disadvantage in a very uncouth versification and obsolete language. It is written without rhyme, an ornament which the poet has endeavoured to supply, by making every verse to consist of words beginning with the same letter. This practice has contributed not a little to render his

<sup>1</sup> Ath. Ox. vol. I.—Wood's Annals.—Dodd's Church History.—Warton's Hist. of Poetry.—Willis's Cathedrals.—Peck's Desiderata, vol. II.

poem obscure and perplexed, exclusive of its obsolete style; for, to introduce his alliteration, he must have been often necessarily compelled to depart from the natural and obvious way of expressing himself. Dr. Hickes observes, that this alliterative versification was drawn by Langelande from the practice of the Saxon poets, and that these visions abound with many Saxonisms. As he did not follow the example of Gower and Chaucer, who sought to reform the roughness of their native tongue, by naturalizing many new words from the Latin, French, and Italian, and who introduced the seven-lined stanza from Petrarch and Dante into our poetry, the inquirer into the original of our language will find in him a greater fund of materials to elucidate the progress of the Saxon tongue.

In the introduction to the vision, the poet (shadowed by the name and character of Peter or Pierse, a plowman) represents himself as weary of wandering, on a May-morning, and at last laid down to sleep by the side of a brook; where, in a vision, he sees a stately tower upon a hill, with a dungeon, and dark dismal ditches belonging to it, and a very deep dale under the hill. Before the tower a large field or plain is supposed, filled with men of every rank or occupation, all being respectively engaged in their several pursuits; when suddenly a beautiful lady appears to him, and unravels to him the mystery of what he had seen. Before every vision the manner and circumstances of his falling asleep are distinctly described; before one of them in particular, P. Plowman is supposed, with equal humour and satire, to fall asleep while he is bidding his beads. In the course of the poem, the satire is carried on by means of several allegorical personages, such as Avarice, Simony, Conscience, Sloth, &c. Selden mentions this author with honour; and by Hickes he is frequently styled, "*Celeberrimus ille Satyrographus, morum vindex acerrimus,*" &c. Chaucer, in the "*Plowman's Tale,*" seems to have copied from our author. Spenser, in his *Pastorals*, seems to have attempted an imitation of his visions; and Milton is considered as under some obligations to him. The memory of this satire has been of late years revived by Percy, Warton, and Ellis, in whose works more ample information may be found than it is necessary to admit in a work professedly biographical. Perhaps indeed it does not belong to our department, since some of the most profound of our poetical critics have considered it as anony-

mous; Mr Tyrwhitt remarks that in the best MSS. the author is called William, without any surname, and the name of Robert Longland, or Langlande, rests upon the authority only of Crowley, its earliest editor. Three of Crowley's editions were published in 1550, doubtless owing to its justifying the Reformation then begun under king Edward, by exposing the abuses of the Romish church. There is also an edition printed in 1561, by Owen Rogers, to which is sometimes annexed a poem of nearly the same tendency, and written in the same metre, called "Pierce the Plowman's Crede," the first edition of which, however, was printed by Wolfe in 1553. Of both these works, new editions have recently been announced.<sup>1</sup>

**LONGOLIUS.** See **LONGUEIL.**

**LONGOMONTANUS** (**CHRISTIAN**), an eminent astronomer, was born at Longomontum, a town in Denmark, whence he took his name, in 1562. Vossius, by mistake, calls him Christopher. He was the son of Severinus, a poor labourer, and was obliged to divide his time between following the plow and attending to the lessons which the minister of the parish gave him, by which he profited so much as to acquire considerable knowledge, especially in the mathematics. At length, when he was fifteen, he stole from his family, and went to Wiburg, where there was a college, in which he spent eleven years, supporting himself by his talents: and on his removing thence to Copenhagen, the professors of this university soon conceived a high esteem for him, and recommended him to Tycho Brahe, who received him very kindly. He lived eight years with this eminent astronomer, and assisted him so much in his observations and calculations, that Tycho conceived a very particular affection for him, and having left his native country to settle in Germany, he was desirous of having the company of Longomontanus, who accordingly attended him. Afterwards being, in 1600, desirous of a professor's chair in Denmark, Tycho generously consented to give up his assistant and friend, with the highest testimonies of his merit, and supplied him plentifully with money for his journey. On his return to Denmark, he deviated from his road, in order to view the places whence Copernicus had made his astronomical ob-

<sup>1</sup> Warton's Hist. of Poetry.—Percy's Reliques.—Ellis's Specimens.—Cooper's *Musæa* Library, &c.

servations; and passed so much time in this journey, that it was not till 1605 that he was nominated to the professorship of mathematics in the university of Copenhagen. In this situation he continued till his death, in 1647, when he was eighty-five years old. He married, and had children; but the whole of his family died before him. He was the author of several works, in mathematics and astronomy. His "*Astronomia Danica*," first printed in 1611, 4to, and afterwards at Amsterdam, 1640, in folio, is the most distinguished. He amused himself with endeavouring to square the circle, and pretended that he had made the discovery of it; but our countryman Dr. John Pell attacked him warmly on the subject, and proved that he was mistaken. It is remarkable, that, obscure as his village and father might be, he dignified and perpetuated both; for he took his name from his village, and, in the title-page of his works, wrote himself "*Christianus Longomontanus Severini filius*."<sup>1</sup>

LONGUEIL (CHRISTOPHER DE) or LONGOLIUS, a very elegant scholar, was born in 1490, at Mechlin, although some have called him a Parisian, and Erasmus makes him a native of Schoonhoven in Holland. He was the natural son of Antony de Longueil, bishop of Leon, who being on some occasion in the Netherlands, had an intrigue with a female of Mechlin, of which this son was the issue. He remained with his mother until eight or nine years old; when he was brought to Paris for education, in the course of which he far exceeded his fellow-scholars, and was able at a very early age to read and understand the most difficult authors. He had also an extraordinary memory, although he did not trust entirely to it, but made extracts from whatever he read, and showed great discrimination in the selection of these. His taste led him chiefly to the study of the belles lettres, but his friends wished to direct his attention to the bar, and accordingly he went to Valence in Dauphiny, where he studied civil law under professor Philip Decius, for six years, and returning then to Paris, made so distinguished a figure at the bar, that in less than two years, he was appointed counsellor of the parliament of Paris, according to his biographer, cardinal Pole, but this has been questioned on account of its never having been customary to appoint

<sup>1</sup> Gen. Dict.—Hutton's Dictionary.—Martin's Biog. Philosophica.—Moreri. •

persons so young to that office; Pole has likewise made another mistake, about which there can be less doubt, in asserting that the king of Spain, Philip, appointed Longueil his secretary of state, for Philip died in 1506, when our author was only sixteen years of age.

In the mean time, it is certain that his attachment to other studies soon diverted him from his law practice. He appears in particular to have considered Pliny as an author meriting his most assiduous application, and whose works would furnish him with employment for many years. With this view he not only studied Pliny's "Natural History," with the greatest care, as well as every author who had treated on the same subject, but determined also to travel in pursuit of farther information, as well as to inspect the productions of nature, wherever found. But before this it became necessary for him to learn Greek, with which he had hitherto been unacquainted, and he is said to have made such progress, as to be able, within a year, to read the best Greek authors, on whom he found employment for about five years. Besides selecting from these works whatever might serve to illustrate his favourite Pliny, he now determined to commence his travels, and accordingly went to England, Germany, and Italy, and would have travelled to the East had not the war with the Turks prevented him. In England, in which he appears to have been in 1518, he became very intimate with Pace and Linacre. He encountered many dangers, however, in his continental tour. As he was travelling, with two friends, through Switzerland, the natives of that country, who, after the battle of Marignan, regarded the French with horror, conceived that Longueil and his party were spies, and pursued them as far as the banks of the Rhone. One was killed, the other made his escape by swimming; but Longueil, being wounded in the arm, was taken prisoner, and treated with great severity for about a month, at the end of which he was released by the interposition of the bishop of Sion, who furnished him with money and a horse, to convey him to France. At Rome he was afterwards honoured with the rank of citizen, and received with kindness by Leo X. who had a great opinion of his talents and eloquence, made him his secretary, and employed him to write against Luther. He visited France once more after this, but the reception he met with in Italy determined him to settle there, at Padua, where he resided, first with

Stephen Sauli, a noble Genoese, and on his departure, with Reginald Pole, afterwards the celebrated cardinal, to whom we are indebted for a life of Longueil. Here he died Sept. 11, 1522, in the thirty-third year of his age, and was interred in the church of the Franciscans, in the habit of that order, as he had desired. He was honoured with a Latin epitaph by Bembo, who was one of his principal friends, and recommended to him the writings of Cicero, as a model of style. Longueil became so captivated with Cicero, as to be justly censured by Erasmus on this account. Longueil, however, was not to be diverted by this, but declared himself so dissatisfied with what he had written before he knew the beauties of Cicero's style, as to order all his MSS. written previous to that period, to be destroyed. We have, therefore, but little of Longueil left. Among the MSS. destroyed was probably his commentary on Pliny, which some think was published, but this is very doubtful. We can with more certainty attribute to him, 1. "*Oratio de laudibus D. Ludovici Francorum regis, &c.*" Paris, 1510, 4to. Some remarks on the court of Rome in this harangue occasioned its being omitted in the collection of his works, but Du Chesne printed it in the fifth volume of his collection of French historians. 2. "*Christ. Longolii, civis Romanæ perduellionis rei defensiones duæ,*" Venice, 8vo. This is a vindication of himself against a charge preferred against him, when at Rome, that he had advanced sentiments dishonourable to the character of the Romans in the preceding oration. 3. "*Ad Lutheranos jam damnatos Oratio,*" Cologne, 1529, 8vo. It appears from his letters that he had been requested both to write for and against Luther, that he was long in great perplexity on the subject, but that at length Leo X. prevailed with him to write the above. These last two pieces with his letters, &c. have been often reprinted, under the title of "*Christ. Longolii Orationes, Epistolæ, et Vita, necnon Bembi et Sadoleti epistolæ,*" the first edition, at Paris, 1533, 8vo. There are many curious particulars of literary history and character scattered through this correspondence. The life prefixed is now known to have been written by Pole, who was his most intimate friend and admirer, and to whom he bequeathed his library.<sup>1</sup>

<sup>1</sup> Life prefixed to his works.—Niceron, vol. XVII.—Bullart's *Académie des Sciences*, vol. II.—Philips's *Life of Cardinal Pole*.—Pole's *Life of Longueil* is inserted in Bates's *Vitæ selectiorum*.—*Erasmii Ciceromanus*.

**LONGUEIL** (**GILBERT**, or **GISBERT DE**), a skilful physician of the sixteenth century, was born in 1507, at Utrecht, and died in 1543, at Cologne, aged thirty-six. He was physician to Herman, archbishop of that city, and left the following works, "*Lexicon Græco-Latinum*," 1533, 8vo; "*Remarks in Latin on Ovid's Metamorphoses, Plautus, Cornelius Nepos, the Rhetoric of Herennius, and on Laurentius Valla*," in several volumes 8vo; an edition in Greek and Latin of the "*Life of Apollonius Tyaneus*," by Philostratus, 8vo, and a Latin translation of Plutarch's seven "*Opuscula*," 8vo; Notes on Cicero's familiar Epistles, and a second edition of the Council of Nice, &c.<sup>1</sup>

**LONGUERUE** (**LEWIS DUFOUR DE**), son of Peter Dufour, seigneur de Longuerue, a Norman gentleman, king's lieutenant of Charleville, in which city he was born, 1652, discovered such uncommon genius for learning at four years old, that Louis XIV. passing through Charleville, and hearing him mentioned, desired to see him. His tutor was the celebrated Richelet; and Peter d'Ablancourt, who was related to him, superintended his education and studies. He was taught both the oriental and European languages, and acquired an extensive knowledge of history, antiquities, the sacred writings, the holy fathers, &c. To an uncommon memory he joined very considerable critical talents. He held two abbey, that of Sept-Fontaines in the diocese of Rheims, and of Jard in the diocese of Sens. He died November 22, 1733, at Paris, aged eighty-two. His works are, 1. A Dissertation in Latin, on Tatian, in the edition of that author, published at Oxford, 1700, 8vo; 2. "*La Description Historique de la France*," Paris, 1719, folio. This work his countrymen think unworthy of the abbé de Longuerue, from the changes which have been made in it, and the hurry in which it was printed. The original maps, which have been altered, may be found in some copies. 3. "*Annales Arsacidarum*," Strasburg, 1732. 4. "*Dissertation on Transubstantiation*," which passed under the name of his friend the minister Allix, because unfavourable to the catholic faith. He wrote also *Remarks on the Life of Cardinal Wolsey*, and left numerous works in MSS. on different subjects in several volumes, folio. There is a collection of his bon mots among the "*Ana.*"<sup>2</sup>

<sup>1</sup> Moreri.—*Burman Traject. erudit.*—*Dict. Hist.*

<sup>2</sup> Life prefixed to the *Longuerana*.—Moreri.—*Dict. Hist.*

LONGUEVAL (JAMES), a learned French ecclesiastical historian, was born at Santerre in Picardy in 1680, and was educated at Amiens and Paris. In 1699 he entered into the society of the Jesuits at Paris, and devoted himself with great ardour to writing a "History of the Gallican Church." Of this he published the first eight volumes, and had nearly completed the ninth and tenth, when he died of an apoplexy, January 14, 1735, aged fifty-four. Besides this history, which is his principal work, and has been continued by the fathers Fontenai, Brumoy, and Berthier, to 18 vols. 4to, he left a treatise "On Schism," 1718, 12mo; a "Dissertation on Miracles," 4to, and some other works, which all display great genius, and are written with much spirit, and in pure language. The first eight volumes of the "History of the Gallican Church," contain learned remarks on the religion of the ancient Gauls, on the ancient geography of Gaul, on the religion of the French, and on many other important subjects.<sup>1</sup>

LONGUS was an ancient Greek author, probably of the fifth century, who seems to have written after Heliodorus, and, in some places, to have imitated him. He is called a sophist; but we have no remains of his except four books of "Pastorals upon the Loves of Daphnis and Cloe." Huet speaks advantageously of this work, and had proposed, when he was young, to have made a translation of it; but he also takes notice of several defects in it, and, doubtless, its obscenities made him lay aside his purpose of translating it. None of the ancient writers mention Longus. There is a good edition of the original by Petrus Moll, a professor of the Greek language at Franeker, 1660, in 4to, but Villoison's, *Gr. and Lat. Paris, 1778, 2 vols. 8vo*, is the best. It was translated into English by George Thorney, and printed at London in 1657. The last edition of the English version, of which there have been four, is inscribed to James Craggs, esq. secretary of state. The French, with whom this work has always been a favourite, have many translations of it. That by Amyot has passed through many editions; the most elegant of which is that of 1718, 12mo, with 29 plates, drawn by the regent, Philip duke of Orleans, and engraved by Benoît Audran; the 29th is not his engraving, and is seldom found in the edition of 1718, the reason of which, some say, was, that only

<sup>1</sup> Moreri. — Dict. Hist.



250 copies were taken, which the prince disposed of as presents; but Brunet thinks it is too common for so small an impression. Next to this edition, that of 1745, 8vo, is preferred, with the same plates retouched.<sup>1</sup>

LORENZINI, or LAURENTINI (FRANCIS MARIA), an eminent Italian poet, was born at Rome, Oct. 12, 1680. He was in his twenty-second year received into the society of the Jesuits, among whom he had been educated, but owing to bad health, was obliged to quit them, and after much consideration, and a conflict with his taste, which was decidedly for polite literature, he studied and practised the law for some time, until his inclination for more favourite studies returning, he entered, in 1705, into the academy of the Arcadi, the chief object of which was the reformation of the bad taste which had infected Italian poetry. He is said to have excelled in melo-dramas, or pieces on religious subjects, adapted to being sung, written in the Latin language; and has been denominated the Michael Angelo of Italian poets, on account of the boldness and energy of his expressions. In 1728, on the death of Crescimbini, he was chosen president of the academy, and besides founding five academical colonies in the neighbouring towns, instituted a private weekly meeting of the Arcadi, at which the plays of Plautus or Terence, in the original language, were performed by youths trained for the purpose. But the want of a regular profession, and his constant attendance to these pursuits, often deranged his finances; and he appears not to have acquired permanent patronage until cardinal Borghese enrolled him among his noble domestics, and paid him liberally. In 1741, he took up his residence in the Borghese palace, where he died in June 1743. His Italian poems, which are much admired, have been printed at Milan, Venice, Florence, Naples, &c. and in many of the collections. His Latin "Sacred Dramas" were separately published at Rome; and his other Latin poetry, among those of the academicians of the Arcadi.<sup>2</sup>

LORIT (HENRY), commonly called Glareanus, from Glaris, a town in Switzerland, where he was born in 1488, was educated at Cologné, Basil, and Paris, and in the course of his studies acquired the friendship of some eminent scholars, particularly Erasmus. He had a strong turn to music, and made it a great part of his study. After

<sup>1</sup> Gen. Dict.—Moreri.—Saxii Onomast.

<sup>2</sup> Fabroni Vitæ Italarum.

having contributed to the advancement of letters, both by discourse and writing, he died in 1563, aged seventy-five. He composed the following works: 1. "Isagoge in Arithmetica." 2. "Descriptio de Situ Helvetiæ & vicinis Oentibus." 3. "De quatuor Helvetiorum Fœdere Panegyricon." 4. "Isagoge in Musica." 5. "De Geographia Liber." 6. "Judicium in Terentii Carmina." 7. "In Horatium Annotationes." 8. "Annotationes in Ovidii Metamorphoses." 9. "Annotationes in Ciceronis Librum de Senectute." 10. "Annotationes in Sallustii, quæ adhuc extant, Historiarum Fragmenta." 11. "Commentarius in Arithmetica & Musica Boethii." 12. "Annotationes in Johannis Cæsarii Dialectica." 13. "Annotationes in Cæsaris Commentaria." 14. "Annotationes in Titum Livium." 15. "Annotationes & Chronologia in totam Historiam Romanam." 16. "Annotationes in Dionysium Halicarnasæum." 17. "Elegiarum Libri duo." 18. "De Arte Musica." 19. "De Ponderibus ac Mensuris." 20. "Annotationes in Valerium, Suetonium, & Lucanum." 21. "Annotationes in Eutropium." 22. "Epistola ad Johannem Hervagium." 23. "Scholia in Ælii Donati Methodum." 24. "Brevis Isagoge de Ratione Syllabarum & de Figuris quibus Poetæ utuntur." 25. "De Asse Libellus."<sup>1</sup>

LORME (PHILIBERT DE), master of the works to the French king, was born at Lyons about the beginning of the sixteenth century. At fourteen, he went into Italy, to study the beauties of antiquity. There he became acquainted with Cervius, afterwards pope Marcellus II. who had a good taste for the polite arts, and, conceiving a great esteem for Lorme, communicated to him every thing that he knew. Enriched with the spoils of antiquity, he returned to Lyons in 1536, and banished thence the Gothic taste. At length, going to Paris, to work for the cardinal de Bellay, he was soon employed in the court of Henry II. He made the Horse-shoe, a fortification at Fontainebleau, built the stately chateau of Anet and Meudon; the palace of the Thuilleries, and repaired and ornamented several of the royal houses, as Villiers, Colerets, St. Germain then called the castle of the Muette, the Louvre, &c. These services were recompensed above his expectations. He was made almoner and counsellor to the king, and had

the abbies of St. Eloy and St. Serge of Augers conferred upon him.

Ronsard, the poet, out of envy, published a satire, or satirical sonnet, against him, under the title of "*La Truelle crossée*," the Trowel crosier'd. De Lorme revenged himself, by causing the garden-door of the Thuilleries, of which he was governor, to be shut against the poet; and Ronsard, with a pencil, wrote upon the gate these three words: "*Fort. reverent. habe.*" De Lorme, who understood little Latin, complained of this inscription, as levelled at him, to queen Catharine de Medicis, who, inquiring into the matter, was told by Ronsard, that, by a harmless irony, he had made that inscription for the architect when read in French; but that it suited him still better in Latin, these being the first words abbreviated of a Latin epigram of Ausonius, which begins thus: "*Fortunam reverenter habe.*" Ronsard added that he only meant that De Lorme should reflect on his primitive grovelling fortune, and not to shut the gate against the Muses. De Lorme died in 1557; leaving several books of architecture, greatly esteemed. These are, 1. "*Nouvelles Inventions pour bien bastir & à petit frais*," Paris, 1561, folio, fifty-seven leaves. 2. "*Ten Books of Architecture*," 1568, folio.<sup>1</sup>

LORRAIN (ROBERT LE), an eminent sculptor, was born at Paris in November 1666. From his infancy he made so rapid a progress in the art of designing, that, at eighteen, the celebrated Girardon intrusted him with the care of teaching his children, and of correcting the designs of his disciples. He committed to him also, in conjunction with Noulisson, the execution of the famous tomb of cardinal Richelieu in the Sorbonne, and of his own tomb at St. Landres, in Paris. On his return from Rome, he finished several pieces at Marseilles, which had been left imperfect by the death of M. Puget. He was received into the academy of sculpture, Oct. 1701, when he composed his *Galatea* for his chef d'œuvre, a work universally esteemed. Lorrain afterwards made a Bacchus for the gardens at Versailles, a fawn for those at Marli, and several bronzes; among others, an Andromeda, &c. The academy elected him professor May 29, 1717; and he died their governor June 1, 1743, aged 77.

The pieces in the episcopal palace of Saverne, which

<sup>1</sup> Gen. Dict.—Moréri.

are all of his composition, are much admired. He was a learned designer, with a great deal of genius, and succeeded in his heads, especially those of the young nymphs, with so much truth, and a delicacy so admirable, that his chisel seemed to be directed by Corregio or Parmegiano.<sup>1</sup>

LORRIS (WILLIAM DE), a French poet, who flourished about the middle of the thirteenth century, was the author of the "*Roman de la Rose*," a poem much in request in the middle ages, and known in this country by Chaucer's translation. It was left unfinished by Lorris, and was completed in the next century by John de Meun. The part by Lorris, though the shortest, is by much the most poetical, abounding in rich and elegant description, and in lively portraiture of allegorical personages. The early French editions of this poem are of great rarity and value, and are enumerated by Brunet, and other bibliographers. Of the author nothing is known.<sup>2</sup>

LORRY (ANNE-CHARLES), a learned French physician, was born at Crosny, near Paris, in 1725. In 1748, he was admitted doctor of the faculty of medicine at Paris, and became doctor-regent of the faculty. He was author of several works, some of which still maintain their value. His first publication was entitled "*Essai sur l'Usage des Alimens, pour servir de Commentaire aux livres diététiques d'Hippocrate*," Paris, 1753, 12mo; the second part of which appeared in 1757. His next publication was an edition of the Aphorisms of Hippocrates, Greek and Latin, in 1759. Afterwards he produced a treatise "*De Melancholia et Morbis Melancholicis*," *ibid.* 1765, in two volumes 8vo, and edited Dr. Astruc's "*Memoires pour servir à l'Histoire de la Faculté de Médecine de Montpellier*," *ibid.* 1767, 4to; and "*Sanctorii de Medicina Statica*," with a commentary, 1770, in 12mo. His last work, which combined the merits of much erudition and accurate observation, with great clearness of arrangement and perspicuity of language, was "*Tractatus de Morbis Cutaneis*," Paris, 1777, in 4to. Dr. Lorry also edited a Latin edition of the works of Mead, and a French one of Barker's dissertation on the conformity of the doctrines of ancient and modern medicine. He died at the baths of Bourbonne, in 1783.<sup>3</sup>

<sup>1</sup> Moreti.—D'Argenville.

<sup>2</sup> Warton's Hist. of Poetry.—Tyrwhitt's Chaucer.—Brunet's Manuel du Libraire.

<sup>3</sup> Rees's Cyclopædia from Eley.

LORT (MICHAEL), a learned and amiable clergyman, and some time Greek professor of the university of Cambridge, was descended from an ancient family in Pembrokeshire, and was the son of major Lort, of the Welsh fusileers, who was killed at the battle of Fontenoy, in 1745. He was born in 1725, and was admitted of Trinity-college, Cambridge, in 1743, from whence he removed into the family of Dr. Mead, to whom he was librarian until the death of that celebrated physician, in 1754; and while in that situation probably acquired the taste for literary history and curiosities which enabled him to accumulate a very valuable library, as well as to assist many of his contemporaries in their researches into biography and antiquities. In the mean time he kept his terms at college; and proceeded A. B. in 1746; was elected fellow of his college in 1749; and took his degree of M. A. in 1750. In 1755 he was elected a fellow of the society of antiquaries; and was many years a vice-president, until his resignation in 1788. During this time he made some communications to the "Archæologia," vols. IV. and V. In 1759, on the resignation of Dr. Francklin, he was appointed Greek professor at Cambridge, and in 1761 he took the degree of B. D. and was appointed chaplain to Dr. Terrick, then bishop of Peterborough. In January 1771 he was collated by Dr. Cornwallis, archbishop of Canterbury, to the rectory of St. Matthew, Friday-street, on which he resigned his Greek professorship; and in August 1779 he was appointed chaplain to the archbishop, and in the same year commenced D.D. In April 1780, the archbishop gave him a prebend of St. Paul's (his grace's option) and he continued at Lambeth till 1783, when he married Susanna Norfolk, one of the two daughters of alderman Norfolk, of Cambridge. On the death of Dr. Ducarel, in 1785, he was appointed by archbishop Moore, librarian to the archiepiscopal library at Lambeth. He was also for some years librarian to the duke of Devonshire. In April 1789, he was presented by Dr. Porteus, bishop of London, to the sinecure rectory of Fulham, in Middlesex; and in the same year was instituted to the rectory of Mile-end, near Colchester. He died Nov. 5, 1790, at his house in Savile-row; his death was occasioned by a fall from a chaise while riding near Colchester, which injured his kidneys, and was followed by a paralytic stroke. He was buried at his church in Friday-street, of which he had been rector nineteen years. A

monumental tablet was put up to his memory, which also records the death of his widow, about fifteen months afterwards. They had no issue.

Dr. Lort was well known to the learned of this and other countries, as a man of extensive literary information, and a collector of curious and valuable books, at a time when such articles were less known and in less request than at present. He was very generally and deservedly esteemed by his numerous acquaintance. An artless simplicity formed the basis of his character, united to much kindness and liberality. With talents and learning that might have appeared to great advantage from the press, Dr. Lort was rather anxious to assist the labours of others than ambitious of appearing as the author of separate publications. Except a few occasional sermons, a poem on the peace of Aix-la-Chapelle among the Cambridge congratulations, and some anonymous contributions to the Gentleman's Magazine, and other literary journals and newspapers, we can only mention, as an original work, "A Short Commentary on the Lord's Prayer; in which an allusion to the principal circumstances of our Lord's temptation is attempted to be shewn;" printed in 8vo, 1790. In this ingenious tract, he adopts the translation taken by Dr. Doddridge from the fathers, and given in his "Family Expositor." Mr. Nichols has printed, from the pen of Dr. Lort, a curious "Inquiry into the author, or rather who was not the author, of The Whole Duty of Man." The same gentleman acknowledges his obligations to Dr. Lort for assistance in some of his valuable labours. To Granger also Dr. Lort communicated much information. Biography had been always his study, and most of his books were filled with notes, corrections, and references of the biographical kind. He had likewise compiled many MS lives, which were dispersed at his death. Of some of these the editor of this Dictionary has been enabled to avail himself. His library was not remarkable for external splendour, but it contained a great number of rare and valuable articles, and formed a sale of twenty-five days, at Messrs. Leigh and Sotheby's, in 1791. The produce was 1269*l*.; and his prints sold for 401*l*.<sup>1</sup>

LOTICH (PETER), surnamed SECUNDUS, a distinguished modern Latin poet, was nephew to a celebrated abbot of the monastery of Solitaire, in the county of Hanau, in

<sup>1</sup> Nichols's Bowyer.—Nichols's Poems.—Gent. Mag. IX. LXL.—Lysens's Environs, vol. II.—Granger's Letters by Malcolm, p. 192.

Germany, who in 1543 established the protestant religion in his society, and died in 1567. He was born Nov. 2, 1528, at Solitaire, received the early part of his education at a convent in his native place, and pursued his maturer studies at Francfort, Marburg, and Wittenburg, at which last place he contracted an intimacy with Melancthon and Camerarius. During the war in Saxony in 1546, when Melancthon and his colleagues were obliged to leave Wittenburg, Lotich being in great perplexity what to do, at length entered, among the troops of John Frederic, elector of Saxony, with some of his fellow-students; but in 1548 we find him again at Erfurth, and afterwards at Wittenburg, pursuing his studies. In 1550 he visited France with some young persons to whom he was governor, and he continued there nearly four years. He afterwards went to Italy, where he had nearly been destroyed by poison prepared for another purpose: he recovered from the effects of it, but was subject to frequent relapses, one of which carried him off in the year 1560. He had taken his degree of doctor of physic at Padua, and in 1557 was chosen professor in that science at Heidelberg. In this situation he was honoured with the friendship of the elector-palatine, and by the excellence of his disposition, and the singular frankness and sincerity of his character, rendered himself universally beloved. A collection of his Latin poems was published in 1561, the year after his decease, with a dedicatory epistle by Joachim Camerarius, who praises him as the best poet of his age. This has been often reprinted, but a complete and correct edition of all his works was published at Amsterdam in 1754, 2 vols. 4to, by Peter Burman, nephew of the celebrated writer of those names. Lotich had a younger brother Christian, likewise a poet, and educated by his uncle, the abbot. A collection of his poems was published in 1620, along with those of his relation John-Peter Lotich, a physician of eminence, and grandson of the above-mentioned Christian, who exercised his profession at Minden and at Hesse, and became professor of medicine at Rintlen in Westphalia. He died very much regretted in 1652. His principal works are, "*Conciliorum et Observationum Medicinalium*;" "*Latin Poems*;" "*A Commentary on Petronius*," and "*A History of the Emperors Ferdinand II. and III.*" in four volumes, is attributed to him.<sup>1</sup>

<sup>1</sup> Gen. Dict.—Niceron, vol. XXVI.—Chaufepie.—Month. Rev. vol. XVI.

**LOUBERE** (**SIMON DE LA**), a French poet, was born in 1642, of a respectable family at Toulouse. He was originally secretary of the embassy to M. de St. Ronjain, ambassador in Switzerland, and went to Siam, 1687, as envoy extraordinary from the French king. On his return to France, he was entrusted with a secret commission in Spain and Portugal, supposed to have had for its object the detachment of those two courts from the alliance which had produced the revolution in England; but his design transpiring, he was arrested at Madrid, and with difficulty obtained his liberty. M. de la Loubere attached himself afterwards to the chancellor de Pontchartrain, and travelled with his son. He was admitted into the French academy in 1693, and that of the belles lettres in 1694; and retired at last to Toulouse, where he married at sixty, established the Floral Games, and died March 26, 1729, aged eighty-seven. His works are, Songs, Vaudevilles, Madrigals, Sonnets, Odes, and other poetical pieces; an account of his voyage to Siam, 2 vols. 12mo, and a treatise "*de la Resolution des Equations*," 1729, 4to. &c. Of his voyage to Siam, there is an English translation, published in 1693, folio. It is the only one of his productions now in request. There is reason to think he was not much admired by some of the academicians. It being by means of M. de Pontchartrain that he was admitted into the French academy, Fontaine said,

"C'est un impot que Pontchartrain  
Veut mettre sur l'Academie."<sup>1</sup>

**LOUIS** (**ANTHONY**), an eminent French surgeon, was born at Metz, February 13, 1723. He attained to great reputation in his profession, and was honoured with the numerous appointments of secretary of the royal academy of surgery at Paris, consulting surgeon to the king's forces, surgeon-major to the hospital La Charité, doctor in surgery of the faculty of Halle, in Saxony, honorary member of the royal college of physicians of Nancy, and member of many of the learned societies, not only in France, but in foreign countries. He died, May 20, 1792, and desired to be interred among the poor in the burial-ground of the hospital de la Salpetriere. In addition to the surgical part of the "*Encyclopédie*," which M. Louis wrote, and to several interesting papers presented to the academy of surgery, he

<sup>1</sup> Niceron, vol. XXVI.—Chauvigné — D et. Hist.



was author of a great number of works on medical, chîrurgical, and anatomical subjects, the principal of which we shall mention: 1. "Observations sur l'Electricité," &c. Paris, 1741, 12mo. 2. "Essai sur la Nature de l'Âme, où l'on tache d'expliquer son union avec le corps," *ibid.* 1746, 12mo. 3. "Cours de Chirurgie pratique sur les plaies d'armes à feu," *ibid.* 1746, 4to. 4. "Observations et Remarques sur les effets du virus cancéreux," &c. *ibid.* 1748. 5. "Positiones Anatomico-chirurgicæ de capite ejusque vulneribus," *ibid.* 1749. 6. "Lettre sur la certitude des signes de la mort, avec des observations et des expériences sur les noyés," *ibid.* 1749, 12mo. In this he fell into the mistake of attributing the death of persons drowned to the entrance of water into the lungs. 7. "Expériences sur la Lithotomie," 1757. 8. "Mémoire sur une question anatomique, relatif à la jurisprudence," &c. 1763. This memoir, written after the shocking affair of Calas, was intended to establish the distinction of the appearances after voluntary death by hanging, and after murder by that mode; and although he has not resolved the difficulty, the performance is ingenious, and the advice given to surgeons excellent. 9. "Mémoire sur la légitimité des naissances prétendues tardives," 1764, in 8vo; to which he published a supplement in the same year. 10. "Recueil d'Observations d'Anatomie et de Chirurgie, pour servir de base à la Théorie des lésions de la tête par contrecoup," 1766. 11. "Histoire de l'Académie Royale de Chirurgie depuis son établissement jusqu'en 1743," printed in the fourth volume of the memoirs. His last publication was a translation of M. Astruc's work "De Morbis Venereis," into French. In addition to these works, M. Louis also translated Boerhaave's Aphorisms of Surgery, with Van Swieten's Commentary; and wrote several eulogies on deceased members of the academy of surgery, and various controversial tracts, especially concerning the disputes between the physicians and surgeons of Paris, in 1748, &c.<sup>1</sup>

LOUVET (PETER), an able advocate in the seventeenth century, and master of requests to queen Margaret, was born at Reinville, a village two leagues from Beauvais. He died in 1646. His works are, 1. "L'Histoire et les Antiquités de Beauvais," vol. I. 1609, and 1631, 8vo; vol. II. Rouen, 1614, 8vo. The first treats of the ecclesiastical

<sup>1</sup> Dict. Hist.—Rees's Cyclopædia, from Eloy.

affairs of Beauvais; the second, of the civil affairs. 2. "Nomenclatura et Chronologia rerum Ecclesiasticarum Diœcesis Bellovacensis," Paris, 1618, 8vo. 3. "Hist. des Antiquités du Diocèse de Beauvais," Beauvais, 1635, 8vo. 4. "Anciennes Remarques sur la Noblesse Beauvoisine, et de plusieurs Familles de France," 1631, and 1640, 8vo. This work is very scarce; it is in alphabetical order, but has only been printed from A to M inclusively, with one leaf of N. Father Triboulet, prior of the Dominicans at Beauvais, and afterwards procurator-general of his order, being authorised to establish a college in the Dominican convent of Beauvais, and to enforce the observance of the rules and statutes of reformation respecting studies there, was imprisoned by his brethren. On this occasion Louvet published, "Abrégé des Constitutions et Reglemens. . . . pour les Etudes et Réformes du Convent des Jacobins de Beauvais," and addressed it to the king, in 1618, by an epistle dedicatory, in which he petitioned that Triboulet might be set at liberty.—There was another French historian of the same names, who was born at Beauvais. His father was a native of Amiens, and not related to the preceding. He studied physic at Montpellier; also the belles lettres and geography; taught rhetoric with reputation in Provence during a considerable time; and geography at Montpellier; and published several works from 1657 to 1680, respecting the history of Languedoc, Provence, &c. under the following titles: 1. "Remarques sur l'Histoire de Languedoc," 4to. 2. "Abrégé de l'Histoire d'Aquitaine, Guienne, et Gascogne, jusqu'à présent," Bourdeaux, 1659, 4to. 3. "La France dans sa Splendeur," 2 vols. 12mo. 4. "Abrégé de l'Histoire de Provence," 2 vols. 12mo, with additions to the same history in 2 vols. folio. 5. "Projet de l'Histoire du Pays de Beaujolois," 8vo. 6. "Hist. des Troubles de Provence depuis 1481 jusqu'en 1598," 2 vols. 12mo. 7. "Le Mercure Hollandois, ou les Conquêtes du Roi, depuis 1672, jusqu'à la fin de 1679," 10 vols. 12mo. This last may be useful, and is the best of Peter Louvet's works; but none of the rest are much esteemed.<sup>1</sup>

LOVE (CHRISTOPHER), a presbyterian divine of considerable fame in the time of Cromwell, was born at Cardiff in Glamorganshire, in 1618. In his earlier days he was of a dissipated turn; and his religious education, at least,

<sup>1</sup> Moreri.—Dict. Hist.

must have been neglected by his parents, if what his biographer says be true, that he was fifteen years of age before he ever heard a sermon. The effect of this sermon, however, preached by Mr. Erbery, was such that he became not only reformed, but so strict and precise in his religious duties, as to give offence to his father, who at length placed him as an apprentice in London. His son, who was averse to this measure, earnestly intreated that he might be sent to the university; to which having obtained a very reluctant consent, he became a servitor of New Inn, Oxford, in 1635. Here, however, as his father denied him a proper support, he subsisted by the help of the above-mentioned Mr. Erbery, and such supplies as his mother could afford. After taking a bachelor's degree in arts, he went into holy orders, and preached frequently at St. Peter in the Bayley, but his principles were so unacceptable, that after he had taken his master's degree, and had refused to subscribe the canons enjoined by archbishop Laud, relative to the prelates and the Book of Common Prayer, he was expelled the congregation of masters.

On leaving Oxford, he went to London, where his fixed aversion to the hierarchy prevented his promotion to any living, and procured his being silenced, on which he went to Scotland to obtain presbyterian ordination; but, according to the laws of that church, he could not be ordained without settling there. On his return to England, he preached occasionally at various places, always introducing sentiments of the bitterest hostility to the church of England. At length, when his wishes were accomplished, by the establishment of the presbyterian government in England, he was ordained, according to their method, in Aldermanbury church, London, in January 1644. Next year he gave proof that he had as little prudence as moderation, by going to Uxbridge, when the commissioners for the treaty of peace were there, and preaching a sermon, in which he inveighed with great violence against his majesty's commissioners, who complained of the insult to those of the parliament. He was, in consequence, sent for to London, and although acquitted by order of the House of Commons, yet, according to Neal, was confined to his house during the treaty, and then discharged. That language must have been very gross which induced the parliament to act thus towards one of their greatest favourites.

He was next appointed one of the Assembly of Divines,

and minister of St. Lawrence Jury, and is said also to have been chosen minister of St. Anne's, Aldersgate-street. He was one of the London ministers who signed a declaration against the king's death. He was afterwards engaged in a plot, which cost him his life, and was known at the time by the name of Love's plot, either because he was a principal agent, or a principal sufferer. Mr. Love, we have already noticed, was a presbyterian, and when he found that the independents were gaining the ascendancy, he united with various gentlemen and ministers of his own way of thinking to assist the Scotch (before whom Charles II. had taken the covenant, and by whom he had been crowned,) in their endeavours to advance that sovereign to the crown of England. Cromwell, however, was too watchful for the success of such a design in London; and the chief conspirators being apprehended, Mr. Love and a Mr. Gibbons were tried and executed, the rest escaping by interest, or servile submission. Mr. Love appears on his trial to have used every means to defeat his purpose, and was certainly more tenacious of life, than might have been expected from the boldness of his former professions. Great intercessions were made to the parliament for a pardon: his wife presented one petition, and himself four; several parishes also, and a great number of his brethren interceded with great fervour; but all that could be obtained was the respite of a month. It is said that the affairs of the commonwealth being now at a crisis, and Charles II. having entered England with 16,000 Scots, it was thought necessary to strike terror in the presbyterian party, by making an example of one of their favourite ministers. Some historians say that Cromwell, then in the north, sent a letter of reprieve and pardon for Mr. Love, but that the post-boy was stopped on the road by some persons belonging to the late king's army, who opened the mail, and finding this letter, tore it in pieces, exclaiming that "he who had been so great a firebrand at Uxbridge, was not fit to live." Whatever truth may be in this, he was executed, by beheading, on Tower-hill, Aug. 22, 1651. He was accompanied at his death by the three eminent non-conformists, Simeon Ashe, Edmund Calamy, and Dr. Mannton. The latter preached a funeral sermon for him, in which, while he avoids any particular notice of the cause of his death, he considers him, as the whole of his party did, in the light of a saint and martyr. The piety of his

life, indeed, created a sympathy in his favour which did no little harm to the power of Cromwell. Thousands began to see that the tyranny of the republic would equal all they had been taught to hate in the monarchy. The government, we are told, expressed some displeasure at Dr. Manton's intention of preaching a funeral sermon, and their creatures among the soldiers threatened violence, but he persisted in his resolution, and not only preached, but printed the sermon. The loyalists, on the other hand, considered Love's death as an instance of retributive justice. Clarendon says that he "was guilty of as much treason as the pulpit could contain;" and his biographers have so weakly defended the violence of his conduct during the early period of the rebellion, as to leave this fact almost indisputable. His works consist of sermons and pious tracts, on various subjects, mostly printed after his death, and included in three volumes, 8vo. They were all accompanied by prefaces from his brethren, of high commendation.<sup>1</sup>

LOVE (JAMES), an actor and dramatic writer, assumed this name (from his wife's, *De L'Amour*) when he first attached himself to the stage. He was one of the sons of Mr. Dance the city surveyor, whose memory will be transmitted to posterity on account of the clumsy edifice which he erected for the residence of the city's chief magistrate. Our author received, it is said, his education at Westminster school, whence he removed to Cambridge, which, it is believed, he left without taking any degree. About that time a severe poetical satire against sir Robert Walpole, then minister, appeared under the title of "Are these things so?" which, though written by Mr. Miller, was ascribed to Pope. To this Mr. Love immediately wrote a reply called "Yes, they are, what then?" which proved so satisfactory to Walpole that he made him a handsome present, and gave him expectations of preferment. Elated with this distinction, with the vanity of a young author, and the credulity of a young man, he considered his fortune as established, and, neglecting every other pursuit, became an attendant at the minister's levees, where he contracted habits of indolence and expence, without obtaining any advantage. The stage now offered

<sup>1</sup> Neal's Puritans.—Brook's Lives of the Puritans.—Crosby's History of the Baptists.—MS Life in Ayscough's Catalogue in the British Museum.

itself as an asylum from the difficulties he had involved himself in, and, therefore, changing his name to Love, he made his first essays in strolling companies. He afterwards performed both at Dublin and Edinburgh, and at the latter place resided some years as manager. At length he received, in 1762, an invitation to Drury-lane theatre, where he continued during the remainder of his life. In 1765, with the assistance of his brother, he erected a new theatre at Richmond, and obtained a licence for performing in it; but did not receive any benefit from it, as the success by no means answered his expectations. He died about the beginning of 1774. He neither as an actor or author attained any great degree of excellence. His performance of Falstaff was by much the best, but the little reputation which he acquired by it was entirely eclipsed by the superiority of genius which his successor, Mr. Henderson, displayed in the representation of the same character. As an author, he has given the world "Pamela, a Comedy," 1742, and some other dramatic pieces, enumerated in the "Biographia Dramatica."<sup>1</sup>

LOVELACE (RICHARD), an elegant poet of the seventeenth century, was the eldest son of sir William Lovelace, of Woolwich, in Kent, and was born in that county about 1618. He received his grammar-learning at the Charter-house; and, in 1634, became a gentleman-commoner of Gloucester hall, Oxford, being then, as Wood observes, "accounted the most amiable and beautiful person that eye ever beheld; a person also of innate modesty, virtue, and courtly deportment, which made him then, and especially after, when he retired to the great city, much admired and adored by the female sex." In 1636 he was created M. A. and, leaving the university, retired, as Wood phrases it, in great splendour to the court; where being taken into the favour of lord Goring he became a soldier, and was first an ensign, and afterwards a captain. On the pacification at Berwick he returned to his native country, and took possession of his estate, worth about five hundred pounds per annum; and, about the same time, was deputed by the county to deliver the Kentish petition to the House of Commons, which giving offence, he was ordered into custody, and confined in the Gate-house, whence he was released on giving bail of 40,000*l.* not to go beyond the

<sup>1</sup> Biog. Dram.

lines of communication without a pass from the Speaker. During the time of his confinement to London he lived beyond the income of his estate, chiefly to support the credit of the royal cause; and, in 1646, he formed a regiment for the service of the French king, was colonel of it, and wounded at Dunkirk. In 1648 he returned to England with his brother, and was again committed prisoner to Peter-house in London, where he remained till after the king's death. At that period he was set at liberty, but, "having then consumed all his estate he grew very melancholy, which at length brought him into a consumption, became very poor in body and purse, was the object of charity, went in ragged cloaths (whereas when he was in his glory he wore cloaths of gold and silver), and mostly lodged in obscure and dirty places, more befitting the worst of beggars and poorest of servants." He died in a very poor lodging in Gunpowder-alley, near Shoe-lane, in 1658, and was buried at the west end of St. Bride's church. His pieces, which are light and easy, had been models in their way, were their simplicity but equal to their spirit; but they were the offspring of gallantry and amusement, and seldom received a requisite degree of polish. Under the name of *Lucasta*, which is the title to his poems, contained in two volumes (the latter published by his brother Dudley Posthumus Lovelace, in 1659), he compliments a Miss Lucy Sacheverel, a lady, according to Wood, of great beauty and fortune, whom he was accustomed to call "*Lux Casta*." On the report of Lovelace's death of his wounds, at Dunkirk, she married. Winstanly has, and not improperly, compared him to sir Philip Sidney. He wrote also two plays, "*The Scholar*," a comedy, and "*The Soldier*," a tragedy.<sup>1</sup>

LOVIBOND (EDWARD), a modern poet whose personal history has been neglected, was, according to the preface to his poems, "a gentleman of fortune, who passed the greater part of his years in the neighbourhood of Hampton, in Middlesex, where he lived greatly beloved by those who best knew him. He was an admirable scholar, of very amiable manners, and of universal benevolence, of which all his writings bear strong testimony. The little pieces which compose (his works) were chiefly written on such

<sup>1</sup> *Life*, in *Gent. Mag.* vols. LXI. and LXII.—*Biog. Dram.*—*Ellis's Specimens.*—*Headley's Beauties*, &c.

incidents as occasionally arose in those societies of intimate acquaintance which he most frequented. After his death, which happened in 1775, his poems being dispersed in the hands of different friends, to whom they had been given by himself, many people expressed to his only brother, Anthony Lovibond Collins, esq. a wish to have them collected together, and preserved. This gentleman, equally zealous for the reputation of a brother he affectionately loved, hath put into the editor's hands those pieces he hath selected for that purpose."

Of a man of so many virtues, and so greatly beloved, the public might reasonably have expected a more detailed account.—His father, we are told, was a director of the East India company, and died in 1737, leaving him probably that fortune on which he was enabled to pass his days in the quiet enjoyment of the pleasures of rural life. He died September 27, 1775, at his house at Hampton, but the register of that parish is silent on his interment. We have been informed also that he was married, and not very happily.

When the "World" was conducted by Edward Moore, and his many noble and learned contributors, Mr. Lovibond furnished five papers; of which Nos. 93 and 94 contain some just remarks on the danger of extremes, and the impediments to conversation. In Nos. 132 and 134 he opposes the common erroneous notions on the subject of Providence with considerable force of argument, and concludes with some ironical remarks, not ill applied. In No. 82 he first published "The Tears of Old May Day," the most favourite of all his poems. The thoughts are peculiarly ingenious and happy, yet it may be questioned whether it is not exceeded by his "Mulberry Tree," in which the distinguishing features of Johnson's and Garrick's characters are admirably hit off—the frivolous enthusiasm of the one, and the solid and sturdy veneration of the other for our immortal bard, are depicted with exquisite humour. Julia's printed letter appears to have been a favourite with the author. There are some bursts of genuine passion, and some tenderness displayed occasionally, but it wants simplicity. It was probably suggested by Pope's *Eloisa*, and must suffer in proportion as it reminds us of that inimitable effort. His "Lines on Rural Sports" are both poetical and moral, and contain some interesting pictures sweetly persuasive to a humane treatment of the brute



creation. His love verses, some of which are demi-platonic, are tender and sprightly. The Miss K— P— was Miss Kitty Phillips, a relation of the family, now ennobled by the title of Milford. The “Tale of the Hitchen Convent;” the “Lines to a young Lady,” a very good actress; the “Verses to Mr. Woodeson,” and those on converting that gentleman’s house into a poor-house, are all distinguished by original turns of thought. His pieces were generally circulated in private, as he had not the ambition of an author, and was contented to please those whom he intended to please; yet he never attempted any subject which he did not illustrate by novelty of manner, and upon the whole may be considered as among the most successful of that class who are rather *amateurs*, than professional poets.<sup>1</sup>

LOW (GEORGE), a clergyman of Scotland, and an ingenious natural historian, was born at Edzal in Forfarshire, in 1746. He was educated at the colleges of Aberdeen and St. Andrew’s, and afterwards was tutor in the family of Graham, at Stromness in Orkney. During his residence at this place, Mr. (now sir Joseph) Banks and Dr. Solander arrived at the island on their return from the last voyage of discovery, in which capt. Cook lost his life; and Mr. Low, having early acquired a taste for natural history, was much noticed by those distinguished philosophers, and was requested to accompany them in their excursions through the Orkneys, and also to the Shetland islands, which he accordingly did.

In 1774 he was ordained minister of Birsay and Haray, a parish in Pomona, or main-land of Orkney, and from this time devoted himself to the duties of his charge, which he continued to fulfil for the remainder of his life. He employed his leisure chiefly in the study of nature, and his success was highly creditable, considering the many disadvantages of a remote situation. Sir Joseph Banks, with his accustomed zeal for the promotion of science, introduced him to Mr. Pennant, by whose advice he engaged to undertake a “Fauna Orcadensis,” and a “Flora Orcadensis,” the first of which was published in 1813, 4to, from a MS. in the possession of William Elford Leach, M. D. F. L. S. &c.; but the “Flora” has not been discovered. A tour through the islands of Orkney and Shetland,

<sup>1</sup> Johnson and Chalmers’s Poets, 1810.

containing hints relating to their ancient, modern, and natural history, was also prepared by Mr. Low for the press, and previous to his decease, he made a translation of Torfæus's "History of Orkney." The MSS. of the "Fauna," the tour and the translation just mentioned, with his zoological collections, came into the possession of Mr. George Paton, an eminent antiquary of Edinburgh, after whose decease they were purchased by different persons. Mr. Low died in 1795. His "Fauna" forms a very interesting and valuable addition to the natural history of the British islands.<sup>1</sup>

LOWE (PETER), a surgeon of the sixteenth century, was born in Scotland. In a work entitled "A Discourse on the whole Art of Chirurgery," published at Glasgow in 1612, he acquaints his readers, that he had practised twenty-two years in France and Flanders; that he had been two years surgeon-major to the Spanish regiment at Paris; and had then followed his master, the king of France (Henry IV.) six years in his wars. In the title-page of his book, he calls himself doctor in the faculty of surgery at Paris, and ordinary surgeon to the king of France and Navarre. It does not appear how long he had resided at Glasgow; but he mentions that, fourteen years before the publication of his book, he had complained of the ignorant persons who intruded into the practice of surgery, and that in consequence the king (of Scotland) granted him a privilege, under his privy seal, of examining all practitioners in surgery in the western parts of Scotland. He refers to a former work of his own, entitled "The Poor Man's Guide," and speaks of an intended publication concerning the diseases of women. He died in 1612. The "Discourse on Chirurgery" appears to have been in esteem, as it reached a fourth edition in 1654, but it is founded more on authority than observation. Ames mentions another work of his with the title "An easy, certain, and perfect method to cure and prevent the Spanish Sickness; by Peter Lowe, doctor in the Facultie of Chirurgerie at Paris, chirurgion to Henry IV." London, 1596, 4to.<sup>2</sup>

LOWER (RICHARD), an eminent physician and anatomist, was born at Tremere, in Cornwall, about 1631. He

<sup>1</sup> Advertisement by Mr. Leach, prefixed to the "Fauna."

<sup>2</sup> Aikin's Biog. Memoirs of Medicine.—Rees's Cyclopædia.

was descended from a good family, and received a liberal education, being admitted as king's scholar at Westminster school, and thence elected to Christ-church college, Oxford, in 1649, where he took the degree of M. A. in 1655, and then studied medicine. The celebrated Dr. Willis, who employed him as coadjutor in his dissections, found him so able an assistant, that he afterwards became his steady friend and patron, and introduced him into practice. In 1665, Lower took the degree of M. D.; and in the same year published a defence of Dr. Willis's work on fevers, entitled "*Diatribæ Thomæ Willisii M. D. et Prof. Oxon. de Febribus Vindicatio adversus Edm. de Meara Ormondiensem Hibern. M. D.*" 8vo, a work of considerable learning and force of argument, but not without some fallacies, as he afterwards himself admitted. But his most important work was, his "*Tractatus de Corde, item de motu et calore Sanguinis, et Chyli in eum transitu,*" which was first printed in London in 1669. In this work the structure of the heart, the origin and course of its fibres, and the nature of its action, were pointed out with much accuracy and ingenuity. He likewise demonstrated the dependance of its motions upon the nervous influence, referred the red colour of the arterial blood to the action of the air upon it in the lungs, and calculated the force of the circulation, and the quantity and velocity of the blood passing through it. The work excited particular notice, in consequence of the chapter on the transfusion of blood from the vessels of one living animal to those of another, which the author had first performed experimentally at Oxford, in February 1665, and subsequently practised upon an insane person before the royal society. Lower claims the merit of originality in this matter; but the experiment had certainly been suggested long before by *Lilbavius* (see *LIBAVIUS*), and experience having soon decided, that the operation was attended with pernicious consequences, it was justly exploded. Lower had removed to London soon after the commencement of these experiments, and in 1667 had been a fellow of the royal society, and of the college of physicians. The reputation acquired by his publications brought him into extensive practice; and after the death of Dr. Willis, he was considered as one of the ablest physicians in London. But his attachment to the Whig party, at the time of the Popish plot, brought him into discredit at court, so that his practice

declined considerably before his death, Jan 17, 1690-91. He was buried at St. Tudy, near his native place, in Cornwall, where he had purchased an estate. In addition to the writings above-mentioned, he communicated some papers containing accounts of anatomical experiments to the royal society; a small tract on catarrh, which was added, as a new chapter, to the edition of the treatise de Corde of 1680; and a letter on the state of medicine in England. He is said to have been the first discoverer of Astrop Wells.<sup>1</sup>

LOWER (SIR WILLIAM, KNT.), was a noted cavalier in the reign of king Charles I. He was born at a place called Trempe in Cornwall. During the heat of the civil wars he took refuge in Holland, where, being strongly attached to the Muses, he had an opportunity of enjoying their society, and pursuing his study in peace and privacy. He died in 1662. He was a very great admirer of the French poets, particularly Corneille and Quinault, on whose works he has built the plans of four out of the six plays which he wrote. The titles of his dramatic works are, 1. "Phoenix in her Flames." 2. "Polyuctes; or, The Martyr." 3. "Horatius." 4. "Inchanted Lovers." 5. "Noble Ingratitude." 6. "Amorous Phantasm." All those, except the first, were written during the usurpation. He translated from the French the first and third volumes of "The Innocent Lady, or Illustrious Innocents." But the most considerable of his translations, was "A Relation in form of a Journal of the voyage and residence of Charles II. in Holland from May 25, to June 2, 1660," fol. finely printed, with good engravings of the ceremonies, and several copies of bad verses by the translator.<sup>2</sup>

LOWMAN (MOSES), a learned dissenting clergyman, was born in 1680. He was originally destined for the law, and in 1697 entered as a student in the Middle-Temple, but in about two years he changed his purpose and determined to study divinity. With this view he went over to Holland in 1699, where he studied partly at Utrecht and partly at Leyden. In 1710, after being admitted to the ministry among the dissenters, he settled with the congregation at Clapham, as assistant to Mr. Grace, whom he succeeded as their pastor, and was ordained in 1714. In

<sup>1</sup> Biog. Brit.—Ath. Ox. vol. II.—Rees's Cyclopædia.

<sup>2</sup> Ath. Ox. vol. II.—Biog. Dram.—Cole's MS Athenæ in Brit. Mus.

this situation he continued to his death, preaching twice each Sunday until within a few weeks of that event. He distinguished himself, from the period of his academical studies, in metaphysics and divinity : and, to the close of his life, he was an indefatigable reader, and acquired an extraordinary stock of useful knowledge, particularly in Jewish learning and antiquities, to which last he was much devoted. The result of this application appeared in the learned works he published, and which constituted his chief fame ; for as a pulpit orator, it does not appear that he was much admired. Dr. Chandler, who preached his funeral sermon, gives him a very high personal character. He died May 3, 1752, in the seventy-third year of his age.

His pen was first employed, in 1716, in a kind of periodical work, called the " Occasional Papers," which now form three volumes, 8vo, and in which he wrote, No. I. (vol. II.) " On Orthodoxy ;" and No. VI. " On the danger of the Church." His colleagues in this paper were Mr. Simon Brown, Dr. Grosvenor, Dr. Evans, and others. The subjects are in general on points in controversy with the church. In 1718, he wrote a treatise against Collins, the title of which, says his biographer, is forgotten, but it is mentioned by the accurate Leland, as " The Argument from prophecy, in proof that Jesus is the Messiah, vindicated, in some considerations on the prophecies of the Old Testament, as the grounds and reasons of the Christian religion." It was not printed, however, until 1733. In 1735, he was one of the preachers at Salter's-Hall, against popery : the subject of his sermon, " The Principles of Popery schismatical." He had published before this, two occasional sermons. Another of his pamphlets, entitled " An Argument to prove the Unity and Perfections of God *à priori*," was more admired for its novelty and ingenuity than usefulness : but the works of Mr. Lowman on which his reputation is most securely founded, are, 1. " A Dissertation on the Civil Government of the Hebrews," in answer to Morgan's " Moral Philosopher." This, which appeared in 1740, was esteemed a very judicious performance, and was highly approved of by bishop Sherlock and other clergymen of the established church. The second edition, in 1745, has an appendix. 2. " A rationale of the Ritual of the Hebrew Worship : in which the design and usefulness of that ritual are explained and vindicated from objections," 1748. 3. " A Paraphrase and Notes upon the Revelation

of St. John," 4to; twice, and 8vo, lately. 4. "Three (posthumous) Tracts," on the Schechina, the Logos, &c.<sup>1</sup>

LOWTH (WILLIAM), a distinguished divine, was the son of William Lowth, apothecary and citizen of London, and was born in the parish of St. Martin's Ludgate, Sept. 11, 1661. His grandfather Mr. Simon Lowth, rector of Tylehurst in Berks, took great care of his education, and initiated him early in letters. He was afterwards sent to Merchant-Taylors' school, where he made so great a progress that he was elected thence into St. John's-college in Oxford in 1675, before he was fourteen. Here he regularly took the degrees of master of arts, and bachelor in divinity. His eminent worth and learning recommended him to Dr. Mew, bishop of Winchester, who made him his chaplain, and in 1696 conferred upon him a prebend in the cathedral-church of Winchester, and in 1699 presented him to the rectory of Buriton, with the chapel of Petersfield, Hants. His studies were strictly confined within his own province, and solely applied to the duties of his function; yet, that he might acquit himself the better, he acquired an uncommon share of critical learning. There is scarcely any ancient author, Greek or Latin, profane or ecclesiastical, especially the latter, whose works he had not read with accuracy, constantly accompanying his reading with critical and philological remarks. Of his collections in this way, he was, upon all occasions, very communicative. His valuable notes on "Clemens Alexandrinus" are to be met with in Potter's edition of that father; and his remarks on "Josephus," communicated to Hudson for his edition, are acknowledged in his preface; as also those larger and more numerous annotations on the "Ecclesiastical Historians," inserted in Reading's edition of them at Cambridge. The author also of the "Bibliotheca Biblica" was indebted to him for the same kind of assistance. Chandler, late bishop of Durham, while engaged in his defence of Christianity from the prophecies of the Old Testament, against Collins's discourse of the "Grounds and Reasons of the Christian Religion," and in his vindication of the "Defence," in answer to "The Scheme of Literal Prophecy considered," held a constant correspondence with him, and consulted him upon many difficulties that occurred in the course of that work. But the most

<sup>1</sup> Chandler's Funeral Sermon.—Prot. Dissenter's Magazine, vols. I. and II. •

valuable part of his character was that which least appeared in the eyes of the world, the private and retired part, that of the good Christian, and the useful parish-priest. His piety, his diligence, his hospitality, and beneficence, rendered his life highly exemplary, and greatly enforced his public exhortations. He married Margaret daughter of Robert Pitt, esq. of Blandford, by whom he had three daughters and two sons, one of whom was the learned subject of our next article. He died May 17, 1732, and was buried, by his own orders, in the church-yard at Buriton, near the South side of the chancel; and on the inside wall is a plain monument with an inscription.

He published, 1. "A Vindication of the Divine Authority, and Inspiration of the Old and New Testament, 1692," 12mo. And a second edition with "amendments, and a new preface, wherein the antiquity of the Pentateuch is asserted, and vindicated from some late objections, 1699." 2. "Directions for the profitable reading of the Holy Scriptures; together with some observations for confirming their Divine Authority, and illustrating the difficulties thereof, 1703," 12mo. This useful tract has gone through several editions. 3. "Two Sermons preached in the cathedral church of Winchester, at the assizes in 1714, entitled "Religion the distinguishing Character of Human Nature, on Job xxviii. 28," and, "The Wisdom of acknowledging Divine Revelation, on Matt. xi. 10." 4. "A Commentary on the Prophet Isaiah, 1714." 5. "On Jeremiah, 1718." 6. "On Ezekiel, 1723." 7. "On Daniel and the Minor Prophets, 1726." These, originally published in 4to, were afterwards republished together, with additions, in one vol. folio, as a continuation of bishop Patrick's "Commentary on the other parts of the Old Testament, in which form it has had several editions. 8. "The Characters of an Apostolical Church fulfilled in the Church of England, and our obligations to continue in the Communion of it." 9. "A Sermon preached in the Church of Petersfield, in the county of Southampton, 1752." This drew him unwillingly into some controversy with John Norman, a dissenter, of Portsmouth; but he soon dropped it, thinking him an unfair adversary, for his more useful studies and duties.<sup>1</sup>

LOWTHER (ROBERT), a very learned and eminent prelate, and second son to the preceding, was born Nov. 27,

<sup>1</sup> *Eng. Brit. communicated by his Son, afterwards bishop of London.*

1710. He received his education at Winchester-school, and while there gave the first specimen of his great abilities, in a poem, entitled "The Genealogy of Christ, as it is represented on the East window of Winchester-college chapel," since inserted in Pearch's Collection of Poems. He also, as an exercise, in 1729, wrote another poem, entitled "Catharine Hill," the place where the Winchester scholars are allowed to play on holidays. From Winchester he was elected to New-college, Oxford, in 1730, where he took his degree of M. A. June 8, 1737. At Oxford he was not more distinguished for proficiency in his studies, than for the excellence of his taste, and the politeness of his manners: and being now more immediately under Wykeham's roof, he conceived the design, which he afterwards so ably accomplished, of investigating the history of his college, and writing the life of that wise and munificent founder. The first distinction he obtained in the university was the office of professor of poetry, which was conferred upon him in 1741, on the resignation of his friend Mr. Spence. In performing the duties of this office he struck out a new path, by giving a course of lectures on Hebrew poetry, which have since added so much to his reputation.

In 1746, Mr. Lowth published "An Ode to the people of Great Britain, in imitation of the sixth ode of the third book of Horace;" a spirited performance, severely re-proving the vices of the times. This was afterwards inserted in Dodsley Collection, vol. III. and was followed by his "Judgment of Hercules," in his friend Mr. Spence's "Polymetis\*." His first preferment in the church was to the rectory of Ovington, in Hampshire, which he received from bishop Hoadly. In 1748, he accompanied Mr. Legge, afterwards chancellor of the Exchequer, to Berlin, who went to that court in a public character; and with whom, from his earliest years, Mr. Lowth lived on terms of the most intimate and uninterrupted friendship. In the following year he became acquainted with the duke of Devonshire, in consequence of his attending his brothers

\* Shenstone in 1740 published his "Judgment of Hercules." Dr. Lowth, when young, had written a poem on the same subject. On seeing Shenstone's advertisement, therefore, he immediately set out for London, supposing that his work had, by some means or

other, got into a bookseller's hand, and was surreptitiously printed. "Recollection of Particulars in the Life of Shenstone," by Mr. Greaves, who adds, "Dr. Lowth's poem is written in a more chaste, Mr. Shenstone's in a more florid style."



lord George and lord Frederic Cavendish, on their travels, and especially at Turin, which place was their principal residence during their absence from this country. The duke was so amply satisfied with the conduct of Mr. Lowth, as the travelling tutor of his brothers, that he afterwards proved his steady friend and patron. In 1750, bishop Hoadly conferred on him the archdeaconry of Winchester, and in 1753, the rectory of East Woodhay, in Hampshire.

In this last mentioned year he published his Poetry-lectures, under the title of "De Sacra Poesi Hebræorum Prælectiones academicæ," 4to, of which he gave the public an enlarged edition in 1763, 2 vols. 8vo. The second volume consists of additions made by the celebrated Michaelis. To this work, as we have already noticed, the duties of his professorship gave occasion; and the choice of his subject, which lay out of the beaten paths of criticism, and which was highly interesting, not only in a literary, but a religious view, afforded ample scope for the poetical, critical, and theological talents of the author. In these prelections, the true spirit and distinguishing character of the poetry of the Old Testament are more thoroughly entered into, and developed more perfectly, than ever had been done before. Select parts of this poetry are expressed in Latin composition with the greatest elegance and force; the general criticism which pervades the whole work is such as might be expected from a writer of acknowledged poetical genius and literary judgment; and the particular criticism applied to those passages of the original Hebrew, which he has occasion to introduce, in order either to express the sense, or correct the words of it, is a pattern for that kind of sacred literature: nor are the theological subjects which occur in the course of the work, and are necessarily connected with it, treated with less ability. To the "Prelections" is subjoined a "Short Confutation of bishop Hare's system of Hebrew Metre," in which he shows it to be founded on false reasoning, on a *petitio principii*, that would equally prove a different and contrary system true. This produced the first and most creditable controversy in which Mr. Lowth was engaged. The Harian metre was defended by Dr. Thomas Edwards, of Cambridge, (see his life,) who published a Latin letter to Mr. Lowth, to which the latter replied in a "Larger Confutation," addressed to Dr. Edwards in 1766. This "Larger Confuta-

tion," which from the subject may be supposed dry and uninteresting to the majority of readers, is yet, as a piece of reasoning, extremely curious; for there never was a fallacy more accurately investigated, or a system more completely refuted, than that of bishop Hare.

\* In July 1754, probably as a reward for the distinguished ability displayed in his "*Prælectiones*," he received the degree of D. D. conferred by the university in the most honourable manner in their power, by *diploma*; and in 1755 he went to Ireland as first chaplain to the marquis of Hartington (afterwards duke of Devonshire, and then) lord lieutenant. In consequence of this appointment he had the offer of the bishopric of Limeric, but this \* he exchanged with Dr. Leslie, prebendary of Durham, and rector of Sedgefield, near that place, for these preferments, which were accordingly given to him by Dr. Trevor, bishop of Durham, who was not a little pleased to rank among his clergy a gentleman of such rare accomplishments.

In 1758 he published that admirable specimen of recondite biography, his "*Life of William of Wykeham*," 8vo, founder of Winchester and New colleges. It is collected from authentic evidences, and affords the most certain information of the manners of the times, and of many of the public transactions in which Wykeham was concerned, with such an account of the origin and foundation of his college, as was scarcely to be supposed recoverable at so remote a period. This work has gone through three editions. In the dedication to bishop Hoadly, Dr. Lowth gives the sanction of his approbation to a decision which Hoadly, as visitor, had recently made respecting the wardenship of Winchester college. This produced a sarcastic address to him, which he replied to in a pamphlet entitled "*An Answer to an anonymous Letter to Dr. Lowth concerning the late Election of a Warden of Winchester college*." This was written in his usual masterly manner.

The next work of importance with which he favoured

\* On one occasion our author happened to meet with the celebrated Rev. Philip Skelton, in London. Mr. Lowth was then, he said, a tall, thin, remarkably grave man. When he perceived Mr. Skelton was a clergyman from Ireland, he told him he could have been highly promoted in the Irish

church, but he refused it, as he did not wish to live in that country.—Skelton, with all the world, had a high opinion of that learned and ingenious prelate, and said "Lowth on the Prophecies of Isaiah is the best book in the world next to the Bible."—Burd's *Life of Skelton*, p. 24.

the public was his "Short Introduction to English Grammar," first published in 1762, and which has since gone through numerous editions. It was originally designed only for domestic use; but its utility in recommending a greater attention to grammatical form and accuracy in our language than had hitherto been observed in it, and the many judicious remarks which occur, fully justified the publication, as well as the favourable reception it has met with.

In 1765 Dr. Lowth was elected a fellow of the royal societies of London and Gottingen; and in the same year was involved in a controversy with bishop Warburton. On this subject we shall be brief, but we cannot altogether agree with former biographers of Lowth and Warburton, in considering them as equally blameable, and that the contest reflected equal disgrace on both. In all contests the provoking party has more to answer for than the provoked. We lament that it was possible for Warburton to discover in the amiable mind of Lowth that irritability which has in some measure tainted the controversy on the part of the latter; and we lament that Lowth was not superior to the coarse attack of his antagonist; but all must allow that the attack was coarse, insolently contemptuous, and almost intolerable to any man who valued his own character. Lowth had advanced in his *Prelections* an opinion respecting the Book of Job, which Warburton considered as aimed at his own peculiar opinions. This produced a private correspondence between them in 1756, and after some explanations the parties seem to have retired well satisfied with each other. This, however, was not the case with Warburton, who at the end of the last volume of a new edition of his "Divine Legation," added "An appendix concerning the Book of Job," in which he treated Dr. Lowth with every expression of sneer and contempt, and in language most grossly illiberal and insolent. This provocation must account for the memorable letter Dr. Lowth published entitled "A Letter to the right rev. author of the Divine Legation of Moses demonstrated, in answer to the Appendix to the fifth volume of that work; with an appendix, containing a former literary correspondence. By a late professor in the university of Oxford," 8vo. Few pamphlets of the controversial kind were ever written with more ability, or more deeply interested the public than this. What we regret is the strong tendency to personal satire; but the public at the time found an apology even for that

in the overbearing character of Warburton, and the contemptuous manner in which he, and his *under-writers*, as Hurd and others were called, chose to treat a man in all respects their equal at least. It was, therefore, we think, with great justice, that one of the monthly critics introduced an account of this memorable letter, by observing, that "when a person of gentle and amiable manners, of unblemished character, and eminent abilities, is calumniated and treated in the most injurious manner by a haughty and over-bearing colossus, it must give pleasure to every generous mind to see a person vindicating himself with manly freedom, resenting the insult with proper spirit, attacking the imperious aggressor in his turn, and taking ample vengeance for the injury done him. Such is the pleasure which every impartial reader, every true republican in literature, will receive from the publication of the letter now before us." \*

This was followed by "Remarks on Dr. Lowth's Letter to the bishop of Gloucester," anonymous, but now known to have been written by Mr. Towne, archdeacon of Stow in Lincolnshire; to which is annexed "The second epistolary Correspondence" between Warburton and Lowth, in which Warburton accuses Lowth of a breach of confidence in publishing the former correspondence. A more petty controversy arose from Dr. Lowth's letter, between him and Dr. Brown, author of "Essays on the Characteristics," who fancied that Lowth had glanced at him as one of the servile admirers of Warburton. He therefore addressed "A Letter to the Rev. Dr. Lowth," which was answered in "A Letter to the Rev. Dr. Brown," written in a polite and dispassionate manner. It was followed by two anonymous addresses to Dr. Brown, censuring him for having introduced himself and his writings into a dispute which had nothing to do with either †.

\* "The real merit of Warburton was degraded by the pride and presumption with which he pronounced his infallible decrees. In his polemic writings he lashed his antagonists without mercy or moderation; and his servile flatterers exalted the master-critic far above Aristotle and Longinus, assailed every modern dissenter who refused to consult the oracle, and to adore the idol. In a land of liberty, such despotism must provoke a general opposition, and the zeal of opposition is seldom candid or impartial. A late professor of Oxford (Dr. Lowth) in a pointed and polished epistle (Aug. 31, 1765) defended himself, and attacked the bishop; and whatsoever might be the merits of an insignificant controversy, his victory was clearly established by the silent confession of Warburton and his slaves."—Gibbon's Memoirs, 4to, p. 136.

† We have not thought it necessary to notice all the petty antagonists of Dr. Lowth; among these was Richard Cam-

a witty answer is recorded of L. in justification?

In June 1766 Dr. Lowth was promoted to the see of St. David's, and about four months after was translated to that of Oxford. In this high office he remained till 1777, when he succeeded Dr. Terrick in the see of London. In 1778 he published the last of his literary labours, entitled "*Isaiah: a new Translation, with a preliminary dissertation, and notes, critical, philological, and explanatory,*" His design in this work was not only to give an exact and faithful representation of the words and sense of the prophet, by adhering closely to the letter of the text, and treading as nearly as may be in his footsteps; but to imitate the air and manner of the author, to express the form and fashion of the composition, and to give the English reader some notion of the peculiar turn and cast of the original. For this he was eminently qualified, by his critical knowledge of the original language, by his understanding more perfectly than any other writer of his time the character and spirit of its poetry, and by his general erudition, both literary and theological. In the preliminary dissertation the form and construction of the poetical compositions of the Old Testament are examined more particularly, and at large, than even in the "Prelections" themselves; and such principles of criticism are established as must be the foundation of all improved translations of the different, and especially of the poetical books of the Old Testament. In this instance the translation of the evangelical prophet, who is almost always sublime or elegant, yet often obscure notwithstanding all the aids of criticism, was executed in a manner adequate to the superior qualifications of the learned prelate who undertook it; and marked out the way for other attempts of a like kind, at a time when the hopes of an improved version was cherished by many, and when sacred criticism was cultivated with ardour. In our account of Michael Dodson we have mentioned an attempt to censure some part of this admired translation, which was ably repelled by the bishop's relative, Dr. Sturges.

When archbishop Cornwallis died, the king made an offer of the archiepiscopal see to Dr. Lowth; but this dignity he declined. He was now advanced in life, and was

berland, who wrote a pamphlet afterwards in defence of his relation Bentley, of which he gives, in his own life, so good an account, that were we disposed to flatter him, no language of

ours could go beyond it. For other forgotten pamphlets respecting Dr. Lowth's writings, see the Index to the Monthly Review, or Gentleman's Magazine.

tormented by a cruel and painful disorder, the stone, and had recently experienced some severe strokes of domestic calamity. Mary, his eldest daughter, of whom he was passionately fond, died in 1768, aged thirteen. On her mausoleum the doctor placed the following exquisitely beautiful and pathetic epitaph :

Cara, vale, ingenio præstans, pietate, pudore,  
Et plusquam natæ nomine, cara, vale !  
Cara Maria, vale ! at veniet felicius ævum,  
Quando iterum tecum, sim modo dignus, ero.  
Cara redi, læta tum dicam voce, paternos  
Eja age in amplexus, cara Maria, redi.

Which has been thus translated by Mr. Duncombe :

Dearer than daughter, parallel'd by few  
In genius, goodness, modesty,—adieu !  
• Adieu ! Maria—till that day more blest,  
When, if deserving, I with thee shall rest.  
Come, then thy sire will cry, in joyful strain,  
O ! come to my paternal arms again.

His second daughter, Frances, died as she was presiding at the tea-table, in July 1783 ; she was going to place a cup of coffee on the salver. “ Take this,” said she, “ to the bishop of Bristol ;” immediately the cup and her hand fell together upon the salver, and she instantly expired. His eldest son also, of whom he was led to form the highest expectations, was hurried to the grave in the bloom of youth. Amid these scenes of distress, the venerable bishop, animated by the hopes which the religion of Jesus alone inspires, viewed, with pious resignation, the king of terrors snatching his dear and amiable children from his fond embrace, and at length met the stroke with fortitude, and left this world in full and certain hope of a better. He died Nov. 3, 1787, aged seventy-seven, and was buried at Fulham.

Dr. Lowth married, in 1752, Mary, the daughter of Lawrence Jackson, of Christ Church, in the county of Southampton, esq. by whom he had two sons and five daughters, of whom two only, a son and daughter, survived him. Mrs. Lowth died March 14, 1803.

Several occasional discourses, which the bishop was by his station at different times called upon to deliver, were of course published, and are all worthy of his pen. That “ On the Kingdom of God,” preached at a visitation at Durham, was most admired for liberality of sentiment, and

went through several editions. Some of his poetical effusions have been already mentioned, and others appear in Dodsley's and Nichols's Collections, the Gentleman's Magazine, &c. With such various abilities, equally applicable either to elegant literature or professional studies, bishop Lowth possessed a mind that felt its own strength, and decided on whatever came before it with promptitude and firmness; a mind fitted for the high station in which he was placed. He had a temper, which, in private and domestic life, endeared him in the greatest degree to those who were most nearly connected with him, and towards others produced an habitual complacency and agreeableness of manners; but which, as we have seen, was susceptible of considerable warmth, when it was roused by unjust provocation or improper conduct.<sup>1</sup>

LOWTH (SIMON), an English clergyman, was born in Northamptonshire about 1630, and is supposed to have been the son of Simon Lowth, a native of Thurcaston in Leicestershire, who was rector of Dingley in that county in 1633, and was afterwards ejected by the usurping powers. This, his son, was educated at Clare Hall, Cambridge, where he took his master's degree in 1660. He was afterwards rector of St. Michael Harbledown in 1670, and vicar of St. Cosmus and Damian on the Blean in 1679, both in Kent. On Nov. 12, 1688, king James nominated him, and he was instituted by bishop Sprat, to the deanery of Rochester, on the death of Dr. Castillon, but never obtained possession, owing to the following circumstances. The mandate of installation had issued in course, the bishop not having allowed himself time to examine whether the king's presentee was legally qualified; which happened not to be the case, Mr. Lowth being only a master of arts, and the statute requiring that the dean should be at least a bachelor of divinity. The bishop in a day or two discovering that he had been too precipitate, dispatched letters to the chapter clerk, and one of the prebendaries, earnestly soliciting that Mr. Lowth might not be installed; and afterwards in form revoked the institution till he should have taken the proper degree. On Nov. 27 Mr. Lowth attended the chapter, and produced his instruments, but the prebendaries present refused to obey them. He was admitted to the degree of D. D. Jan. 18 following, and on March

<sup>1</sup> Annual Register (Dodsley's) for 1788,—Gent. Mag. LVII. and LVIII, &c. &c.

19 again claimed instalment, but did not obtain possession, for which, in August of this year, another reason appeared, viz. his refusing to take the oaths of allegiance; in consequence of which he was first suspended from his function, and afterwards deprived of both his livings in Kent. He lived very long after this, probably in London, as his death is recorded to have happened there on July 3, 1720, when he was buried in the new cemetery belonging to the parish of St. George the Martyr, Queen Square. He published, 1. "Letters between Dr. Gilbert Burnet and Mr. Simon Lowth," 1684, 4to, respecting some opinions of the former in his "History of the Reformation." 2. "The subject of Church Power, in whom it resides," &c. 1685, 8vo. 3. "A Letter to Edward Stillingfleet, D. D. in answer to the Dedictory Epistle before his ordination-sermon, preached at St. Peter's Cornhill, March 15, 1684, with reflections on some of Dr. Burnet's letters on the same subj. &c." 1687, 4to, and 8vo. This was answered by Dr. Stillingfleet in a short letter to the bishop of London, "an honour," bishop Nicolson says, "which he (Lowth) had no right to expect." Lowth had submitted this letter both to Stillingfleet and Tillotson, who was then dean of Canterbury, but, according to Birch, "the latter did not think proper to take the least public notice of so confused and unintelligible a writer." Dr. Hickes, however, a suffering nonjuror like himself, calls Lowth "a very orthodox and learned divine," and his book an excellent one. His only other publication was "Historical Collections concerning Deposing of Bishops," 1696, 4to. From the sameness of name we should suppose him related to the subjects of the two preceding articles, but have not discovered any authority for more than a conjecture on the subject.<sup>1</sup>

LOYOLA (IGNATIUS OF), the founder of the order of Jesuits, was born in 1491, of a considerable family, at the castle of Loyola, in the province of Guipuscoa in Spain. He was educated in the court of Ferdinand and Isabella, and entered very early into the military profession. He was addicted to all the excesses too common in that line of life, but was at the same time a good officer, and one who sought occasions to distinguish himself. His valour was conspicuous at Pampeluna in 1521, when it was besieged by the French, and there he had his leg broken by a can-

<sup>1</sup> Nicolson's Letters, vol. I. p. 74.—Birch's Life of Tillotson.



non-shot. During the confinement occasioned by this wound, he formed a resolution of renouncing the world, of travelling to Jerusalem, and dedicating his life to the service of God. He is said to have imbibed his ardour of zeal by reading the legends of the saints, as *Don Quixote* began his errantry by reading the old romances; though some have denied that Loyola knew the use of letters. But whether he read, or had these things read to him, he certainly conceived an ardour of religious activity, which has not often been equalled.

He had no sooner been restored to health than he went to hang up his arms over the altar of the blessed virgin at Montserrat, to whom he devoted his services on March 24, 1522; for he carried the laws of chivalry to his religious observances. In his way he disputed with a Moor on the perpetual virginity of the blessed virgin, and after his antagonist left him, was seized with such a fit of enthusiasm as to pursue the Moor in order to put him to death, but could not find him. Having watched all night at Montserrat, sometimes standing, and sometimes kneeling, and having devoted himself most earnestly to the virgin, he set out before day-break in a pilgrim's habit to Manresa. Here he took his lodging among the poor of the town hospital, and he practised mortifications of every kind for above a year. He suffered his hair and nails to grow; begged from door to door; fasted six days in the week; whipped himself thrice a day; was seven hours every day in vocal prayer; lay without any bedding upon the ground, and all to prepare himself for his adventures to Jerusalem. It was here also that he wrote his book of "Spiritual Exercises," in Spanish; a Latin translation of which, by Andrew Frusius, he published at Rome in 1548, when it was favoured with the approbation of pope Paul III. As it has been commonly reported that Loyola could not read, which, however, we think improbable, as he was of a good family, educated at court, and an officer in the army, Allegambe, in his lives of the Jesuits, gives the following solution: "Lewis de Ponte, a person of undoubted credit, relates how faithful tradition had handed it down to father Lainez, general of the Jesuits, that these exercises were revealed to our holy father (Ignatius of Loyola) by God himself; and that Gabriel the archangel had declared to a certain person, in the name of the blessed virgin, how she had been their patroness, their

founder, and helper; had prompted Loyola to begin this work, and had dictated to him what he should write." Perhaps the truth was, that Loyola either took his materials from other works, or was assisted in composing his book by some other person.

Having embarked at Barcelona, in order to go to Jerusalem, he arrived at Cajeta in five days; but, as he would not proceed in his enterprise till he had received the pope's benediction, he went to Rome on Palm-Sunday, in 1523; and after paying his respects to Hadrian VI. departed for Venice. He embarked there on the 14th of July, 1523, arrived at Joppa the last of August, and at Jerusalem the 4th of September. Having gratified his devout curiosity in that country, he returned to Venice, where he embarked for Genoa; and from thence came to Barcelona, where he stopped, as at the most convenient place with respect to the design he had of studying the Latin tongue. The miraculous adventures, the extatic visions, which he had during this voyage, were innumerable; and it would be endless to transcribe, from his historians, on these occasions. Bishop Stillingfleet has drawn a good proof from them, that the institution of the Jesuits, as well as other monks, is founded originally in fanaticism. Loyola began to learn the rudiments of grammar in 1524, and soon came to read the "*Enchiridion militis Christiani*" of Erasmus; a work of great purity of style and morals; but Loyola soon laid it aside, and applied himself to the study of Thomas à Kempis. It was, he thought, like so much ice, which abated the fervour of his devotion, and cooled the fire of divine love in him; for which reason he took an aversion to it, and would never read the writings of Erasmus, nor even suffer his disciples to read them.

Loyola was thought in two years to have made a progress sufficient for being admitted to the lectures of philosophy; upon which he went to Alcalá de Henares, in 1526. His mendicant life, his apparatus, and that of four companions, who had already espoused his fortune, together with the instructions he gave to those who flocked about him, brought him at length under the cognizance of the inquisition. Inquiries were made concerning his life and doctrines; and it being observed, that a widow with her daughter had undertaken a pilgrimage on foot, as beggars, under his direction, he was thrown into prison. He obtained his release upon promising not to vent his opinions for four

years ; but, this restraint not suiting at all with his design, he determined not to comply with it ; and, therefore, going to Salamanca, he continued to discourse on religious matters, as before. He was thrown again into prison, and was not discharged till he had made some promises, as at *Aloala de Henares*. He then resolved to go to Paris, where he arrived in Feb. 1528, with a firm resolution to pursue his studies vigorously ; but the wretched circumstances to which he was reduced, being forced to beg about the streets, and to retire to St. James's hospital, were great obstacles to his design ; not to mention, that he was then impeached before the inquisition. Notwithstanding these difficulties, he went through a course of philosophy and divinity, and prevailed over a certain number of companions, who bound themselves by a vow to enter upon his new way of life. They did this in the church of Montmartre, on the 15th of August, 1534 ; and renewed their vow twice in the same place, and on the same day, with the same ceremonies. At first they were but seven in number, including Loyola ; but were at last increased to ten. They agreed, that Loyola should return to Spain to settle some affairs, that afterwards he should proceed to Venice, and that they should all set out from Paris, Jan. 25, 1537, to meet him. Ribadeneira says that Loyola came a-begging to England in 1531, and found his account in it.

He went to Spain in 1535, preached repentance there, and drew together a prodigious crowd of auditors. He exclaimed, among other things, against the licentious lives of the priests. After transacting the affairs which his associates had recommended to his care, he went by sea to Genoa ; and travelled from thence to Venice, where they met him, Jan. 8, 1537. This was somewhat sooner than the time agreed on ; yet he was there before them, and had employed his time in making converts ; and what was of much greater consequence to the forwarding his grand scheme, he had got acquainted with John Peter Caraffa, who was afterwards pope, by the name of Paul III. As they had bound themselves by a vow to travel to Jerusalem, they prepared for that expedition ; but were first determined to pay their respects to the pope, and obtain his benediction and leave. Accordingly they went to Rome, and were gratified in their desires. Having returned to Venice, in order to embark, they found no opportunity ; the war with the grand seignior having put an entire stop

to the peregrination of pilgrims by sea. They resolved, however, not to be idle, and therefore dispersed themselves among the towns in the Venetian territories. It was resolved at length, that Loyola and two others, Faber and Laynez, should go to Rome, and represent to the pope the intentions of the whole company; and that the rest, in the mean time, should be distributed into the most famous universities of Italy, to insinuate piety among the young students, and to increase their own number with such as God should call in to them. But, before they separated, they established a way of life, to which they were all to conform; and bound themselves to observe these following rules: "First, that they should lodge in hospitals, and live only upon alms. Secondly, that they should be superiors by turns, each in his week, lest their fervour should carry them too far, if they did not prescribe limits to one another for their penances and labour. Thirdly, that they should preach in all public places, and every other place where they could be permitted to do it; should set forth in their sermons the beauty and rewards of virtue, with the deformity and punishments of sin, and this in a plain, evangelical manner, without the vain ornaments of eloquence. Fourthly, that they should teach children the Christian doctrine, and the principles of good manners: and, Fifthly, that they should take no money for executing their functions; but do all for the glory of God, and nothing else." They all consented to these articles; but, as they were often asked, who they were, and what was their institute, Ignatius declared to them in precise terms what they were to answer: he told them that being united to fight against heresies and vices, under the standard of Jesus Christ, the only name which answered their design was, "The Society of Jesus."

Ignatius, Faber, and Laynez, came to Rome about the end of 1537, and at their first arrival had an audience of his holiness Paul III. They offered him their service; and Loyola undertook, under his apostolical authority, the reformation of manners, by means of his spiritual exercises, and of Christian instructions. Being dismissed for the present, with some degree of encouragement, Loyola proposed soon after to his companions the founding of a new order; and, after conferring with Faber and Laynez about it, sent for the rest of his companions, who were dispersed through Italy. The general scheme being agreed on, he

next conferred with his companions about his institute ; and at several assemblies it was resolved, that to the vows of poverty and chastity, which they had already taken, they should add that of obedience ; that they should elect a superior general, whom they must obey as God himself ; that this superior should be perpetual, and his authority absolute ; that wheresoever they should be sent, they should instantly and cheerfully go, even without any viaticum, and living upon alms, if it should be so required ; that the professed of their society should possess nothing, either in particular or in common ; but that in the universities they might have colleges with revenues and rents, for the subsistence of the students. A persecution in the mean time was raised against Loyola at Rome, who, however, went on with his great work, in spite of all opposition. Some of his companions were employed upon great occasions by the pope ; and two of them, Simon Rodriguez and Francis Xavier, were sent to the Indies, with no less than the title of " Apostles of the new world."

Loyola had already presented the pope with the plan of his new society ; and he now continued his application with more warmth than ever, that it might be approved by the holy see. Accordingly Paul III. confirmed it in 1540, on condition that their number should never exceed three-score ; and again in 1543, without any restrictions. Loyola was created general of this new order in 1541, and made Rome his head-quarters, while his companions dispersed themselves over the whole earth. He employed himself in several occupations, as the conversion of the Jews, the reforming of lewd women, and the assisting of orphans. Rome was at that time full of Jews, who were, many of them, ready to embrace Christianity, if they had not feared poverty ; upon which, Paul III. at Loyola's request, enacted, that they should preserve all their possessions ; and that if any of them, who might be well born, should turn Christians, contrary to their parents' consent, the whole substance of the family should devolve to them. Julius III. and Paul IV. added a new ordinance, namely, that all the synagogues in Italy should be taxed every year at a certain sum, to be applied to the maintenance of the proselytes. There was at that time a convent of Magdalenes, into which such dissolute women as were desirous of leaving their infamous course of life, were admitted, provided they would oblige themselves to lead a conventual life for the

rest of their days, and take all the vows of their order. But Loyola, thinking this condition, and some others, too severe, founded a new community of this kind of penitents, into which maids and married women might be indifferently admitted. It was called "The community of the grace of the blessed Virgin." He caused apartments to be built in St. Mary's church; and he frequently conducted them thither himself. He was sometimes told, that he lost his time, for that such women were never heartily converted; to which he replied, "If I should hinder them but one night from offending God, I should think my time and labour well employed."

Calumny levelled all her artillery at him from every quarter; notwithstanding which, he employed his utmost endeavours to heighten the glory of his order, and settle it on a firm foundation. Some women would have submitted to his discipline; but the great trouble, which the spiritual direction of three of that sex had given him, obliged him to free his society for ever from that perplexing task. Having got his order confirmed by pope Julius III. in 1550, he would have resigned his employment of general; but, the Jesuits not permitting him, he continued in it til his death, which happened July 31, 1556, in his sixty-sixth year. He died thirty-five years after what has been called his conversion, and sixteen after his society was founded, and had lived to see his followers spread over the face of the whole earth, and giving laws, under him, to almost all nations. He was of a middle stature, rather low than tall; of a brown complexion, bald-headed, his eyes deep set and full of fire, his forehead large, and his nose aquiline. He halted a little, in consequence of the wound he received at the siege of Pampeluna; but he managed himself so well in walking, that it was hardly perceived. It was not pretended at first, that Loyola wrought any miracles; but when his canonization began to be talked of, his miracles became innumerable, and were confirmed by all sorts of witnesses. Paul V. beatified him in 1609; Gregory XV. inserted him in the catalogue of saints in 1622; Innocent X. and Clement IX. increased the honours that were paid him.

But whatever honours might be paid to Loyola, nothing can be more surprising in his history, than the prodigious power which his order acquired, in so few years, in the old world, as well as in America, and the rapidity with which it multiplied after it was once established. In 1548, the

**J**esuits were but eighty in all ; in 1545, they had ten houses ; in 1549, they had two provinces, one in Spain, another in Portugal, and twenty-two houses. In 1556, when Loyola died, they had twelve great provinces ; in 1608, Ribadeneira reckons twenty-nine provinces, two vice-provinces, twenty-one professed houses, 293 colleges, thirty-three houses of probation, ninety-three other residences, and 10,581 Jesuits. But in the last catalogue, which was printed at Rome in 1679, they reckoned thirty-five provinces, two vice-provinces, thirty-three professed houses, 578 colleges, forty-eight houses of probation, eighty-eight seminaries, 160 residences, 106 missions, and in all 17,655 Jesuits, of whom 7870 were priests. What contributed chiefly to the prodigious increase of this order, in so short a time, was the great encouragement they received from the popes, as well as from the kings of Spain and Portugal, on account of the service it was supposed they might render to these several powers. Various sects of religion were at that time combining against popery ; in Germany especially, where Lutheranism was prevailing. The Jesuits were thought a proper order to oppose these incursions ; and so far might be useful to the pope. The Spaniard found his account in sending them to the Indies, where, by planting Christianity, and inculcating good manners, they might reduce barbarous nations into a more civilized form, and by such means make them better subjects ; and the Jesuits were not unlikely to succeed in these employments, whether we consider their manners, discipline, or policy. They carried a great appearance of holiness, and observed a regularity of conduct in their lives and conversations, which gave them great influence over the people ; who, on this account, and especially as they took upon them the education of youth without pay or reward, conceived the highest opinion of, and reverence for them. Their policy, too, within themselves, was wisely contrived, and firmly established. They admitted none into their society that were not perfectly qualified in every respect. Their discipline was rigid, their government absolute, their obedience most submissive and implicit.

They experienced, however, from time to time, the strongest opposition in several countries ; in Spain, and particularly in France. No society ever had so many enemies as the Jesuits have had ; the very books which have been written against them, would form a considerable

library. Nor has this opposition been without the justest foundation. However serviceable they were to the see of Rome, to which they were always most devoutly attached, they were very pernicious in other countries, by propagating doctrines which have exposed sovereign princes to slaughter, and states to revolutions; and by corrupting religion and morality by mental reserves and logical distinctions to such a degree, that, according to them, the vilest and most profligate wretches in the world might do what they pleased, yet not offend against their rules; and for this they have often been thoroughly exposed, especially in the "Provincial Letters" of M. Pascal. They also became merchants, thinking by their riches to make dependents in every court, and, by that means to have absolute sway; while the individuals who, without gaining any particular advantage, laboured to aggrandize the body, were the victims of the infatuation of their superiors. The king of Portugal, persuaded that they instigated the assassins who attempted his life in 1758, drove them from his dominions in 1759. The king of France, considering this institution, which had been only tolerated in that kingdom, as being incompatible with its laws, suppressed it in 1763; and the king of Spain, for reasons which he concealed, for fear of raising troubles in his dominions, drove them out in 1767. The king of Naples, the duke of Parma, and the grand master of Malta followed his example in 1768; and pope Clement XIV. obliged to yield to the united power of the house of Bourbon, issued a bull for their final suppression, dated July 21, 1773.<sup>1</sup>

LUBBERT (SIBRAND), a learned protestant divine, was born at Langoworde, in Friesland, about 1556, and studied at Bremen, Wittemberg, and Geneva, where he diligently attended the lectures of Beza, Casaubon, and Francis Portus. At Newstadt also he heard the lectures of the learned Zachary Ursinus, who had so high an opinion of him as to recommend him as his own successor in the chair of logic; but this honour he declined. Soon after he became pastor of a congregation at Embden, the duties of which office he discharged with singular fidelity and zeal. In 1584 he was appointed preacher to the governor and deputies of the states of Friesland, and professor of divinity in the new

<sup>1</sup> Gen. Dict.—Life, by Bouhours—and by Ribadeneira.—Dupin.—Robertson's Charles V.—Mosheim.—Butler's Lives of the Saints.

\* *Crangonellis for w<sup>th</sup> he was poisoned.* 662



university of Franeker, which offices he filled with reputation nearly forty years, and was in that time often employed in very important affairs. He died at Franeker, Jan. 21, 1625, at the age of sixty-nine. He was author of many learned pieces against Bellarmin, Socinus, Arminius, Vorstius, Grotius, and the other defenders of the cause of the remonstrants. One of his best works is that "*De Papa Romano*," 1594, 8vo.<sup>1</sup>

LUBIENIETSKI (STANISLAUS), in Latin Lubieniecius, a celebrated Socinian divine, was descended from a very noble family, related to the house of Sobieski, and born at Racow in that kingdom, in 1623. His father, a minister, bred him up with great care under his own eye; and, even while he was a school-boy, brought him into the diet of Poland, in order to introduce him to the acquaintance of the grandees, and instruct him in knowledge suitable to his birth. In 1644 he sent him to Thorn in Saxony, where, young as he was, he joined the two Socinian deputies at the conference then held in that city, for the re-union of different religions among the reformed, drew up a diary of the conference, and then attended a young nobleman as travelling tutor through Holland and France, where he acquired the esteem of several learned men, with whom he conferred on subjects of religion, and on the death of his father, in 1648, he returned to Poland.

In 1652 he married the daughter of a zealous Socinian, and was appointed coadjutor to John Ciecchovius, minister of Siedlieski; and the synod of Czaccow having admitted him into the ministry, he was appointed pastor of that church; but, on the Swedish invasion in 1655, he retired to Cracow with his family, where he employed himself in offices of devotion with the Hungarian Unitarians, who were come thither with prince Ragotski. At the same time he insinuated himself much into the king of Sweden's favour; and the city reverting again to the dominion of Poland in 1657, he followed the Swedish garrison, with a view to obtain of that prince, that the Unitarians, who had put themselves under his protection, might be comprehended in the general amnesty, by the treaty of peace with Poland. On his arrival at Wolgast in October this year, he was well received by the Swedish monarch, and conversed intimately upon his religion with some Swedish

<sup>1</sup> Gen. Dict. ~~A. Moreti~~, ~~Burgny's~~ Life of Grotius, ~~Saxii~~ Onomast.

lords; but when the peace was concluded at Oliva, he was disappointed in his object, and the Unitarians were excepted out of the general amnesty granted to all other dissenters from popery.

On this, instead of returning into Poland, he embarked for Copenhagen, in order to seek a settlement there for his exiled brethren, and arrived in that city in Nov. 1660, where he made himself very acceptable to the Danish nobility. He had an extensive epistolary correspondence, which furnished him with many particulars from foreign countries. With this news he entertained the nobility; and, when it was read to the king (Frederic III.) he was so delighted with it, that he created a new place for him, that of secretary for transcribing these news-letters for his majesty's use, and he was promised an annual pension for it. The king, who never received him at court, but often heard him discourse on religious subjects, engaged his confessor in a controversy with Lubienietzki in the royal presence. But this giving umbrage to the Lutheran divines, Frederick found it necessary to tell him privately that all he could grant him was to connive at his followers settling at Altena. On this he returned, in 1661, to Stetin, in Pomerania, but his principles being equally obnoxious there, he was obliged to go to Hamburg, whither he sent his family the next year, 1662. He had now three several conferences with queen Christina, upon points of Socinianism, in the presence of some princes; and the king endeavoured to persuade the magistrates to suffer him to live quietly, but his intercession did not prove sufficient; and being several times commanded to retire, he went to the king at Copenhagen, in 1667.

His next remove was to Fredericksburg, where he obtained leave to settle with his banished brethren, and a promise not to be disturbed in the private exercises of their religion. He acquainted the brethren with this news, and spared no pains nor cost, even to the impairing of his own estate, that he might settle them there; he also supported them at his own expence. But neither did they enjoy this happiness long. The duke of Holstein-Gottorp, without whose knowledge the above permission had been granted, at the persuasion of John Reinboht, one of his chaplains, and the Lutheran superintendant, banished them both from that city, and from all his dominions. In this exigence he returned to Hamburg, by the advice of his

friends, who had also procured him the title of secretary to the king of Poland, in hopes to oblige the magistrates to let him live quietly in that city; the king of Denmark likewise interceded again for him, all which prevailed for a considerable time, but at last the magistrates sent him positive orders to remove. Before, however, he could obey this order, he had poison given him in his meat, of which he died May 18, 1675, having lamented in verse the fate of his two daughters, who fell a sacrifice to the same poison two days before \*. His body was buried at Altena, against all the opposition that the Lutheran ministers could make. He had obtained a retreat for his banished brethren at Manheim, in the Palatinate, that elector being a prince of latitudinarian principles in matters of religion.

Lubienietski was composing his History of the Reformation of Poland at the time of his death, and all that was found among his manuscripts was printed in Holland, in 1685, 8vo, with an account of his life prefixed, whence the materials of this memoir are taken. He wrote several books, the greater part of which, however, have not been printed: the titles of them may be seen in "*Bibliotheca Antitrinitariorum*," p. 165. The most considerable of those which have been published is his "*Theatrum Cometicum*," printed at Amsterdam, 1667, folio. This contains, among other things, the "History of Comets from the flood to 1665," an elaborate work, containing a minute historical account of every single comet that had been seen or recorded. On the subject of comets, it appears he had corresponded with the most celebrated astronomers in Europe. They who had the care of the impression committed so many rogueries, that he was obliged to take a journey to Holland on the occasion.

The Socinians, who look upon him as a saint, if not a martyr, pretend that he was favoured with a very remarkable revelation during the siege of Stetin; and the following story is told in his life: "Two powerful reasons engaged Lubienietski to pray that God would be pleased to cause this siege to be raised: his wife and children were in the town; and there was a Swedish count, who promised that

\* His wife also, who had eaten but very little of the meat, very narrowly escaped death. *Bibl. Ant. fol. 6.* It is said the poison was put into his meat

by his maid servant, suborned for the purpose. *Hist. Reform. Polon. lib. iii. cap. 17. p. 278.*

he would turn Socinian, in case Lubienietski could by his prayers prevent the taking of it. This minister, animated by the private interest of his family, and by the hopes of gaining an illustrious proselyte to his religion, continued three weeks fasting and praying; after which he went to meet the count, and assured him that the town would not be taken. The count, and the persons about him, treated this as the effect of a delirium; and were the more confirmed in that opinion, as Lubienietski fell sick the moment he left them. But they were all extremely surprised, when, at the end of six days, there came news that the siege was raised; since it was impossible that any person should have acquainted Lubienietski with that good news, when he first told it. However, when the count was called upon to perform his promise, he answered, ‘That he had applied to God in order to know whether he should do well to embrace that minister’s religion, and that God had confirmed him in the Augsburg confession.’”<sup>1</sup>

LUBIN (AUGUSTIN), an Augustine friar, and geographer to the French king, was born at Paris, Jan. 29, 1624, took the monk’s habit early, passed through all the offices of his order, became provincial-general of the province of France, and at last assistant-general of the Augustine monks of France at Rome. He applied himself particularly to the subject of the benefices of France, and of the abbies of Italy, and acquired that exact knowledge which enabled him to compose, both in France and at Rome, “The Geographical Mercury;” “Notes upon the Roman Martyrology, describing the places marked in it;” “A history of the French Abbeys;” “The present state of the Abbeys of Italy;” “Orbis Augustinianus, or an account of all the houses of his order;” with a great number of maps and designs, engraved by himself, a very curious work in oblong quarto. He also wrote notes upon “Plutarch’s Lives;” and we have geographical tables of his, printed with the French translation of Plutarch by the abbé Tallemant. He also prepared for the press notes to archbishop “Usher’s Chronology;” “A Description of Lapland;” and several other works; especially “A Geography of all the places mentioned in the Bible,” which is prefixed to “Usher’s Annals.” He likewise wrote notes upon “Stephanus de urbibus.” He died in the convent of

<sup>1</sup> Gen. Diet.—Moreri.—Hutton’s Diet.

the Augustine fathers in St. Germain, at Paris, March 17, 1695, aged seventy-one.<sup>1</sup>

LUBIN (EILHARD), one of the most learned protestants of his time, was born at Westersted, in the county of Oldenburg, March 24, 1556, of which place his father was minister, who sent him first to Leipsic, where he prosecuted his studies with great success, and for further improvement went thence to Cologne. After this he visited the several universities of Helmstadt, Strasburg, Jena, Marburg, and, last of all, Rostock, where he was made professor of poetry in 1595. Having there read lectures with great applause for ten years, he was advanced to the divinity chair in the same university, in 1605. In 1620 he was seized with a tertian ague, under which he laboured for ten months before it put a period to his life in June, 1621. He has the character of having been a good Greek scholar, and was well skilled in the Latin language, in which he made good verses, and he had much reputation as an orator, a mathematician, and a divine. He published several books, namely, 1. "Antiquarius, sive priscorum et minus usitatorum vocabulorum brevis et dilucida interpretatio." 2. "Clavis Græcæ linguæ." 3. "Anacreon, Juvenal, and Persius, with notes." 4. "Horace and Juvenal, with a paraphrase." 5. "The Anthologia, with a Latin version," 1604, 4to. 6. "Epistolæ veterum Græcorum, Græcè et Latinè, cum methodo conscribendarum epistolarum." 7. "Commentaries upon some of the Epistles of St. Paul." 8. "Monotessaron, sive historia evangelica," &c. &c. i. e. a harmony of the four Evangelists. 9. "Nonni Dionysiaca," in Greek and Latin, at Franefort, 1605, 8vo. 10. "Latin Poems," inserted in the third volume of "Deliciæ Poetarum Germanorum."

But that which attracted most attention, though not very deservedly, was his, 11. "Phosphorus, de prima causa et natura mali, tractatus hypermetaphysicus," &c. printed at Rostock in 1596, and reprinted there in 8vo and 12mo, in 1600. "Phosphorus; or an hypermetaphysical treatise concerning the origin and nature of Sin." In this piece he established two co-eternal principles (not matter and a vacuum, or void, as Epicurus did, but) God and the nihilum, or nothing. God, he supposed, is the good principle, and nothing the evil principle. He added, that sin was nothing

<sup>1</sup> Nicéron, vol. XXXI.—Moreti.

else but a tendency towards nothing; and that sin had been necessary in order to make known the nature of good; and he applied to this *nothing* all that Aristotle says of the first matter. This being answered by Grawer in his "*Anti-Lubinus*," in 1608, 4to, the author published a reply, entitled, 12. "*Apologeticus quo Alb. Graw. calumniis respondetur, &c.*" printed at Rostock, and reprinted there in 1605. To this also Grawer published an answer, in an appendix to his "*Anti-Lubinus*." Lubin likewise published the next year, 13. "*Tractatus de causa peccati, ad theologos Augustinæ confessionis in Germania.*" But, notwithstanding all these works, posterity has justly considered him as better acquainted with polite literature than with divinity.<sup>1</sup>

• LUCA (JOHN BAPTIST), a learned cardinal, was born in 1617, of an obscure family at Venozza in the Basilicate, and raised himself by his learning and merit. He died February 5, 1683, aged sixty-six. He left Notes on the Council of Trent, in Latin; a curious "*Account of the Court of Rome*," in Italian, Rome, 1680, 4to; and an elaborate work on the ecclesiastical law, entitled "*Theatrum justitiæ et veritatis*." The best edition of this last is that printed at Rome, 21 vols. fol. bound in 12.<sup>2</sup>

LUCAN (MARCUS ANNÆUS), a celebrated Roman poet, was a native of Cordova, in Spain, where he was born Nov. 11, in the year 37. His father Annæus Mela, a Roman knight, a man of distinguished merit and interest in his country, was the youngest brother of Seneca the philosopher; and his mother, Acilia,\* was daughter of Acilius Lucanus, an eminent orator, from which our author took his name. When only eight months old he was carried to Rome and carefully educated under the ablest masters in grammar and rhetoric, a circumstance which renders it singular that critics have endeavoured to impute the defects in his style to his being a Spaniard; but it is certain that his whole education was Roman. His first masters were Palæmon, the grammarian, and Flavius Virginius, the rhetorician. He then studied under Cornutus, from whom he imbibed the sentiments of the stoic school, and probably derived the lofty and free strain by which he is so much distinguished. It is said he completed his education at Athens. Seneca, then tutor to the emperor Nero,

<sup>1</sup> Gen. Dict.—Moreri.—Saxii Onomast.

<sup>2</sup> Moreri.—Dict. Hist.

obtained for him the office of quæstor : he was soon after admitted to the college of augurs, and considered to be in the full career of honour and opulence. He gave proofs of poetical talents at a very early age, and acquired reputation by several compositions; a circumstance peculiarly unfortunate for him, as it clashed with the vanity of the emperor, who valued himself on his powers as a poet and musician. On one occasion Lucan was so imprudent as to recite one of his own pieces, in competition with Nero; and as the judges honestly decided in favour of Lucan, Nero forbade him to repeat any more of his verses in public, and treated him with so much indignity that Lucan no more looked up to him with the respect due to a patron and a sovereign, but took a part in the conspiracy of Piso and others against the tyrant; which being discovered, he was apprehended among the other conspirators. Tacitus and other authors have accused him of endeavouring to free himself from punishment by accusing his own mother, and involving her in the crime of which he was guilty. Mr. Hayley has endeavoured to rescue his name from so terrible a charge; and it is more likely that it was a calumny raised by Nero's party to ruin his reputation. Be this as it may, his confessions were of no avail, and no favour was granted him but the choice of the death he would die; and he chose the same which had terminated the life of his uncle Seneca. His veins were accordingly opened; and when he found himself growing cold and faint through loss of blood, he repeated some of his own lines, describing a wounded soldier sinking in a similar manner. He died in the year 65, and in the twenty-seventh year of his age. Of the various poems of Lucan, none but his *Pharsalia* remain, which is an account of the civil wars between Cæsar and Pompey, but is come down to us in an unfinished state. Its title to the name of an epic poem has been disputed by those critics; who, from the examples of Homer and Virgil, have maintained that machinery, or the intervention of supernatural agency, is essential to that species of composition. Others, however, have thought it rather too fastidious to refuse the epic name to a poem because not exactly conformable to those celebrated examples. Blair objects, that although Lucan's subject is abundantly heroic, he cannot be reckoned happy in the choice of it, because it has two defects, the one its being too near the times in which he lived, which deprived him of the assistance of fiction and machinery; the other,

that civil wars, especially when as fierce and cruel as those of the Romans, present too many shocking objects to be fit for epic poetry, gallant and honourable achievements being a more proper theme for the epic muse. But Lucan's genius seems to delight in savage scenes, and he even goes out of his way to introduce a long episode of Marius and Sylla's proscriptions, which abounds with all the forms of atrocious cruelty. On the merits of the poetry itself there are various opinions. Considered as a school book, Dr. Warton has classed it with Statius, Claudian, and Seneca the tragedian, authors into whose works no youth of genius should ever be suffered to look, because, by their forced conceits, by their violent metaphors, by their swelling epithets, by their want of a just decorum, they have a strong tendency to dazzle and to mislead inexperienced minds, and tastes unformed, from the true relish of possibility, propriety, simplicity and nature. On the other hand it has been said, that although Lucan certainly possesses neither the fire of Homer, nor the melodious numbers of Virgil, yet if he had lived to a maturer age, his judgment as well as his genius would have been improved, and he might have claimed a more exalted rank among the poets of the Augustan age. His expressions are bold and animated; his poetry entertaining; and it has been asserted that he was never perused without the warmest emotions, by any whose minds were in unison with his own.

Lucan first appeared from the press of Sweynheym and Pannartz, in 1469, a folio, of which only 275 copies were printed, and not above three have been seen in this country, one at Dr. Askew's sale, one is in lord Spencer's collection, and a third in the Bodleian. The best editions of more modern times are: that of Grotius, Antwerp, 1614, 8vo, reprinted 1619 and 1626; the Variorum, Leyden, 1658, 8vo; that of Oudendorp, Leyden, 1728, 4to; of Burmann, *ibid.* 1740, 4to; of Bentley, at the Strawberry-hill press, 1760, 4to; and that by Didot, Paris, 1795, fol. edited by Renouard, a superb as well as accurate edition. We have three English translations by Gorges, May, and Rowe, all of indifferent merit, but the classical scholar will be better pleased to hear that there are in the British Museum, no less than five editions of this poet enriched with the MS notes of the celebrated Bentley.<sup>1</sup>

<sup>1</sup> Crusius's *Lives of the Poets*.—Dibdin's *Classics*.—Warton's *Essay*.—Blair's *Lectures*.—Saxii *Onomast.*



LUCAS (FRANCIS), surnamed BRUGENSIS, from being a native of that city, was a doctor of Louvain, and dean of the church of St. Omer. He studied under Arias Montanus, and acquired an extensive knowledge of the Greek, Hebrew, Chaldee, and Syriac languages. He has left, 1. "Critical notes on the Holy Scriptures," Antwerp, 3 vols 4to, which are commended by Simon, in his Critical History. 2. Latin commentaries on the New Testament, in 3 vols. folio. 3. Concordances of the Bible, published at Cologne in 8vo, by Egmond, in 1684, which are convenient in size, and printed with correctness and beauty. He died Feb. 19, 1619.<sup>1</sup>

LUCAS (PAUL), a French traveller, was the son of a merchant at Rouen, and born there in 1664. From his youth he felt a strong inclination for travelling, which he gratified by several voyages to the Levant, Egypt, Turkey, and other countries. He brought home a great number of medals and other curiosities for the king's cabinet, who made him his antiquary in 1714, and ordered him to write the history of his travels. Louis XV. sent him again to the Levant in 1723, whence he brought abundance of curiosities for the king's library; particularly medals and manuscripts. His passion for travelling reviving again in 1736, he went to Madrid; and died there in 1737, after an illness of eight months. His travels, which were edited by Baudelot de Dairval, Fourmont, and Banier, are not ill written, and sufficiently amusing; yet not of the first authority, being supposed to contain some exaggerated, and some false representations. They consist of 7 vols. 12mo, published in 1699—1714.<sup>2</sup>

LUCAS VAN LEYDEN. See JACOBS.

LUCAS (RICHARD), a learned English divine, of Welch extraction, was son of Mr. Richard Lucas of Presteign in Radnorshire, and born in that county in 1648. After a proper foundation of school learning, he was sent to Oxford, and entered of Jesus college, in 1664. Having taken both his degrees in arts, he entered into holy orders about 1672, and was for some time master of the free-school at Abergavenny; but being much esteemed for his talents in the pulpit, he was chosen vicar of St. Stephen's, Coleman-street, London, and lecturer of St. Olave, Southwark, in 1683. He took the degree of doctor in divinity afterwards,

<sup>1</sup> Moreri.—Dict. Hist.

<sup>2</sup> Moreri.—Dict. Hist.—Saxii Onomast.

and was installed prebendary of Westminster in 1696. His sight began to fail him in his youth, but *he lost it* totally about this time. He died in June 1715, and was interred in Westminster-abbey; but no stone or monument marks his grave. He was greatly esteemed for his piety and learning, and his writings will preserve his fame. He wrote "Practical Christianity;" "An Enquiry after Happiness;" "The Morality of the Gospel;" "Christian Thoughts for every Day of the Week;" "A Guide to Heaven;" "The Duty of Servants;" and several other "Sermons," in five volumes. He also wrote a Latin translation of the "Whole Duty of Man," which was published in 1680. He left a son of his own name, who was bred at Sydney-college, Cambridge, where he took his master of arts degree, and published some of his father's sermons.

Of Dr. Lucas, Mr. Orton has given the following character from Dr. Doddridge's MSS. "His style is very peculiar; sometimes exceedingly fine, nearly approaching conversation; sometimes grand and sublime; generally very expressive. His method not clear, but thoughts excellent; many taken from attentive observation of life; he wrote as entirely devoted to God, and superior to the world. His 'Practical Christianity' most valuable; and 'Enquiry after Happiness,' especially the second volume of it." Orton speaks of his reading the latter work for a fifth or sixth time. The "Practical Christianity" is earnestly recommended by sir Richard Steele in No. 63 of "The Guardian."<sup>1</sup>

LUCIAN, a Greek author, was born at Samosata, the capital of Comagene; the time of his birth is uncertain, though generally fixed in the reign of the emperor Trajan; but Mr. Moyle, who has taken some pains to adjust the age of Lucian, fixes the fortieth year of his age to the 164th year of Christ, and the fourth of Marcus Antoninus; and consequently, his birth to the 124th year of Christ, and the eighth of Adrian. His birth was mean; and his father, not being able to give him any learning, resolved to breed him a sculptor, and in that view put him apprentice to his brother-in-law; but, taking a dislike to the business, he applied himself to the study of polite learning and philosophy; being encouraged by a dream, which he relates in the beginning of his works, and which evidently

<sup>1</sup> Ath. Ox. vol. II.—Biog. Brit. Supplement.—Orton's Letters, 2 vols. 1807.

was the product of his inclination to letters. He tells us also himself, that he studied the law, and practised some time as an advocate; but disliking the wrangling oratory of the bar, he threw off his gown, and took up that of a rhetorician. In this character he settled first at Antioch; and passing thence into Ionia in Greece, he travelled into Gaul and Italy, and returned at length into his own country by the way of Macedonia. He lived four and twenty years after the death of Trajan, and even to the time of Marcus Aurelius, who made him register of Alexandria in Egypt\*. He tells us himself, that when he entered upon this office, he was in extreme old age, and had one leg in Charon's boat. Suidas asserts that he was torn to pieces by dogs. He died, however, in the year 214, aged 90.

As Lucian made a figure in various employments, his works exhibit him sometimes as a rhetorician and panegyrist; in others he is distinguished chiefly as a pleader; in a few he assumes a more serious tone, and reasons on the subject before him in a vein of manly sense, united to deep observation and knowledge of mankind. Of far the greater part of his "Dialogues," however, the leading and prominent feature is ridicule, in dispensing which he is so often guilty of obscenity and impiety, that moralists in all ages have united in condemning him. In this country he has, notwithstanding, found many translators, Spence, Mayne, Hickes, Carr, and Francklin, who have doubtless bespoke attention to his wit by omitting the objectionable passages. The best editions of the original, which was first printed in 1496, at Florence, are those of Bourdelot, Paris, 1615, folio; of Grævius, Amst. 1687, 2 vols. 8vo; of Hemsterhusius, *ibid.* 1743, 4 vols. 4to, edit. opt. which has been followed by all subsequent editors.<sup>1</sup>

LUCIFER, bishop of Cagliari, the metropolis of Sardinia, is known in ecclesiastical history as the author of a schism, the occasion of which was, that Lucifer would not allow the decree made in the council of Alexandria, A. D.

\* Valerius's notes on Marcellinus, p. 398; and on Eusebius, p. 147; his word in Latin is "hypomnematographus." This however is not absolutely certain; some say he was an assessor, others a procurator; and Mr. Dodwell, in his lectures, will have him to be

præfectus augustalis, or governor of Egypt; but this last must be a mistake, since Lucian himself, in his "Apologia pro mercede conductis," says, that the post he was then in was a step to the government of a province.

<sup>1</sup> Vossius.—Moreri.—Brucker.—Crit. Rev. vol. I. p. 419.—Lardner's Works.—Saxii Onomast.

362, for receiving the apostate Arian bishops. This he opposed so resolutely, that, rather than yield, he chose to separate himself from the communion of the rest, and to form a new schism, which bore his name, and soon gained a considerable footing, especially in the West; several persons no less distinguished for piety than learning, and among the rest Gregory, the famous bishop of Elvira, having adopted his rigid sentiments. As Lucifer is honoured by the church of Rome as a saint, where his festival is kept on the 20th of May, Baronius pretends that he abandoned his schism, and returned to the communion of the church, before his death. But his contemporary, Ruffinus, who probably knew him, assures us, that he died in the schism which he had formed, A. D. 370. His works are written in a harsh and barbarous style. According to Lardner, they consist very much of passages of the Old and New Testament, cited one after another, which he quotes with marks of the greatest respect. He farther adds, that the works of this prelate have not yet been published with all the advantage that might be wished. The titles of these works are, "Ad Constantinum Imperatorem, lib. ii.;" "De Regibus Apostaticis;" "De non conveniendo cum Hereticis;" "De non parcendo Delinquentibus in Deum;" "Quod moriendum sit pro Filio Dei;" and "Epistola brevis ad Florentium." They were collected together, and published at Paris by John Till, bishop of Meaux, in 1568, and at Venice about 1780, in fol. with additions.<sup>1</sup>

LUCILIUS (CAIUS), an ancient Latin poet, and a Roman knight, was born at Suessa, in the county of the Aurunci, about the year 148 B. C. He served under Scipio Africanus in the war with the Numantines, and was very much esteemed by him and Lælius. He wrote thirty books of "Satires," in which he lashed several persons of quality by name, and with great severity; and if he was not the inventor of that kind of poem, he certainly was the first considerable satirist among the Romans. Horace says,

"Quid, cum est Lucilius ausus  
Primus in hunc operis componere carmina morem?"

He died at Naples about the year 103 B. C.

There is nothing extant of all his works, but some fragments of his "Satires," which were first collected by

<sup>1</sup> Mosheim.—Lardner's Works.

Francis Dousa, Leyden, 1593, 4to, reprinted by the Vulpii, 1713, 8vo. They have also been printed with the fragments of Ennius, Accius, Publius Syrus, &c.<sup>1</sup>

LUCRETIVS (TITUS CARUS), a celebrated Roman poet and philosopher, born about the year 96 B. C. was sent at an early age to Athens, where, under Zeno and Phædrus, he imbibed the philosophical tenets of Epicurus and Empedocles, and afterwards explained and elucidated them in his celebrated work, entitled "*De Rerum Natura*." In this poem the writer has not only controverted all the popular notions of heathenism, but even those points which are fundamental in every system of religious faith, the existence of a first cause, by whose power all things were and are created, and by whose providence they are supported and governed. His merits, however, as a poet, have procured him in all ages, the warmest admirers; and undoubtedly where the subject admits of elevated sentiment and descriptive beauty, no Roman poet has taken a loftier flight, or exhibited more spirit and sublimity; the same animated strain is supported almost throughout entire books. His poem was written and finished while he laboured under a violent delirium, occasioned by a philtre, which the jealousy of his mistress or his wife had administered. The morality of Lucretius is generally pure, but many of his descriptions are grossly licentious. The best editions are those of Creech, Oxon. 1695, 8vo; of Havercamp, Lugd. Bat. 1725, 4to, and of the celebrated Gilbert Wakefield, Lond. 3 vols. 4to, which last is exceedingly rare, on account of the fire which destroyed the greater part of the impression. Mr. Good, the author of the best translation of Lucretius, published in 1805, has reprinted Wakefield's text, and has given, besides elaborate annotations, a critical account of the principal editions and translations of his author, a history of the poet, a vindication of his character and philosophy, and a comparative statement of the rival systems of philosophy that flourished in the time of Lucretius, to whom Mr. Good traces the inductive method of the illustrious Bacon, part of the sublime physics of sir Isaac Newton, and various chemical discoveries of our own days, perhaps a little too fancifully, but with great ingenuity and display of recondite learning.<sup>2</sup>

<sup>1</sup> Vossii Poet. Lat.—Savii Onomast.—Gen. Dict.

<sup>2</sup> Good's Lucretius, as above.

LUDLOW (EDMUND), one of the chiefs of the republican party during the civil wars, was descended of an ancient and good family, originally of Shropshire, and thence removed into Wiltshire, in which county he was born, at Maiden-Bradley, about 1620. After a proper foundation in grammar, he was sent to Trinity-college in Oxford, where he took the degree of bachelor of arts in 1636, but removed to the Temple, to study the law, as a qualification for serving his country in parliament, his ancestors having frequently represented the county of Wiltshire. His father, sir Henry Ludlow, who was a member of the long parliament and an enemy to the measures of the court, encouraged his son to engage as a volunteer in the earl of Essex's life-guard. In this station he appeared against the king, at the battle of Edge-hill, in 1642; and, having raised a troop of horse the next summer, 1643, he joined sir Edward Hungerford in besieging Wardour-castle. This being taken, he was made governor of it; but being retaken the following year, 1644, by the king's forces, he was carried prisoner to Oxford. After remaining here some time, he was released by exchange, went to London, and was appointed high-sheriff of Wiltshire by the parliament. He then appears to have declined a command under the earl of Essex, but accepted the post of major in sir Arthur Haslerig's regiment of horse, in the army of sir William Waller, and marched to form the blockade of Oxford. From Oxford, however, he was immediately sent, with a commission from sir William, to raise and command a regiment of horse, and was so successful as to be able to join Waller with about five hundred horse, and was engaged in the second battle fought at Newbury. Upon new modelling the army, he was dismissed with Waller, and was not employed again in any post, civil or military, till 1645, when he was chosen in parliament for Wiltshire in the room of his father, who died in 1643.

- Soon after the death of the earl of Essex, Sept. 1646, Ludlow had reason to suspect, from a conversation with Cromwell, who expressed a dislike to the parliament and extolled the army, that his ambition would lead him to destroy the civil authority, and establish his own; and therefore he gave a flat negative to the vote for returning Cromwell thanks, on his shooting Arnell, the agitator, and thereby quelling that faction in the army. In the same spirit of what has been called pure republicanism, he joined

in the vote for not addressing the king, and in the declaration for bringing him to a trial: and soon after, in a conference with Cromwell and the leaders of the army, he harangued upon the necessity and justice of the king's execution, and, after that, the establishment of an equal commonwealth, in which he differed from another pure republican, Lilburne, who was for new-modelling the parliament first, and then, as a natural consequence, putting the king to death. Ludlow induced the Wiltshire people to agree to the raising of two regiments of foot, and one of horse, against the Scots, when they were preparing to release the king from Carisbrook-castle. After which, he went to Fairfax, at the siege of Colchester, and prevailed with him to oppose entering into any treaty with the king; and when the House of Commons, on his majesty's answer from Newport, voted that his concessions were ground for a future settlement, Ludlow not only expressed his dissatisfaction, but had a principal share both in forming and executing the scheme of forcibly excluding all that party from the house by colonel Pride, in 1648. Agreeably to all these proceedings, he sat upon the bench at the trial and condemnation of the king, concurred in the vote that the House of Peers was useless and dangerous, and became a member of the council of state.

When Cromwell succeeded Fairfax, as captain-general of the army, and lord-lieutenant of Ireland, he, as an artful stroke of policy, nominated Ludlow lieutenant-general of horse in that kingdom, which being confirmed by the parliament, Ludlow went thither, and discharged the office with diligence and success, till the death of Ireton, lord-deputy, Nov. 1651, whom, in his "Memoirs," he laments as a staunch republican. He now acted as general, by an appointment from the parliament commissioners, but without that title, which Cromwell, of whose ambitious views he constantly expressed a jealousy, as constantly found one pretext or other to keep from being conferred on him; and in the following year, 1652, Fleetwood went thither with the chief command. Soon after this, the rebellion being suppressed, a considerable part of the army was disbanded, the pay of the general and other officers reduced, and necessary steps taken for satisfying the arrears due to them, which Ludlow says fell heavier upon him than others, as in supporting the dignity of the station he had spent upwards of 4500*l.* in the four years of his service here, out of his own estate, over and above his pay.

At home, in the mean time, Cromwell was become sovereign, under the title of protector. This being esteemed by Ludlow an usurpation, he endeavoured by every means in his power to hinder the proclamation from being read in Ireland; and being defeated in that attempt, he dispersed a paper against Cromwell, called "The Memento:" for which he was dismissed from his post in the army, and ordered not to go to London by Fleetwood, now deputy of Ireland. Soon after, being less narrowly watched by Henry Cromwell, who succeeded in that office, he found means to escape and cross the water to Beaumaris; but was there seized and detained till he subscribed an engagement, never to act against the government then established. But this subscription being made with some reserve, he was pressed, on his arrival in London, Dec. 1655, to make it absolute; which he refused to do, and endeavoured to draw major-general Harrison, and Hugh Peters, into the same opinion. Cromwell, therefore, after trying in vain, in a private conference, to prevail upon him to subscribe, sent him an order from the council of state, to give security in the sum of 5000*l*. not to act against the new government, within three days, on pain of being taken into custody. Not obeying the order, he was apprehended by the president's warrant; but the security being given by his brother Thomas Ludlow, though, as he says, without his consent, he went into Essex, where he continued till Oliver died. He was then returned in the new parliament called upon Richard's accession to the protectorate; and, either from connivance or cowardice on the part of the government, was suffered to sit in the house without taking the oath required of every member, not to act or contrive any thing against the protector. He was afterwards very active in procuring the restoration of the Rump parliament; in which, with the rest, he took possession of his seat again, and the same day was appointed one of the committee of safety. Soon after this, he obtained a regiment, by the interest of sir Arthur Haslerig; and in a little time was nominated one of the council of state, every member of which took an oath to be true and faithful to the commonwealth, in opposition to Charles Stuart, or any single person. He was likewise appointed by parliament one of the commissioners for naming and approving officers in the army.

But the Wallingford-house party, to remove him out of



the way, recommended him to the parliament, for the post of commander in chief of the forces in Ireland, in the room of Henry Cromwell, and he accordingly arrived, with that command, at Dublin, in August 1659; but in September, receiving Lambert's petition to parliament, for settling the government under a representative and select senate,<sup>a</sup> he procured a counter petition to be signed by the officers of the army near Dublin, declaring their resolution of adhering closely to the parliament; and soon after, with the consent of Fleetwood, set out for England. On his arrival at Beaumaris, hearing that the army had turned the parliament out of the house, and resumed the supreme power, he hesitated for some time about proceeding on his journey, but at length resolved upon it; and on his arrival at Chester, finding an addition made to the army's scheme of government, by which all the officers were to receive new commissions from Fleetwood, and that a committee of safety was appointed, consisting of twenty-one members, of which he was one, and that he was also continued one of the committee for nomination of officers, he set out for London the next day, and arrived there Oct. 29, 1659. The Wallingford-house party prevailing to have a new parliament called, Ludlow opposed it with great fervour, in defence of the Rump, and proposed to qualify the power of the army by a council of twenty-one under the denomination of the Conservators of liberty; but being defeated in this, by the influence of the Wallingford-house party, he resolved to return to his post in Ireland, and had the satisfaction to know, before he left London, that it was at last carried to restore the old parliament, which was done two or three days after. In Ireland, however, he was far from being well received. Dublin was barred against him, and landing at Duncannon, he was blockaded there by a party of horse, pursuant to an order of the council of officers, who likewise charged him with several crimes and misdemeanors against the army. He wrote an answer to this charge; but, before he sent it away, received an account, that the parliament had confirmed the proceedings of the council of officers at Dublin against him; and, about a week after, he received a letter from them, signed William Lenthall, recalling him home.

Upon this, he embarked for England; and in the way, at Milford-Comb, found by the public news, that sir Charles Coote had exhibited a charge of high treason against him

On his arrival at London, he took his place in the house; and, obtaining a copy of his charge, moved to be heard in his defence, but the approach of general Monk gave a new turn to public affairs. Ludlow, who waited upon him, was so far deceived as to believe that Monk was inclined to a republic. On learning Monk's real design, however, he first applied to sir Arthur Haslerig, to draw their scattered forces together to oppose Monk; and that proposal not being listened to, he endeavoured, with the other republicans, to prevent the dissolution of the Rump, by ordering writs to be issued to fill up the vacant seats; but the speaker refused to sign the warrants. He also pressed very earnestly to be heard concerning the charge of high treason, lodged against him from Ireland, to no purpose; so that when the members secluded in 1648 returned to the house, with Monk's approbation, he withdrew himself from it, until being elected for the borough of Hindon, (part of his own estate) in the convention parliament, which met the 24th of April, 1660, he took his seat in the House of Commons in pursuance of an order he had received, to attend his duty there. He now also sent orders to collect his rents, and dispose of his effects in Ireland; but was prevented by sir Charles Coote, who seized both, the stock alone amounting to 1500*l.*; and on the vote in parliament, to apprehend all who had signed the warrant for the king's execution, he escaped by shifting his abode very frequently. During his recess, the House was busy in preparing the bill of indemnity, in which he was, more than once, very near being inserted as one of the seven excepted persons; and a proclamation being issued soon after the king's return, for all the late king's judges to surrender themselves in fourteen days time, on pain of being left out of the said act of indemnity, he consulted with his friends, whether he should not surrender himself according to the proclamation. Several of these, and even sir Harbottle Grimston, the speaker, advised him to surrender, and engaged for his safety; but he chose to follow the more solid and friendly opinion of lord Ossory, son to the marquis of Ormond, and determined to quit England. He instantly took leave of his friends, and went over London bridge in a coach, to St. George's church, in the borough of Southwark; where he took horse, and travelling all night, arrived at Lewes, in Sussex, by break of day the next morning. Soon after, he went on board a small open vessel

prepared for him; but the weather being very bad, he quitted that, and took shelter in a larger, which had been got ready for him, but struck upon the sands in going down the river, and lay then a-ground. He was hardly got a-board this, when some persons came to search that which he had quitted, without suspecting any body to be in the boat which lay a-shore, so that they did not examine it, by which means he escaped; and waiting a day and a night for the storm to abate (during which the master of the vessel asked him, whether he had heard that lieutenant-general Ludlow was confined among the rest of the king's judges), the next morning he put to sea, and landed at Dieppe that evening, before the gates were shut.

Soon after his departure, a proclamation was published, for apprehending and securing him, with a reward of 300*l.*; one of these coming to his hands, in a packet of letters, in which his friends earnestly desired he would remove to some place more distant from England, he went first to Geneva; and after a short stay there, passing to Lausanne, settled at last at Vevay \*, in Switzerland, though not without several attempts made to destroy him, or deliver him to Charles II. There he continued under the protection of those States till the Revolution in 1688, in which some thought he might have been usefully employed to recover Ireland from the Papists. With this design he came to England, and appeared so openly at London, that an address was presented by king William, from the House of Commons, Nov. 7, 1689, that his majesty would be pleased to put out a proclamation for the apprehending of colonel Ludlow, attainted for the murder of Charles I. upon which he returned to Vevay, where he died in 1693, in his 73d year. Some of his last words were wishes for the prosperity, peace, and glory of his country. His body was interred in the best church of the town, in which his lady erected a monument of her conjugal affection to his memory.

The friends of Ludlow have endeavoured to exalt his character by contrasting him with his antagonist Cromwell; and undoubtedly, in point of honesty, he has the advantage. "Ludlow," it has been said, "was sincerely and steadily

\* Mr. Addison was shewn his house, over the door of which he read this inscription, "*Omne solum forti patria, quia patris.*" "The first part," says

Addison, "is a piece of verse in Ovid, as the last is a cant of his own." *Travels, &c.*

a republican ; Cromwell not attached to any kind of government, but of all kinds liked that the least. Ludlow spoke his mind plainly, and was never taken for any other than he professed himself to be ; Cromwell valued himself upon acting a part, or rather several parts, and all of them equally well : and when he performed that of a Commonwealth's-man, he performed it so admirably, that though Ludlow knew him to be a player by profession, yet he now thought he had thrown off the mask, and appeared what he really was. Ludlow was entirely devoted to the parliament, and would have implicitly obeyed their orders upon any occasion whatsoever, especially after it was reduced to the Rump ; Cromwell never undertook any business for them, but with a view to his own interest." Warburton says of Ludlow, "he was a furious, mad, but I think apparently honest, republican and independent." After his death, came out the "*Memoirs of Edmund Ludlow, esq.*" &c. Switzerland, printed at Vevey, in the canton of Bern, 1698, in 2 vols. 8vo, and there was a third volume, with a collection of original papers, published in 1699, 8vo. The same year a French translation of the first two volumes was printed in the same size at Amsterdam. Another edition of the whole was printed in folio, at London, 1751. The first edition was attacked in 1698, in a pamphlet, entitled, "*A modest vindication of Oliver Cromwell ;*" the author of which published another piece, entitled, "*Regicides not Saints,*" and, in 1691, "*A letter from major-general Ludlow to E. S. (Edward Seymour), &c. Amsterdam.*" Mr. Wood observes, this was printed at London, and was written by way of preface of a larger work to come, to justify the murder of king Charles I. not by Ludlow, but by some malevolent person in England : in answer to which, there came out, "*The Plagiary exposed, &c.*" Lond. 1691, 4to, said to be written by Butler, the author of *Hudibras*.<sup>1</sup>

LUDOLPH (JOB), a learned orientalist, was born at Erfurt in Thuringia, June 15, 1624, of one of the best families in the city, then in reduced circumstances. He began his studies at home, under very insufficient masters, and having acquired some knowledge of the Greek and Latin languages, applied himself to the French, Italian, and Spanish, and afterwards to those of the East. He also made some progress in physic and law, but without any view to a profession. In 1645 he went to Leyden, and

<sup>1</sup> Biog. Brit.—Wood's Fasti, vol. I.

studied the languages under Erpenius, Golius, and other eminent teachers, and likewise maintained some disputations in law. After residing here above a year, he was appointed travelling tutor to a young man of family, with whom he went to France, and at Caen contracted a friendship with Bochart, and taught him the elements of the Ethiopic language. He afterwards went with his pupil to England; but the rebellion being at its height at this time, he soon returned to Holland. The baron de Rosenhahn, ambassador from Christina queen of Sweden at the court of France, happened to have in his retinue a brother of Ludolph, who recommended our author to that nobleman so effectually, that he sent for him from Holland to Paris, to be preceptor to his two sons. Soon after, in 1649, he sent him to Rome, to search for papers and memoirs, which John Magnus, archbishop of Upsal, was said to have conveyed formerly to Rome, and which Christina was desirous to recover. Ludolph performed this journey in company with two Polish gentlemen, of whom he learned their language. At Rome he found no manuscripts relating to Sweden; but this journey was not useless to himself, for by his conversation with four Abyssinians, then at Rome, he perfected himself in the knowledge of the Ethiopic language. Immediately after his return to Paris he was obliged to go to Sweden with the ambassador, where he found a great many learned men at queen Christina's court, and had an opportunity of learning there the Portuguese, Moscowite, and Finland languages. In 1652, Ernest duke of Saxe-Gotha sent for him to his court, and made him his Aulic-counsellor, and governor to the princes his sons, and employed him in various political affairs and negotiations. In 1678 he desired leave to retire, resolving upon a private life, and went to Francfort, where he had a commission from the dukes of Saxony to act in their names in the conferences held there in 1681 and 1682, in order to settle a pacification between the emperor, the empire, and France. The elector palatine likewise gave him the direction of some of his revenues; and the electors of Saxony honoured him with the titles of their counsellor and resident. But Abyssinia was the chief object of the attention of our author, who concerted measures to form an alliance between that remote nation and the powers of Europe. He had addressed himself for that purpose, in 1679, to the court of Vienna, who referred him to the English and Dutch, as more capa-

ble of contributing to that great design. He went, therefore, to England in 1683, but did not find any disposition there to execute his scheme for establishing a commerce with the Abyssinians, and although he found rather more encouragement in Holland, the scheme was defeated by the Abyssinians themselves. In 1684, Ludolph returned to Francfort, having passed through France, and began to apply himself vigorously to the writing of his "History of Ethiopia." In 1690 he was appointed president of an academy of history, which was established in that city. He lived several years after, and died April 8, 1704, aged almost eighty years.

He understood twenty-five languages : Hebrew, and that of the Rabbins ; the Samaritan, Chaldee, Syriac, Arabic, learned, literal, and vulgar ; Greek, learned and vulgar ; Ethiopic, learned and vulgar, called Amharic ; Coptic, Persian, Latin, French, Italian, Spanish, Portuguese, German, Flemish, English, Polish, Slavonic, and the ancient language of Sclavonia, and of the Finnes. He was equally esteemed for his manners as for his talents ; and was very communicative ; hardy and indefatigable in business, and so much inured to study, that he had always a book open before him at his ordinary repasts. He left a son, Christian Ludolph, who was the only child he had, and was counsellor and secretary to the duke of Saxe-Eysenach.

His works are : 1. "Schola Latinitatis, &c." Gothæ, 1672, 8vo. 2. "Historia Ethiopica, &c." Franc. 1681, folio. 3. "Epistola Ethiopice scripta," 1685, in folio. This was the letter he wrote to persuade the Abyssinians to an alliance with the princes of Europe. 4. "De bello Turcico feliciter conficiendo, &c." Franc. 1686, 4to. 5. "Remarques sur les pensées enjouez & serieux, &c." Leipsic, 1689, 8vo. 6. "Epistolæ Samaritanæ Sichemitarum ad Jobum Ludolphum, &c." Leipsic, 1688, 4to. 7. "Specimen commentarii in historiam Ethiopicam," 1687. 8. "Commentarius in historiam Ethiopicam, &c." Franc. 1691, folio. 9. "Appendix ad hist. Ethiopicam illiusque commentarium, &c." *ibid.* 1693, folio. 10. "Jugement d'un anonyme sur une lettre à un ami touchant une système d'etymologie Hebraïque." 11. "Dissertatio de locustis, &c." Franc. 1694, folio. 12. "Grammatica Amharicæ linguæ quæ est vernacula Habessinorum," *ibid.* 1698, folio. 13. "Lexicon Amharico-Latinum, &c." *ibid.* 1698, folio. 14. "Lexicon Ethiopico-Latinum, *ibid.* editio secunda,"

1699, folio. 15. "Grammatica linguæ Ethiopicæ, editio secunda," *ibid.* 1702, folio. 16. "Psalterium Davidis, Ethiopicè & Latinè, &c." *ibid.* 1701, 4to. 17. "Theatre historique de ce que s'est passé en Europe, pendant le xvii siècle," in German, "avec des figures de Romain de Hoog," *ibid.* 2 vols. folio. 18. "Confessio fidei Claudii Regis Ethiopicæ," &c. in 4to.<sup>1</sup>

LUDOLPH (HENRY WILLIAM), also a native of Erfurt, and born in 1655, was son to George Henry Ludolph, a counsellor of that city, and nephew to the preceding Job Ludolph, who had some share in the care of his education, and the regulation of his studies. He thus became qualified for the post he afterwards enjoyed, of secretary to Mr. Lenthe, envoy from Christian V. king of Denmark, to the court of Great Britain. This gentleman, for his faithfulness and ability, recommended him afterwards to prince George of Denmark, and in 1680 he became his secretary, which office he enjoyed for some years, until, being incapacitated by illness, he was discharged, with a handsome pension. After his recovery, he took a resolution to visit some foreign countries, particularly Russia, which then was hardly known to travellers; and, as he had some knowledge of the Russian language before he left England, he easily became acquainted with the principal men of that country. He also met with some Jews there, with whom he frequently conversed, and became so great a master of the Hebrew tongue, that he could talk with them in that language; and he gave such uncommon proofs of his knowledge, that the Russian priests took him for a conjuror. He also understood music, and had the honour to play before the czar at Moscow, who expressed the utmost surprise and delight at his performance. Ludolph returned to London in 1694, when he was cut for the stone. As soon as his health would permit, in gratitude for the civilities he had received in Russia, he undertook to write a grammar of their language; by which the natives might be taught their own tongue in a regular form. This book was printed by the university press at Oxford, and published in 1696. This essay, as he says in his preface, he hoped might be of use to traders and travellers; as it was an introduction to the knowledge of a language, which was spoken through a vast tract of country, from Archangel as

<sup>1</sup> Gen. Diet.—Niceron, vol. III.—Moreri.—Saxii Onomast.

far as Astracan, and from Ingermania as far as the confines of China.

Ludolph did not here conclude his travels. He had a great desire to go into the East, and to inform himself of the state of the Christian church in the Levant. He began this journey in March 1698, and in November following arrived at Smyrna. Hence he travelled to Jaffa, from Jaffa to Jerusalem, from Jerusalem to Cairo; and made many useful observations relating to the productions of nature and art, and the government and religion of the countries through which he passed. The conversation he had with the commander of a Turkish ship in his passage to Alexandria is not the least remarkable thing in his travels. While he was on board, he was reading our Saviour's sermon on the mount in the New Testament in Arabic, which was printed in that language at the charge of Mr. Boyle. The captain, having listened some time, asked, "what book that was?" to which Ludolph answering, "that it was the system of the Christian religion," he replied, "that could not possibly be, since they practised quite the contrary." To this Ludolph rejoined, "that he was mistaken; and that he did not wonder at it, as the Turks had little opportunity of conversing with any other than sailors and merchants, few of whom they reckoned to be good Christians," &c. The Turk seemed to be very well satisfied, and afterwards was extremely kind to him.

The deplorable state of Christianity, in the countries through which he travelled, undoubtedly moved him to undertake after his return the impression of the New Testament in vulgar Greek, with the ancient Greek in the opposite column, and to make a charitable present of it to the Greek church. He printed it from a copy in two volumes which had been published several years before in Holland. These two volumes were by the industry of Ludolph, and the generous contributions of the bishop of Worcester, and their friends, printed in one volume, 12mo, in London; and afterwards distributed among the Greeks by Ludolph, by means of his friendship and correspondence with some of the best-disposed among them. He often expressed his wishes, that the Protestant powers in Europe would settle a sort of college at Jerusalem; and in some degree imitate the great zeal of the papists, who spare neither cost nor pains to propagate their religion everywhere. He wished also, that such men as were designed for that



college, might be acquainted with the vulgar Greek, Arabic, and Turkish languages, and might by universal love and charity be qualified to propagate genuine Christianity: "for many," says he, "propagate their own particular systems, and take this to be the gospel of Christ."

In 1709, when a vast number of Palatines came over into England, Ludolph was appointed one of the commissioners by her majesty to manage the charities of her subjects to these unhappy strangers, and to find out ways to employ them to the best advantage. He died Jan. 25, 1710, aged 54.

His works, besides the Russian grammar already mentioned, are, 1. "Meditations on Retirement from the World." 2. Also "upon divers Subjects tending to promote the inward Life of Faith," &c. 3. "Considerations on the Interest of the Church Universal." 4. "A Proposal for promoting the Cause of Religion in the Churches of the Levant." 5. "Reflections on the present State of the Christian Church." 6. "A Homily of Macarius, done out of Greek." Some of these were printed singly, and all of them together in London, 1712, under the title of his "Remains," with his funeral sermon, by Mr. Boehm, chaplain to the late prince George of Denmark.<sup>1</sup>

LUDWIG (CHRISTIAN THEOPHILUS), a botanical writer, was born in Silesia in 1709, and educated for the medical profession. Having a strong bias towards natural history, he was appointed to accompany Hebenstreit in his expedition to the north of Africa, and soon after his return in 1733, became professor of medicine at Leipsic. In 1737 he published a "Programma" in support of the doctrine of the sexes of plants, from his own observations upon the date palm, but two years afterwards advanced some objections to the Linnæan system of arrangement by the organs of impregnation, under the title of "Observationes in Methodum Plantarum Sexualem Cel. Linnæi," in which he very unjustly attempts to deprive him of the merit of originality, by insinuating that this system had been "indicated by others;" without saying by whom. In other dissertations he betrays an uncommon propensity to find fault with Linnæus; but, as his late biographer observes, such critics are useful to science, as they promote inquiry and

<sup>1</sup> "Lives and Characters of the most illustrious Persons British and Foreign, who died in 1710, Lond. 8vo.

examination; and it must be allowed that Ludwig justly blames Linnæus for confounding the bulbous *Fumariæ* as one species, and he may also be correct in some other remarks. The late lord Bute has well observed, that Ludwig, like Haller, was only a Linnæan in disguise, having frequently applied principles in unison with his, if not imbibed from him, to build systems, and to exercise criticism, against him.

Ludwig published in 1737 his "Definitiones Plantarum," in 8vo, for the use of his pupils. In this the genera of plants are arranged in a method supposed to be natural, founded on the corolla in the first place, the subordinate characters being taken from the fruit. The generic distinctions are derived from the herbage, flower, smell, taste, colour, or any thing that came in the author's way; certainly with no advantage whatever over the laws and practice of Linnæus, but rather evincing, at every step, the superiority of the latter to the vague scheme of his opponent. In another little volume of Ludwig, the "Aphorismi Botanici," published in 1738, the assertion of his being "a Linnæan in disguise" is strongly justified. In vain does the writer try to forget the "Philosophia Botanica," and to seek originality, at any rate, by wandering from its light. In vain does he extol the system of Rivinus in preference to all others. He is brought back by his own judgment, in spite of himself, at every step; and as he could never give the least degree of popularity to the system he extolled, the slightest study of his works will show it to have been a mill-stone about his own neck. Boehmer gave a new and improved edition of the "Definitiones Plantarum" in 1760. Whether any use is made of this work at present, among the various botanical schools on the continent, we have never heard, but we believe it has fallen into oblivion.

In 1742, and again in 1757, our author published his "Institutiones Historico-Physicæ Regni Vegetabilis," in 8vo. In this work, which shews him still in pursuit of novelty rather than of truth, even the disguise of a Linnæan is almost laid aside, a system of arrangement being proposed in which the stamens and styles make an essential, if not a leading, feature. The favourite old system of Rivinus still takes precedence, though it serves only as an additional impediment in the way of natural affinities, which defect is in some measure concealed by the primary cha-

racters not being strictly followed. This volume may therefore be considered as a tacit tribute of respect to the illustrious Swede, arising from its author's progress in judgment and experience. He had no motive to withhold this tribute, as Linnæus never resented nor repelled his attacks. Ludwig began, in 1760, to publish impressions, chiefly of medicinal plants, taken from the dried specimen with printer's ink, or with smoked paper, in folio, under the title of "*Ectypa Vegetabilium*," which he continued from time to time. Such impressions give undoubtedly a correct outline, at least if the plant be fully displayed, but the rest is a mass of confusion; especially as the more elevated parts, which should be light, are necessarily the darkest. He wrote also occasionally on medico-botanical subjects, as on the effects of extract of *Stramonium*, and of the *Belladonna*, or deadly nightshade, in the epilepsy. His opinion seems not to have been favourable to either. He died at Leipsic in 1773, aged sixty-four. He left a son named CHRISTIAN FREDERICK, born in 1751, who became professor of natural history in the same university, and is the author of various tracts on botany, anatomy, and physiology.<sup>1</sup>

LUGO (JOHN), a Spanish Jesuit and cardinal, was born Nov. 28, 1583, at Madrid. His talents began to appear so early, that it is said he was able, at three years of age, to read not only printed books, but manuscripts. He maintained theses at fourteen, and was sent to study the law, soon after, at Salamanca; where he entered into the order of the Jesuits in 1603, against his father's wish. After finishing his course of philosophy among the Jesuits of Pampeluna, and of divinity at Salamanca, he was sent to Seville by his superiors, on his father's death, to take possession of his patrimony, which was very considerable, and which he divided among the Jesuits of Salamanca. He then taught philosophy five years; after which, he was professor of divinity at Valladolid. The success with which he filled this chair, convinced his superiors that he was worthy of one more eminent: accordingly he received orders, in the fifth year of his professorship, to go to Rome, to teach divinity there. He set out in March 1621, and arrived at Rome in June the same year, having met with many dangers in travelling through the provinces of France.

<sup>1</sup> Rees's Cyclopædia, by Sir J. Smith.

He taught divinity at Rome for twenty years, and attended wholly to that employ, without making his court to the cardinals, or visiting any ambassadors.

The publication of his works was in consequence of an order which his vow of obedience would not suffer him to refuse: he published accordingly, seven large volumes in folio \*, the fourth of which he dedicated to Urban VIII. Upon this occasion he went for the first time to pay his respects to the pope, by whom he was very graciously received; and from that time so highly respected, that Urban made him a cardinal, in Dec. 1643, without any previous notice or solicitation. To this promotion, however, he is said to have shown the greatest repugnance, and would not permit the Jesuits' college to discover any signs of joy, or grant the scholars a holiday. He looked upon the coach, which cardinal Barberini sent him, as his coffin; and when he was in the pope's palace, he told the officers who were going to put on his cardinal's robes, that he was resolved to represent first to his holiness, that the vows he had made as a Jesuit would not permit him to accept of a cardinal's hat. He was answered, that the pope had dispensed with those vows. "Dispensations," replied he, "leave a man to his natural liberty; and, if I am permitted to enjoy mine, I will never accept of the purple." Being introduced to the pope, he asked whether his holiness, by virtue of holy obedience, commanded him to accept the dignity: to which the pontiff answering, that he did; Lugo acquiesced, and bowed his head to receive the hat. Yet he constantly kept a Jesuit near his person, to be a perpetual witness of his actions. He continued to dress and undress himself; he would not suffer any hangings to be put up in his palace; and established so excellent an order in it, that it was considered as an useful seminary. He died Aug. 20, 1660, leaving his whole estate to the Jesuits' college at Rome; and was interred, by his own

\* The first, which treats "De incarnatione dominica," was printed at Lyons, in 1633 and 1653. The second, "De sacramentis in genere & de vni. eucharistiæ sacramento & sacrificio," ibid. 1636. The third, "De virtute & sacramento penitentiae," ibid. 1638, 1644, and 1651. The fourth and fifth, "De iustitia & iure," ibid. 1642, and 1652. The sixth, "De virtute divinæ fidei," ibid. 1646, and 1650. This is

called an excellent piece by Maimbourg, in "Methode pacifique," p. 60, edit. 3, 1682. The seventh, which is a collection "Responsorum moralium," ibid. 1651, and 1660. He also wrote notes "In privilegia vivo vocis oraculo concessa societati," Rome, 1645, 12mo. And he translated out of Italian into Spanish, "The Life of the blessed Louis de Gonzaga."

*directions, at the feet of Ignatius Loyola, the founder of the order.*

While he was cardinal, he was very charitable; and bestowed the Jesuits' bark, which then sold for its weight in gold, very liberally to persons afflicted with agues. He was the first that brought this febrifuge specific into France in 1650, when it was called cardinal de Lugo's powder. He was undeniably a learned man, and had all that subtlety of genius which is the characteristic quality of the Spanish divines; and is said to be the first that discovered the philosophical sin, and the justice of punishing it eternally. His solution of this difficulty is somewhat extraordinary; for, having asserted that the savages might be ignorant of God inculpably, he observes that the Deity gave them, before their death, so much knowledge of himself as was necessary to be capable of sinning theologically, and prolonged their life till they had committed such sin, and thereby justly incurred eternal damnation. Among his other scholastic absurdities he has also the reputation of inventing the doctrine of inflated points, in order to remove the difficulties in accounting for the infinite divisibility of quantity, and the existence of mathematical points. It was a received opinion, that a rarefied body takes up a greater space than before, without acquiring any new matter; our cardinal applied this to a corpuscle, or atom, without parts or extension, which he supposes may swell itself in such a manner as to fill several parts of space.

LUGO (FRANCIS), elder brother of the preceding, was born at Madrid in 1580, and became a Jesuit at Salamanca in 1600, where he first employed himself in teaching the rudiments of grammar: but he afterwards was professor of philosophy, and was sent to the Indies. There he filled the divinity-chair in the town of Mexico, and also in Santa Fe. These posts, however, not being agreeable to the retirement in which he desired to live, he returned to Spain. In the voyage he lost the best part of his commentaries upon the "Summa" of St. Aquinas, and narrowly escaped being taken prisoner by the Dutch. He was afterwards deputed to Rome by the province of Castile, to assist at the eighth general assembly of the Jesuits; and, upon the conclusion of it, he was detained there by two employments, that of censor of the books published by the

**Jésuits, and that of Theologue general.** But finding himself to be courted more and more, from the time that his brother was made a cardinal, he went back into Spain, where he was appointed rector of two colleges, or of a college or school consisting of two divisions, as is that of Westminster. He died in 1652, after writing several books, the chief of which are, 1. "*Commentarii in primam partem S. Thomæ de Deo, trinitate, & angelis,*" Lyons, 1647, 2 vols. folio. 2. "*De sacramentis in genere, &c.*" Venice, 1652, 4to. 3. "*Discursus prævius ad theologiam moralem, &c.*" Madrid, 1643, 4to. 4. "*Quæstiones morales de sacramentis,*" Grenada, 1644, 4to.<sup>1</sup>

**LUISINO, or LUISINI (FRANCIS)**, of Udina in the Venetian territory, was an eminent scholar in the sixteenth century. He was born in 1523, and was remarkable for the integrity of his life, part of which was employed in teaching Greek and Latin at Reggio: he was afterwards secretary to the duke of Parma, and died in 1568, at the age of forty-five. He wrote, 1. "*Parergon libri tres,*" inserted in the third volume of Gruter's "*Fax Critica;*" and consisting of illustrations of various obscure passages in ancient authors. 2. A Latin commentary on Horace's Art of Poetry, published in 4to, at Venice, in 1544. 3. A treatise "*de componendis Animi affectibus,*" Bale, 1562, in 8vo.<sup>2</sup>

**LUISINUS (LOUIS)**, a physician, probably a relation of the preceding, was also born at Udina, and was not less distinguished by his acquisitions in literature, than by his medical skill. He was author of the following works: "*Aphorismi Hippocratis hexametro carmine conscripti,*" Venice, 1552; "*De compescendis animi affectibus per moralem philosophiam et medendi artem, Tractatus in tres Libros divisus,*" Basle, 1562; "*Aphrodisiacus, sive de Lue Venerea, in duos Tomos bipartitus, continens omnia quæcumque hactenus de hac re sunt ab omnibus Medicis conscripta,*" Venice, 1566, folio. The first volume contained an account of the printed treatises on the lues up to that year; the second, published the year following, comprehended principally the manuscript works on the subject, which had not then been committed to the press.<sup>3</sup>

**LUITPRANDUS**, a celebrated Lombard historian of the tenth century, was born at Pavia. He was bred in the

<sup>1</sup> Moreri.—Gen. Dict.

<sup>2</sup> Saxii Onomast.

<sup>3</sup> Rees's Cyclopædia from Eloy.

court of *Hugo king of Italy*, and was afterwards secretary to *Berengarius II.* by whom, in the year 948, he was sent ambassador to *Constantine Porphyrogenitus*. After having long served *Berengarius*, he was disgraced, merely, as it is said, because he censured some of the proceedings with which the latter years of that prince were dishonoured. His goods were confiscated, and he fled for refuge to *Otho emperor of Germany*. *Otho* amply avenged his cause by driving *Berengarius* from the throne; and in the year 963, advanced *Luitprandus* to the bishopric of *Cremona*. In the year 968 he sent him ambassador to the emperor *Nicephorus Phocas*. That emperor had taken great offence that *Otho* had assumed the style of Roman emperor, and *Luitprandus*, who undertook boldly to justify his master, irritated him so much, that he received very harsh treatment, and was even thrown for a time into prison, nor was he suffered to return into Italy till the expiration of the year. The precise time of his death is not known. He wrote the history of his own times in six books; the best edition of which is that of *Antwerp*, in folio, published in 1640. His style is harsh, but he throws great light on the history of the lower empire. He is among the "*Scriptores rerum Italicarum*," published by *Muratori*. *Luitprandus* was one of the bishops who subscribed the condemnation of pope *John XII.*; and in the last six chapters of his book, he gives a distinct account of all the transactions of that synod, which was held at *Rome* by the bishops of Italy. The lives of the popes, and the chronicle of the *Goths*, have been falsely ascribed to him.<sup>1</sup>

**LULLI** (**JOHN BAPTIST**), superintendant of music to *Louis XIV.* was born at *Florence* in 1634, of obscure parents; but an ecclesiastic, discovering his propensity to music, taught him the practice of the guitar. At ten years of age he was sent to *Paris*, in order to be a page of *Mad. de Montpensier*, a niece of *Louis XIV.* but the lady not liking his appearance, which was mean and unpromising, he was removed into the kitchen as her under-scellion. This degradation, however, did not affect his spirit, for he used, at his leisure, to scrape upon a scurvy fiddle; and, being heard by some person who had discernment, was mentioned to his mistress as a person of both talents and a hand for music. She then employed a master to teach him the violin; and in a few months he became so good a pro-

<sup>1</sup> Moreti.—Saxii Onomast.

ficient, that he was removed from the kitchen to the chamber, and ranked among the musicians.

Being for some offence dismissed from the princess's service, he got himself entered among the king's violins; and in a little time became able to compose. Some of his airs being noticed by the king, he called for the author; and was so struck with his performance of them on the violin, of which Lulli was now become a master, that in 1660 he created a new band, called "*Les Petits Violons*," and placed him at the head of it. He was afterwards appointed *sur-intendant de la musique de la chambre du Roy*; and upon this associated himself with Quinault, who was appointed to write the operas; and being now become composer and joint director of the opera, he not only detached himself from the former band, and instituted one of his own, but, what is more extraordinary, neglected the violin so much, that he had not even one in his house, and never played upon it afterwards, except to very few, and in private. On the other hand, to the guitar, a trifling instrument, he retained throughout life such a propensity, that for his amusement he resorted to it voluntarily; and to perform on it even before strangers, needed no incentive. The reason of this seeming perverseness of temper has been thus assigned: "The guitar is an instrument of small estimation among persons skilled in music, the power of performing on it being attained without much difficulty; and, so far as regards the reputation of the performer, it is of small moment whether he plays very well on it or not: but the performance on the violin is a delicate and an arduous energy; which Lulli knowing, set too high a value on the reputation he had acquired when in constant practice, to risk the losing of it."

In 1686, the king was seized with an indisposition which threatened his life; but, recovering from it, Lulli was required to compose a "*Te Deum*" upon the occasion, and produced one not more remarkable for its excellence, than for the unhappy accident which attended the performance of it. He had neglected nothing in the composition of the music, and the preparations for the execution of it; and, the better to demonstrate his zeal, he himself beat the time; but with the care he used for this purpose, he gave himself in the heat of action, a blow upon the end of his foot; and this ending in a gangrene, which baffled all the skill of his surgeons, put an end to his life, March 22, 1687.



The following story is related of this musician in his last illness. Some years before, he had been closely engaged in composing for the opera; from which his confessor took occasion to insinuate, that unless, as a testimony of sincere repentance, he would throw the last of his compositions into the fire, he must expect no absolution. He consented: but one of the young princes coming to see him, when he was grown better, and supposed to be out of danger, "What, Baptiste," says the prince, "have you thrown your opera into the fire? You were a fool for giving credit thus to a dreaming Jansenist, and burning good music." "Hush, my lord," answered Lulli, "I knew very well what I was about; I have a fair copy of it." Unhappily this ill-timed pleasantry was followed by a relapse: the gangrene increased, and the prospect of inevitable death threw him into such pangs of remorse, that he submitted to be laid upon an heap of ashes, with a cord about his neck. In this situation he expressed a deep sense of his late transgression; and, being replaced in his bed, he, further to expiate his offence, sung to an air of his own composing, the following words: *Il faut mourir, pêcheur, il faut mourir*. Lulli is considered as the person who brought French music to perfection, and his great operas and other pieces were long held in the highest estimation. He was no less remarkable for his humorous talents, than for his musical genius; and even Moliere, who was fond of his company, would often say, "Now, Lulli, make us laugh."

Lulli, says Dr. Burney, was a fortunate man to arrive in a country where music had been so little cultivated, that he never had any rival, nor was there throughout the whole kingdom of France an individual who had the courage to doubt of his infallibility in his art. He was fortunate in so magnificent a patron, and still more fortunate in a lyric poet, who could interest an audience by all the powers of poetry, by the contexture of his fables, and variety and force of his characters. Lulli was rough, rude, and coarse in his manners, but without malice. His greatest frailties were the love of wine and money. There was found in his coffer 630,000 livres in gold, an exorbitant sum for the time in which he lived.<sup>1</sup>

<sup>1</sup> Hawkins and Burney's Hist. of Music.—Moréri.—Perrault Les Hommes Illustres.

**LULLIER, CLAUDE EMANUEL.** See **CHAPELLE**.

**LULLY (RAIMOND)**, was a native of Majorca, born in 1236. He was considered in his own time as a prodigy of learning and sagacity, and honoured with the title of *Doctor, illuminatus*. His logic, and his art of memory, have been particularly celebrated, but are not found to deserve the commendations they once received. After applying most diligently to almost all sciences, he lost his life in the character of a missionary. Having gone thither to preach the truths of the Gospel, he suffered great hardships in Africa, and died on his passage home, in March 1315, at the age of eighty. His body was carried to Majorca, where he was honoured as a martyr. His works were published collectively, within these few years, at Mentz; and treat of theology, morals, physic, chemistry, natural philosophy, law, &c. in a truly barbarous style, with much erudition and subtlety, but very little of sound judgment. There are few instances of a great fame so completely extinct as that of Raimond Lully. His art of memory, indeed, for which he was most celebrated, is a most ridiculous invention, wholly unworthy of notice, except, says Brucker, as a specimen of the artifice with which men, who have more ingenuity than honesty, frequently impose upon vulgar weakness and credulity.<sup>1</sup>

**LUPSET (THOMAS)**, an eminent scholar, was the son of William Lupset, goldsmith and citizen of London. He was born in the parish of St. Mildred's, Bread-street, in 1498, and was educated at St. Paul's school under the celebrated Lily. After this he is supposed to have studied some time at Pembroke-hall, Cambridge, whence he went to Paris, and took his bachelor's degree in arts. On his return to England, he settled, about 1519, in Corpus Christi college, Oxford, and succeeded John Clement in the place of lecturer in rhetoric, founded by cardinal Wolsey; and such appears to have been his reputation, that the university publicly thanked the cardinal for his recommendation of so able a man. In 1521 he proceeded M. A. When Richard Pace was sent agent to Italy, Lupset accompanied him as his secretary, and in the course of his travels became acquainted with many of the most learned men of the time, particularly Pole, afterwards cardinal, sir Thomas More, and Erasmus. After returning to Eng-

<sup>1</sup> Moreri.—Bullart's Académie des Sciences vol. II.—Saxii Oudmast.

land, he was sent to France by cardinal Wolsey, as tutor to his natural son Thomas Winter. In 1529 he was presented to the living of St. Martin's Ludgate, and in 1530 was made prebend of Salisbury. He died in the flower of his age, Dec. 27, 1532, having scarcely completed his thirty-sixth year. He was reputed a man of very general learning, and of great piety, modesty, and candour, in all which respects Leland and sir Thomas More have celebrated his praises. Wood says that he left a wife named Alice, and that she died in 1545; but this Alice appears to have been his mother. Lupset, being in priest's orders, and a prebendary of Salisbury, could not have been married. Wood likewise doubts his having studied at Cambridge, because Dr. Caius, who mentions this circumstance, does not give his authority; but Caius was his contemporary at that university, and is therefore sufficient authority for the fact. Of his works, the following have been printed: 1. "A Treatise of Charity," 1546, 8vo. 2. "An Exhortation to young Men," 1540, 8vo. 3. "A treatise teaching how to die well," 1534. 4. "Epistolæ variæ," dated from Corpus Christi college, and printed in "Epist. aliquot eruditorum virorum," Basil, 1520. He also translated into English a homily of St. Chrysostom's, another of St. Cyprian's, Picus of Mirandula's Rules for a godly life, and the Councils of Isidorus, all printed at London in 1560, 8vo. Pits mentions other works by him, but of doubtful authority.<sup>1</sup>

LUPTON (DONALD), whom Granger, by mistake, calls *Dr. Lupton*, was one of the earliest publishers of biographical collections in English, but with his own history we are almost totally unacquainted. We can only gather from one of his dedications that he had served in the army several years, and from the contents of his two principal publications, that he was a man of piety, and an admirer of the characters of those eminent fathers and divines who made the greatest figure in the church from the earliest periods to the reformation. The first of these is entitled "The History of the Moderne Protestant Divines, &c. faithfully translated out of Latin," Lond. 1637, a small 12mo. This is dedicated to sir Paul Pindar, sir John Wolstenholme, sir Abraham Dawes, sir John Jacob, "farmers of the cus-

<sup>1</sup> Ath. Ox. vol. L.—Knight's Life of Colet, p. 257.—Fenner.—Dodd's Church Hist. vol. I.

tom-house." It contains twenty-two foreign lives, and twenty-three English, translated from Holland's "*Heroologia*, and Verheiden's "*Effigies*," with each an engraved head copied, in small, from those in Holland and Verheiden. Mr. Churton has made particular mention of this curious and very scarce volume in the preface to his elaborate life of dean Nowell, and an account has since been published in the *Bibliographer*. The other biographical collection said to be by Lupton is a 4to volume, entitled "*The Glory of their Times, or the Lives of the Primitive Fathers*," &c. London, printed by J. Okes, 1640. This contains forty-four lives, with heads of the same scale as the other, but of less value, as being mostly imaginary. We know not on what authority this work is attributed to Lupton, as there is no mention of his name in any part of the copy now before us, and the preface, or address to the reader, is signed *Typographus*. From internal evidence, however, we should be inclined to think it was his compilation. Lupton's other productions were, "*London and the countrey carbonadoed and quartered into several characters*," 1632, 8vo; "*Objectorum reductio; or daily employment for the soule*," 1634, 8vo; "*Emblems of Rarities; or choice Observations out of worthy Histories*, &c." 1636, 18mo; and "*England's command of the Seas; or the English Seas guarded*," 1653, 12mo.<sup>1</sup>

LUPUS, or WOLF (CHRISTIAN), a learned Roman catholic writer, was born at Ypres, June 12, 1612, and at the early age of fifteen, joined the society of the hermits of St. Augustine. Having afterwards studied at Cologne, he was sent to Louvain to teach philosophy; in which he acquired such celebrity, as to secure the particular esteem of the learned Fabio Chigi, then the papal nuncio in Germany, afterwards pope Alexander VII. In 1655, Lupus was one of the deputies sent to Rome by the university of Louvain, on some matters of importance with the papal court; and on his return was appointed professor of divinity at Louvain. Pope Clement IX. would willingly have made him a bishop; and from Innocent XI. and the grand duke of Tuscany, he received repeated marks of esteem: the latter was desirous of settling upon him a considerable pension, that he might attach him to his court. He died July 10, 1681, at the age of seventy. Of his numerous Latin

<sup>1</sup> Granger.—*Bibliographer*, vol. I. and II.

works the principal are, "Commentaries on the History and Canons of the Councils," 1665, and 1673, 5 vols. 4to; a "Treatise on Appeals to the Holy See," according to the Ultramontane opinions, 4to; a "Treatise on Contrition," 12mo; a collection of "Letters and Memorials respecting the Councils of Ephesus and Chalcedon," 2 vols. 4to; a great number of "Dissertations" on various subjects; a "Commentary on Tertullian's Prescriptions;" "The Life and Letters of St. Thomas of Canterbury," &c. All the above were republished at Venice in 12 volumes, folio, the first of which appeared in 1724.<sup>1</sup>

LUSSAN (MARGARET DE), a female writer, very much admired in France for the romances which she produced, was the daughter of a coachman belonging to cardinal Fleury, and was born about 1682. Some have said that she was the daughter of prince Thomas of Savoy, the prince de Carignano's elder brother, because prince Eugene shewed her much kindness. She had, however, an education much above her birth, which enabled her to compose the various works which she has left us. M. Huet, to whom she accidentally became known, advised her to write romances, in which she succeeded tolerably well with the help of M. Ignatius Lewis de la Serre, sieur de Langlade (author of nine or ten operas,) who was her intimate friend, after having been her lover. This gentleman inherited an income of 25,000 livres, which he consumed by gaming, and died in 1756. Mademoiselle de Lussan was more admired for her mental than for her personal qualities, for she squinted, and had a very brown skin, with a masculine voice and gait; but she was gay, lively, extremely humane, constant in her friendships, liable to anger, but never to hatred. She died in 1758, aged seventy-five, in consequence of bathing during an indigestion. Her works are, "La Comtesse de Gondez," 2 vols. 12mo; "Anecdotes de Philippe Auguste," 6 vols. 12mo, attributed to the abbé de Boismorand. "Mémoires de Charles VII." 12mo; "Anecdotes" of Francis I. 3 vols. 12mo; of Henry II. 2 vols. 12mo; of Mary of England, 12mo; "La Vie de Crillon," 2 vols. 12mo. She published also under her name a "History of Charles VI." 9 vols. 12mo; of Louis XI. 6 vols. and "L'Hist. de la dernière Revolution de Naples," 4 vols. but these three were written by M. Baudot de Jully, as we have mentioned in

his life. Mademoiselle de Lussan gave this gentleman half of what she gained from these works, and half of her pension of 2000 livres.<sup>1</sup>

LUTHER (MARTIN), an illustrious German, divine and reformer of the church, was the son of John Lotter, or L  uther, which our reformer changed to Luther, and of Margaret Lindeman, and born at Isleben, a town of Saxony, in the county of Mansfelt, November 10, 1483. His father's extraction and condition were originally but mean, and his occupation that of a miner; it is probable, however, that by his application and industry he improved the circumstances of his family, for we find him afterwards raised to the magistracy of a considerable rank and dignity in his province. Luther was initiated very early into letters; and, having learned the rudiments of grammar while he continued at home with his parents, was, at the age of thirteen, sent to a school at Magdeburg. Here, however, he remained only one year, for the circumstances of his parents were at that time so very low, and so insufficient to maintain him, that he was forced, as Melchior Adam relates, "*Mendicatio vivere pane,*" to beg his bread for support. From Magdeburg he was removed to a school at Eysenach, a city of Thuringia, for the sake of being among his mother's relations; for his mother was descended from an ancient and reputable family in that town. Here he applied himself diligently to study for four years; and began to discover all that force and strength of parts, that acuteness and penetration, that warm and rapid eloquence, which afterwards produced such wonderful effects.

In 1501 he was sent to the university of Erfurt, where he went through the usual courses of logic and philosophy. But Luther did not find his account in these studies; did not feel that use and satisfaction arising from such verbose and thorny sciences as logic and philosophy then were, which he wanted and wished to feel. He very wisely, therefore, applied himself to read the best ancient writers, such as Cicero, Virgil, Livy, &c. and from them laid in such a fund of good sense as enabled him to see through the defects in the systems of the schools, as well as the superstitions and errors of the church. He took a master's degree in the university when he was twenty; and then read lectures upon Aristotle's physics, ethics, and other

<sup>1</sup> Diet. Hist.

parts of philosophy. Afterwards, at the instigation of his parents, he studied the civil law, with a view of advancing himself to the bar; but was diverted from this pursuit by an event which he considered as admonitory, and which, by wonderful gradations, led to his future eminence. Walking out into the fields one day, he was struck with lightning, so as to fall to the ground, while a companion was killed by his side; and this affected him so sensibly, that, without communicating his purpose to any of his friends, he withdrew himself from the world, and retired into the order of the hermits of St. Augustine.

Here he employed himself in reading St. Augustine and the schoolmen; but, in turning over the books of the library, he found a copy of the Latin Bible, which he had never seen before. This raised his curiosity to a high degree; he read it over with great avidity, and was amazed to find what a small portion of the scriptures was allowed to reach the ears of the people. He made his profession in the monastery of Erfurt, after he had been a novice one year; and took priest's orders, and celebrated his first mass in 1507. The year after he was removed from the convent of Erfurt to the university of Wittemberg; which being just founded, nothing was thought more likely to bring it into immediate credit than the authority and presence of a man so celebrated for his great parts and learning as Luther. Here he read public lectures in philosophy for three years, not in that servile, dull, mechanical way in which lectures were usually read, but with so much active spirit and force of genius, as to make it presaged that a revolution might one day happen in the schools under his direction and management.

In 1512 seven convents of his order having a quarrel with their vicar-general, Luther was chosen to go to Rome to maintain their cause. He was indeed a proper person for such employments; for he was a man of a most firm and steady temper, with a share of natural courage which nothing could subdue. At Rome he saw the pope and the court, and had an opportunity of observing also the manners of the clergy, whose hasty, superficial, and impious way of celebrating mass he has severely noted. "I performed mass," says he, "at Rome; I saw it also performed by others, but in such a manner that I never think of it without the utmost horror." He often spoke afterwards with great pleasure of his journey to Rome; and

used to say that he "would not but have made it for a thousand florins." As soon as he had adjusted the dispute which was the business of his journey, he returned to Wittemberg, and was created doctor of divinity, at the expence of Frederic, elector of Saxony, who had often heard him preach, was perfectly acquainted with his merit, and revered him highly. Luther, it appears, at first declined the honour of this degree on account of his being, in his own opinion, too young, for he was only in his thirtieth year; but it was told him that "he must suffer himself to be dignified, for that God intended to bring about great things in the church by his means;" which, though it was certainly said in jest, proved at length a very serious truth.

- He continued in the university of Wittemberg, where, as professor of divinity, he employed himself in the business of his calling. The university, as we have observed, had been lately founded by Frederic, elector of Saxony, who was one of the richest and most powerful princes at that time in Germany, as well as one of the most magnificent and bountiful; and who brought a great many learned men thither, by large pensions and other encouragements, and amongst the rest Luther. Here then he began in the most earnest manner to read lectures upon the sacred books: he explained the epistle to the Romans, and the Psalms, which he cleared up and illustrated in a manner so entirely new, and so different from what had been pursued by former commentators, that "there seemed, after a long and dark night, a new day to arise, in the judgment of all pious and prudent men." He settled the precise difference between the law and gospel, which before had been confounded; refuted many errors, commonly received both in the church and the schools; and brought many necessary truths to light, which might have been vainly sought in Scotus and Aquinas. The better to qualify himself for the task he had undertaken, he applied himself attentively to the Greek and Hebrew languages; to which, we are told, he was particularly excited by the writings of Erasmus; who, though he always remained in appearance a papist, or at least had nothing decided in his character, yet contributed much to the dispelling of monkish ignorance, and overthrowing the kingdom of darkness. In the mean time, Luther, while he was active in propagating truth and instruction by his lectures and ser-



mons, maintained an exemplary severity in his life and conversation, and was a most rigid observer of that discipline which he enjoined to others. This gained him vast credit and authority, and made all he delivered, however new or unusual, more readily accepted by those who heard him.

In this manner was he employed when the general indulgences were published in 1517. Leo X. who succeeded Julius II. in March 1513, formed a design of building the magnificent church of St. Peter's at Rome, which was, indeed, begun by Julius II. but still required very large sums to be finished. The treasure of the apostolic chamber was much exhausted, and the pope himself, though of a rich and powerful family, yet was far from being able to do it at his own proper charge, on account of the excessive debts he had contracted before his advancement to the popedom. There was nothing new in the method of raising money by indulgences. This had been formerly on several occasions practised by the court of Rome; and none had been found more effectual. Leo, therefore, in 1517, published general indulgences throughout all Europe, in favour of those who would contribute any sum to the building of St. Peter's; and appointed persons in different countries to preach up these indulgences, and to receive money for them. Albert of Brandenburg, archbishop of Mentz and Magdeburg, who was soon after made a cardinal, had a commission for Germany; and Luther assures us that he was to have half the money that was to be raised, which does not seem improbable, for Albert's court was at that time very luxurious and splendid; and he had borrowed 30,000 florins of that opulent family the Fuggers of Augsburg, to pay the pope for the bulls of his archbishopric, which sum he was bound to repay. Be this however as it will, Albert gave out this commission to John Tetzel, or Tecelius, a Dominican friar, and others of his order. These indulgences were immediately exposed to sale; and Tetzel boasted of "having so large a commission from the pope, that though a man should have deflowered the virgin Mary, yet for money he might be pardoned." He added further, that "he did not only give pardon for sins past, but for sins to come." A book came out also at the same time, under the sanction of the archbishop, in which orders were given to the commissioners and collectors to enforce and press the power of indulgences. These persons performed their offices with great

zeal indeed, but not with sufficient judgment and policy. They over-acted their parts, so that the people, to whom they were become very troublesome, saw through the cheat; being at length convinced, that under a pretence of indulgences they only meant to plunder the Germans; and that, far from being solicitous about saving the souls of others, their only view was to enrich themselves.

These strange proceedings gave great offence at Wittemberg, and particularly inflamed the pious zeal of Luther, who, being naturally warm and active, and in the present case unable to repress his indignation, was determined to declare against them, whatever might be the consequence\*. Upon the eve of All Saints, therefore, in 1517, he publicly fixed up, at the church next to the castle of that town, a thesis upon indulgences; in the beginning of which he challenged any one to oppose it, either by writing or disputation. This thesis contained ninety-five propositions; in which, however, he did not directly oppose indulgences in themselves, nor the power of the church to grant them, but only maintained, "That the pope could release no punishments but what he inflicted, and indulgences could be nothing but a relaxation of eccle-

\* It has been said by F. Paul, in his History of the Council of Trent, and after him by Mr. Hume, in his History of England, as well as by others, that the Austin friars had been usually employed in preaching indulgences in Saxony; and that Luther was prompted at first to oppose Tetzel and his associates, and to deny indulgences, by a desire of taking revenge for this injury offered to his order. Such was the representation of Bossuet; and other writers, misled by his authority, have circulated a similar opinion. It is proper, therefore, to observe, that the publication of indulgences in Germany was not usually committed to the Augustins: from 1229 that lucrative commission was principally intrusted with the Dominicans; and they had been employed in the same office a short time before the present period: the promulgation of them, at three different periods under Julius II. was granted to the Franciscans, and the guardian of the Franciscans was joined in the trust with Albert on this occasion, though he refused to accept it; and it is remarkable, that for half a

century before Luther, viz. from 1450 to 1517, the name of an Austin friar employed in this service occurs but once. To these facts it may be added, that it is far from being probable that Luther would have been solicitous about obtaining for himself or his order, a commission of this kind, at a time when the preaching of indulgences was become very unpopular; when all the princes of Europe, and many bishops, as well as other learned men, abhorred the traffic; and even the Franciscans and Dominicans, towards the conclusion of the fifteenth century, opposed it publicly, both in their discourses and writings: nor was this commission given to the Dominicans in general, but solely to Tetzel. Finally, Luther was never accused of opposing the publication of indulgences from resentment or envy, either in the edicts of the pontiffs of his time, or in the reproaches of his contemporary writers, who defended the cause of Rome from 1517 to 1546, and who were far from being sparing of their invectives and calumnies. See on this subject Mosheim, and Robertson.

siastical penalties ; that they affected only the living ; that the dead were not subject to canonical penances, and so could receive no benefit by indulgences ; and that such as were in purgatory could not by them be delivered from the punishment of their sins ; that indeed the pope did not grant indulgences to the souls of the dead, by virtue of the power of the keys, but by way of suffrage ; that indulgences seldom remit all punishment ; that those who believe they shall be saved by indulgences only, shall be damned with their masters ; that contrition can procure remission of the fault and punishment without indulgences, but that indulgences can do nothing without contrition ; that, however, the pope's indulgence is not to be contemned, because it is the declaration of a pardon obtained of God, but only to be preached up with caution, lest the people should think it preferable to good works ; that Christians should be instructed, how much better it is to abound in works of mercy and charity to the poor, than to purchase a pardon ; and that it is a matter of indifference either to buy, or not to buy, an indulgence ; that indulgences are not to be trusted to ; that it is hard to say what that treasure of the church is, which is said to be the foundation of indulgences ; that it is not the merits of Christ or his saints, because they produce grace in the inner man, and crucify the outward man, without the pope's interposing ; that this treasure can be nothing but the power of the keys, or the gospel of the glory and grace of God ; that indulgences cannot remit the most venial sin in respect of the guilt ; that they remit nothing to them who by a sincere contrition have a right to a perfect remission ; and that Christians are to be exhorted to seek pardon of their sins by the pains and labour of penance, rather than to get them discharged without reason."

This is the doctrine of Luther's thesis ; in which, if he does not attack indulgences directly, he certainly represents them as useless and ineffectual. He also condemns in it several propositions which he attributes to his adversaries, and inveighs against several abuses of which he affirms them guilty, as for example, "The reserving ecclesiastical penances for purgatory, or commuting them into the pains of purgatory ; teaching that indulgences free men from all the guilt and punishment of sin ; preaching that the soul, which they please to release out of purgatory, flies immediately to heaven when the money is cast into

the chest; maintaining, that these indulgences are an inestimable gift, by which man is reconciled to God; exacting from the poor, contrary to the pope's intentions; causing the preaching the word of God to cease in other churches that they may have a greater concourse of people in those where indulgences are preached; advancing this scandalous assertion, that the pope's indulgences have such a virtue, as to be able to absolve a man though he has ravished the mother of God, which is a thing impossible; publishing, that the cross with the arms of the pope, is equal to the cross of Christ, &c. Such positions as these," says he, "have made people ask, and justly, why the pope, out of charity, does not deliver all souls out of purgatory, since he can deliver so great a number for a little money, given for the building of a church? Why he suffers prayers and anniversaries for the dead, which are certainly delivered out of purgatory by indulgences? Why the pope, who is richer than several Cræsus, cannot build the church of St. Peter with his own money, but at the expence of the poor?" &c. In thus attacking indulgences, and the commissioners appointed to publish them, Luther seemed to attack Albert, the archbishop of Mentz, under whose name and authority they were published. Of this he was himself aware; and, therefore, the very evening on which he fixed up his thesis, he wrote a letter to him, in which, after humbly representing to him the grievances just recited, he besought him to remedy and correct them; and concluded with imploring pardon for the freedom he had taken, protesting that what he did was out of duty, and with a faithful and submissive temper of mind.

Luther's propositions concerning indulgences were no sooner published, than Tetzel, the Dominican friar and commissioner for selling them, maintained and published at Francfort, a thesis containing a set of propositions directly contrary to them. He also stirred up the clergy of his order against Luther; anathematized him from the pulpit as a most damnable heretic; and burnt his thesis publicly at Francfort. Eight hundred copies of Tetzel's thesis were also burnt in return by some persons at Wittenberg; but Luther himself disowned having had any hand in that procedure, and in a letter to Jodocus, a professor at Isenac, who had formerly been his master, asked him "If he thought Luther so void of common sense as to do a thing of that kind in a place where he had not any

jurisdiction, and against a divine of so great authority as Tetzel?" Luther, indeed, although he perceived that his propositions were very well liked, and entertained as perfectly sound and orthodox, yet behaved himself at first with great calmness and submission. He proposed them to be discussed only in the way of disputation, till the church should determine what was to be thought of indulgences. He wrote to Jerom of Brandenburg, under whose jurisdiction he was, and submitted what he had written to that bishop's judgment. He entreated him either to scratch out with his pen, or commit to the flames, whatever should seem to him unsound; to which, however, the bishop replied, that he only begged him to defer the publication of his propositions; and added, that he wished no discourse had been started about indulgences. Luther complied with the bishop's request; and declared that "it gave him more pleasure to be obedient, than it would to work miracles, if he was ever so able." And so much justice must be done to Luther, even by those who are not of his party, as to acknowledge that he was willing to be silent, and to say nothing more of indulgences, provided the same conditions might be imposed upon his adversaries.

But the spirit of peace deserted the church for a season; and a quarrel begun by two private monks, ended as we shall see, in a mighty revolution. Luther was now attacked by adversaries innumerable from all sides; three of the principal of whom were, John Eckius, divinity professor and vice-chancellor of the university of Ingolstadt, who wrote notes upon his thesis, which Luther answered by other notes; Sylvester Prierius, or Prierio, a Dominican, and master of the holy palace; and one Jacob Hogostratus, a friar-preacher, who singled out some of his propositions, and advised the pope to condemn and burn him, if he would not immediately retract them. Luther contented himself with publishing a kind of manifesto against Hogostratus, in which he reproaches him with cruelty and ignorance; but as Prierius had drawn up his animadversions in the form of a dialogue, to which was prefixed a dedication to the pope; and built all he had advanced against Luther upon the principles of Thomas Aquinas, Luther, in an epistle to the reader, opposed Holy Scripture to the authority of this saint; and declared, among other things, that "if the pope and the cardinals were, like this Dominican, to set up any authority against that of Scripture; it

could no longer be doubted that Rome was itself the very seat of antichrist ; and then happy would Bohemia and all other countries be, who should separate themselves from it as soon as possible."

In 1518, Luther, though dissuaded from it by his friends, yet, to shew his obedience to authority, went to the monastery of St. Augustine at Heidelberg, while the chapter was held ; and here maintained, April 26, a dispute concerning " justification by faith," which Bucer, who was present, took down in writing, and afterwards communicated to Beatus Rhenanus, not without the highest commendations. Luther has given an account of this dispute, and says, that " the doctors there opposed him with such moderation and good manners, that he could not but think the better of them for it. And although the doctrine he maintained was perfectly new to them, yet they all acquitted themselves very acutely, except one of the juniors, who created much mirth and laughter by observing, that if the country people were to hear what strange positions were admitted, they would certainly stone the whole assembly."

In the mean time, the zeal of his adversaries grew every day more active against him ; and he was at length accused to Leo X. as an heretic. As soon as he returned therefore from Heidelberg, he wrote a letter to that pope, in the most submissive terms ; and sent him at the same time an explication of his propositions about indulgences. He tells his holiness in this letter, that " he was greatly troubled at being represented to him as a person who opposed the authority and power of the keys and pope ; that this accusation amazed him, but that he trusted to his own innocency." Then he sets forth the matter of fact, and says, that the " preachers of the jubilee thought all things lawful for them under the pope's name, and taught heretical and impious propositions, to the scandal and contempt of the ecclesiastical power, and as if the decretals against the abuses of collectors did not concern them ; that they had published books, in which they taught the same impieties and heresies, not to mention their avarice and exactions ; that they had found out no other way to quiet the offence their ill conduct had given, than by terrifying men with the name of pope, and by threatening with fire, as heretics, all those who did not approve and submit to their exorbitances ; that being animated with a zeal for Jesus Christ, and

pushed on by the heat of youth, he had given notice of these abuses to the superior powers; whose not regarding it had induced him to oppose them with lenity, by publishing a position which he invited the most learned to dispute with him. This," says he, "is the flame which they say has set the whole world on fire. Is it that I have not a right, as a doctor of divinity, to dispute in the public schools upon these matters? These theses were made only for my own country; and I am surprised to see them spread into all parts of the world. They were rather disputable points than decisions; some of them obscure, and in need of being cleared. What shall I do? I cannot draw them back, and yet I see I am made odious. It is a trouble to me to appear in public, yet I am constrained to do it. It is to appease my adversaries, and give satisfaction to several persons, that I have published explanations of the disputes I have engaged in; which I now do under your holiness's protection, that it may be known how sincerely I honour the power of the keys, and with what injustice my adversaries have represented me. If I were such a one as they give out, the elector of Saxony would not have tolerated me in his university thus long." He concludes in the following words: "I cast myself, holy father, at your feet, with all I am and have. Give me life, or put me to death; confirm or revoke, approve or disapprove, as you please. I own your voice as that of Jesus Christ, who rules and speaks by you; and if I have deserved death I refuse not to die." This letter is dated on Trinity Sunday, 1518, and was accompanied with a protestation, in which he declared, that "he did not pretend to advance or defend any thing contrary to the Holy Scripture, or to the doctrine of the fathers, received and observed by the church of Rome, or to the canons and decretals of the popes; nevertheless, he thought he had the liberty, either to approve or disapprove the opinions of St. Thomas, Bonaventure, and other schoolmen and canonists, which are not grounded upon any text."

The emperor Maximilian was equally solicitous with the pope, about putting a stop to the propagation of Luther's opinions in Saxony; since the great number of his followers, and the resolution with which he defended them, made it evident beyond dispute that if he were not immediately checked he would become troublesome both to the church and empire. Maximilian therefore applied to Leo in a letter

dated Aug. 5, 1518, and begged him to forbid by his authority, these useless, rash, and dangerous disputes; assuring him also that he would strictly execute in the empire whatever his holiness should enjoin. The pope on his part ordered Jerom de Genutiis, bishop of Ascula, or Ascoli, auditor of the apostolic chamber, to cite Luther to appear at Rome within sixty days, that he might give an account of his doctrine to the auditor and master of the palace, to whom he had committed the judgment of that cause. He wrote at the same time to Frederick the elector of Saxony, to pray him not to protect Luther; and let him know that he had cited him, and had given cardinal Cajetan, his legate in Germany, the necessary instructions upon that occasion. He exhorts the elector to put Luther into the hands of this legate, that he might be carried to Rome; assuring him that, if he were innocent, he would send him back absolved, and if he were guilty, would pardon him upon his repentance. This letter to Frederic was dated Aug. 23, 1518, and it was by no means unnecessary; for though Luther had nothing to trust to at first but his own personal qualities, his parts, his learning, and his courage, yet he was afterwards countenanced and supported by this elector, a prince of great personal worth. At the same time also the pope sent a brief to cardinal Cajetan, in which he ordered him to bring Luther before him as soon as possible; and to hinder the princes from being any impediment to the execution of this order, he denounced the punishments of excommunication, interdiction, and privation of goods against all who should receive Luther, and give him protection; and promised a plenary indulgence to those who should assist in delivering him up.

In the mean time Luther, as soon as he understood what was transacting about him at Rome, used all imaginable means to prevent his being carried thither, and to obtain a hearing of his cause in Germany. The university of Wittenberg interceded for him, and wrote a letter to the pope, to excuse him from going to Rome, because his health would not permit it; and assured his holiness that he had asserted nothing contrary to the doctrine of the church, and that all they could charge him with was his laying down some propositions in disputation too freely, though without any view of deciding upon them. The elector also was against Luther's going to Rome, and desired of



cardinal Cajetan, that he might be heard before him, as his legate in Germany. Upon these addresses, the pope consented that the cause should be tried before cardinal Cajetan, to whom he had given power to decide it. Luther, therefore, set off immediately for Augsburg, poor, and on foot, as he says in his narrative, and carried with him letters from the elector\*. He arrived here in October 1518, and upon an assurance of his safety, was admitted into the cardinal's presence. The legate told him that he did not intend to enter into any dispute with him, but should only propound three things to him, on the pope's behalf; and he did admonish him, "First, to become a sound member of the church, and to recant his errors; secondly, to promise that he would not teach such pernicious doctrines for the future; and thirdly, to take care that the peace of the church was not broken by his means." Luther beseeched the legate to acquaint him what his errors were, who alleged to him a decretal of Clement VI. in which "the merits of Jesus Christ are affirmed to be a treasure of indulgences," which he the said Luther denied; and objected to him also his teaching, that "faith was necessary for all who should receive the sacrament, so as to obtain any benefit by it." Luther replied, that "he had read the decretal of Clement, which the legate alleged; but did humbly conceive that it was not of sufficient authority to retract any opinion which he believed to be conformable to Holy Scripture." The legate had then recourse to the authority of the pope, who, he said, "could only decide upon the sense of Scripture;" upon which Luther desired time to deliberate upon what the legate had proposed to him, and so the dispute ended for that day.

The next day, which was Oct. 12, Luther returned to a second conference with the legate, accompanied with four counsellors of the empire, and a notary; and brought with

\* On the eve of his departure on this expedition, so hazardous to himself and so important in its consequences to the world, he wrote a short letter to his intimate friend Melancthon, which strongly marks the intrepidity of his character. "I know nothing new or extraordinary here," says he, "except that I am become the subject of conversation throughout the whole city, and that every one wishes to see the man who is to be the victim of such a conflagration. You will act

your part properly, as you have always done; and teach the youth intrusted to your care. I go, for you, and for them, to be sacrificed if it should so please God. I rather choose to perish, and, what is more afflicting, to be for ever deprived even of your society, than to retract what I have already justly asserted, or to be the means of affording the stupid adversaries of all liberal studies an opportunity of accomplishing their purpose." Roscoe's Leo.

him a protestation, in which he declared that "he honoured and would obey the holy church of Rome in all things; that if he had said or done any thing contrary to its decisions, he desired it might be looked upon as never said or done;" and for the three propositions made to him by the legate, he declared, "That, having sought only the truth, he had committed no fault, and could not retract errors of which he had not been convinced, nor even heard; that he was firmly persuaded of his having advanced nothing contrary to Scripture and the doctrines of the fathers; that, nevertheless, being a man, and subject to error, he would submit himself to the lawful determination of the church; and that he offered, further, to give reasons in this place, and elsewhere, of what he had asserted, answer the objections, and hear the opinions of the doctors of the famous universities of Basil, Friburg, Louvain," &c. The legate only repeated what he had said the day before about the authority of the pope, and exhorted Luther again to retract. Luther answered nothing, but presented a writing to the legate, which, he said, contained all he had to answer. The legate received the writing, but paid no regard to it; he pressed Luther to retract, threatening him with the censures of the church, if he did not; and commanded him not to appear any more in his presence, unless he brought his recantation with him. Luther was now convinced that he had more to fear from the cardinal's power than from disputations of any kind; and therefore, apprehensive of being seized if he did not submit, withdrew from Augsburg upon the 20th. But, before his departure, he published a formal appeal to the pope, in which he declared, that "though he had submitted to be tried by cardinal Cajetan, as his legate, yet he had been so borne down and injured by him, that he was constrained at length to appeal to the judgment of his holiness." He wrote likewise a letter to the cardinal, and told him that "he did not think himself bound to continue any longer at Augsburg; that he would retire after he had made his appeal; that he would always submit himself to the judgment of the church; but for his censures, that as he had not deserved, so he did not value them."

Though Luther was a man of invincible courage, yet he was animated in some measure to these firm and vigorous proceedings by an assurance of protection from Frederick of Saxony; being persuaded, as he says in his letter

to the legate, that an appeal would be more agreeable to that elector, than a recantation. On this account, the first thing which the legate did, after Luther's departure, was to send an account to the elector of what had passed at Augsburg. He complained that Luther left him without taking leave, and without his knowledge; and although he had given him hopes that he would retract and submit, yet had retired without affording him the least satisfaction. He acquainted the elector that Luther had advanced and maintained several propositions of a most damnable nature, and contrary to the doctrine of the holy see. He prays him to discharge his conscience, and to keep unspotted the honour of his illustrious house, by either sending him to Rome, or banishing him from his dominions. He assured him that this matter could not continue long as it was at present, but would soon be prosecuted at Rome; and that, to get it out of his own hands, he had written to the pope about it. When this letter, Oct. 25, 1518, was delivered to the elector, he communicated it to Luther, who immediately drew up a defence of himself against it. In this defence he offers to the elector to leave his country, if his highness thought proper, that he might be more at liberty to defend himself against the papal authority, without bringing any inconveniences upon his highness by that means. But his friends advised him very wisely to remain in Saxony; and the university of Wittemberg presented an address to the elector, praying him to afford Luther so much favour and protection, that he might not be obliged to recant his opinions, till it was made appear that they ought to be condemned. But this address was needless; the elector was resolved not to desert Luther, and told the legate in an answer, Dec. the 18th, that he "hoped he would have dealt with Luther in another manner, and not have obliged him to recant before his cause was heard and judged; and that there were several men in his own and in other universities, who did not think Luther's doctrine either impious or heretical; that if he had believed it such, there would have been no need of admonishing him not to tolerate it; that Luther not being convicted of heresy, he could not banish him from his states, nor send him to Rome; and that, since Luther offered to submit himself to the judgment of the universities, he thought they ought to hear him, or at least shew him the errors which he taught in his writings." Luther, seeing himself

thus supported, continued to teach the same doctrines at Wittemberg, and sent a challenge to all the inquisitors to come and dispute with him; offering them not only a safe conduct from his prince, but assuring them also of good entertainment, and that their charges should be borne so long as they remained in Wittemberg.

While these things passed in Germany, Leo attempted to put an end to these disputes about indulgences, by a decision of his own; and for that purpose, November the 9th, published a brief, directed to cardinal Cajetan, in which he declared, that "the pope, the successor of St. Peter, and vicar of Jesus Christ upon earth, hath power to pardon, by virtue of the keys, the guilt and punishment of sin, the guilt by the sacrament of penance, and the temporal punishments due for actual sins by indulgences; that these indulgences are taken from the overplus of the merits of Jesus Christ and his saints, a treasure at the pope's own disposal, as well by way of absolution as suffrage; and that the dead and the living, who properly and truly obtain these indulgences, are immediately freed from the punishment due to their actual sins, according to the divine justice, which allows these indulgences to be granted and obtained." This brief ordains, that "all the world shall hold and preach this doctrine, under the pain of excommunication reserved to the pope; and enjoins cardinal Cajetan to send it to all the archbishops and bishops of Germany, and cause it to be put into execution by them." Luther knew very well that after this judgment made by the pope, he could not possibly escape being proceeded against, and condemned at Rome; and therefore, upon the 28th of the same month, published a new appeal from the pope to a general council, in which he asserts the superior authority of the latter over the former. The pope, foreseeing that he should not easily manage Luther so long as the elector of Saxony continued to support and protect him, sent the elector a golden rose, such an one as he used to bless every year, and send to several princes, as marks of his particular favour to them. Miltitius, or Miltitz, his chamberlain, who was a German, was intrusted with this commission; by whom the pope sent also letters in Jan. 1519, to the elector's counsellor and secretary, in which he prayed those ministers to use all possible interest with their master, that he would stop the progress of Luther's errors, and imitate therein the piety of his ancestors.

It appears by Seckendorf's account of Miltitz's negotiation, that Frederick had long solicited for this bauble from the pope; and that three or four years before, when his electoral highness was a bigot to the court of Rome, it had probably been a most welcome present. But it was now too late: Luther's contests with the see of Rome had opened the elector's eyes, and enlarged his mind; and therefore, when Miltitz delivered his letters, and discharged his commission, he was received but coldly by the elector, who valued not the consecrated rose, nor would receive it publicly and in form, but only privately, and by his proctor; and to the remonstrances of Miltitz respecting Luther, answered that he would not act as a judge, nor oppress a man whom he had hitherto considered as innocent. It is thought that the death of the emperor Maximilian, who expired on the 12th of this month, greatly altered the face of affairs, and made the elector more able to determine Luther's fate. Miltitz thought it best, therefore, to try what could be done by fair and gentle means, and to that end came to a conference with Luther. He poured forth many commendations upon him, and earnestly intreated him that he would himself appease that tempest which could not but be destructive to the church. He blamed at the same time the behaviour and conduct of Tetzel; whom he called before him, and reprov'd with so much sharpness, that he died of melancholy a short time after. Luther, amazed at all this civil treatment, which he had never before experienced, commended Miltitz highly, owned that, if they had behaved to him so at first, all the troubles occasioned by these disputes, had been avoided; and did not forget to cast the blame upon Albert archbishop of Mentz, who had increased these troubles by his severity. Miltitz also made some concessions; as, that the people had been seduced by false opinions about indulgences, that Tetzel had given the occasion, that the archbishop had employed Tetzel to get money, that Tetzel had exceeded the bounds of his commission, &c. This mildness and seeming candour on the part of Miltitz gained so wonderfully upon Luther, that he wrote a most submissive letter to the pope, on March 13, 1519. Miltitz, however, taking for granted that they would not be contented at Rome with this letter of Luther's, written, as it was, in general terms only, proposed to refer the matter to some other judgment; and it was agreed between them

that the elector of Triers should be the judge, and Coblenz the place of conference; but this came to *nothing*; for Luther afterwards gave some reasons for not going to Coblenz, and the pope would not refer the matter to the elector of Triers.

During all these treaties, the doctrine of Luther spread, and prevailed; and he himself received great encouragement at home and abroad. The Bohemians about this time sent him a book of the celebrated John Huss, who had fallen a martyr in the work of reformation; and also letters, in which they exhorted him to constancy and perseverance, owning, that the divinity which he taught was the pure, sound, and orthodox divinity. Many great and learned men had joined themselves to him: among the rest Philip Melancthon, whom Frederic had invited to the university of Wittenberg in August 1518, and Andrew Carolostadius, archdeacon of that town, who was a great linguist. They desired, if possible, to draw over Erasmus to their party; and to that end we find Melancthon thus expressing himself in a letter to that great man, dated Leipsic, Jan. 5, 1519: "Martin Luther, who has a very great esteem for you, wishes of all things that you would thoroughly approve of him;" and Luther himself wrote to Erasmus, in very respectful and even flattering terms. The elector of Saxony was desirous also to know Erasmus's opinion of Luther, and might probably think, that as Erasmus had most of the monks for his enemies, and some of those who were warmest against Luther, he might easily be prevailed on to come over to their party. It would, indeed, have been a considerable object, if they could have gained this point; for the reputation of Erasmus was so great, that if he had once declared for Luther, almost all Germany would have declared along with him.

But Erasmus, whatever he might think of Luther's opinions, had neither his impetuosity, nor his courage. He contented himself, therefore, with acting and speaking in his usual strain of moderation, and wrote a letter to the elector Frederic, in which he declared "his dislike of the arts which were employed to make Luther odious; that he did not know Luther, and so could neither approve nor condemn his writings, because indeed he had not read them; that however he condemned the railing at him with so much violence, because he had submitted himself to the judgment of those whose office it was to determine, and no

man had endeavoured to convince him of his error; that his antagonists seemed rather to seek his death, than his salvation; that they mistook the matter in supposing, that all error is heresy; that there are errors in all the writings of both ancients and moderns; that divines are of different opinions; that it is more prudent to use moderate, than violent means; that the elector ought to protect innocency, and that this was the intent of Leo X." Erasmus wrote also a friendly letter in answer to Luther's, and told him, that "his books had raised such an uproar at Louvain, as it was not possible for him to describe; that he could not have believed divines could have been such madmen, if he had not been present, and seen them with his eyes; that, by defending him, he had rendered himself suspected; that many abused him as the leader of this faction, so they call it; that there were many in England, and some at Louvain, no inconsiderable persons, who highly approved his opinions; that, for his own part, he endeavoured to carry himself as evenly as he could with all parties, that he might more effectually serve the interests of learning and religion; that, however, he thought more might be done by civil and modest means than by intemperate heat and passion; that it would be better to inveigh against those who abuse the pope's authority, than against the popes themselves; that new opinions should rather be promoted in the way of proposing doubts and difficulties, than by affirming and deciding peremptorily; that nothing should be delivered with faction and arrogance; but that the mind, in these cases, should be kept entirely free from anger, hatred, and vain-glory. I say not this," says Erasmus, "as if you wanted any admonitions of this kind, but only that you may not want them hereafter, any more than you do at present." When this letter was written, Erasmus and Luther had never seen each other: it is dated from Louvain, May 30, 1519; and it is hardly possible to read it without suspecting, that Erasmus was entirely in Luther's sentiments, if he had possessed the courage to declare it. He concludes in these words, which seem to imply as much: "I have dipped into your commentaries upon the Psalms; they please me prodigiously, and I hope will be read with great advantage. There is a prior of the monastery of Antwerp, who says he was formerly your pupil, and loves you most affectionately. He is a truly Christian man, and almost the only one of his society who preaches Christ, the rest being

attentive either to the fabulous traditions of men, or to their own profit. I have written to Melancthon. *The Lord Jesus* pour upon you his spirit, that you may abound more and more every day, to his glory in the service of the church. Farewell."

• In 1519 Luther had a famous dispute at Leipsic with John Eckius. Eckius, as we have observed, wrote notes upon Luther's theses, which Luther first, and afterwards Carolostadius, answered. The dispute thus depending, a conference was proposed at Leipsic, with the consent of George duke of Saxony, who was cousin-german to Frederic the elector; and accordingly Luther went thither at the end of June, accompanied by Carolostadius and Melancthon. Melchior Adam relates that Luther could not obtain leave to dispute for some time, but was only a spectator of what passed between Carolostadius and Eckius, till Eckius got at last a protection for him from the duke. It is certain, however, that they disputed upon the most delicate points; upon purgatory, upon indulgences; and especially upon the authority of the pope. Luther objected to this last, as being an invidious and unnecessary subject; and that he would not have meddled with it, if Eckius had not put it among the propositions which they were to argue. Eckius answered, and it must be owned with some reason, that Luther had first given occasion to that question, by touching upon it himself, and teaching several things contrary to the authority of the holy see. In this dispute, after many texts of scripture, and many passages from the fathers, had been cited and canvassed by both sides, they came to settle the sense of the famous words, "Thou art Peter, and upon this rock will I build my church." Luther asserted, That by *rock* is to be understood either power or faith: if power, then our Saviour hath added to no purpose, "and I will give thee the keys, &c." if faith, as it ought, then it is also common to all other churches, and not peculiar to that of Rome. Eckius replied, That these words settled a supremacy upon St. Peter; that they ought to be understood of his person, according to the explication of the fathers; that the contrary opinion was one of the errors of Wickliff and John Huss, which were condemned; and that he followed the opinion of the Bohemians. Luther was not to be silenced with this, but said, That although all the fathers had understood that passage of St. Peter in the sense of Eckius, yet he would



oppose them with the authority of St. Paul and St. Peter himself; who say, that Jesus Christ is the only foundation and corner-stone of his church; and as to his following the opinion of the Bohemians, in maintaining a proposition condemned with John Huss, that "the dignity of the pope was established by the emperor," though he did not, he said, approve of the schism of the Bohemians, yet he should make no scruple to affirm, that, among the articles condemned with John Huss, there were some very sound and orthodox. This dispute ended at length like all others, the parties not the least nearer in opinions, but more at enmity with each other's persons. It seems, however, granted on all sides, that while Eckius made the best possible defence for his party, Luther did not acquire in this dispute that success and applause which he expected, and it is agreed also, that he made a concession to Eckius, which he afterwards retracted, that the pope was head of the church by human though not by divine right; which made George duke of Saxony say, after the dispute was over, "Sive Jure divino, sive humano sit papa, est tamen papa:" "Whether he be pope by divine right or human, he is nevertheless pope."

This same year 1519, Luther's books concerning indulgences were formally censured by the divines of Louvain and Cologne. The former having consulted with the cardinal of Tortosa, afterwards Adrian VI. passed their censure on the 7th of November; and the censure of the latter, which was made at the request of the divines of Louvain, was dated on the 30th of August. Luther wrote immediately against these censures, and declared that he valued them not: that several great and good men, such as Occam, Picus Mirandula, Laurentius Valla, and others, had been condemned in the same unjust manner; nay, he would venture to add to the list, Jerom of Prague and John Huss. He charged those universities with rashness, in being the first that declared against him; and accused them of want of proper respect and deference to the holy see, in condemning a book presented to the pope, on which judgment had not yet been passed. About the end of this year, Luther published a book, in which he contended for the communion being celebrated in both kinds. This was condemned by the bishop of Misnia, Jan. 24, 1520. Luther, seeing himself so beset with adversaries, wrote a letter to the new emperor, Charles V. of Spain,

## L U T H E R.

who was not yet come into Germany, and another to the elector of Mentz; in both which he humbly implores protection, till he should be able to give an account of himself and his opinions; adding, that he did not desire to be defended, if he were convicted of impiety or heresy, but only that he might not be condemned without a hearing. The former of these letters is dated Jan. 15, 1520; the latter, Feb. 4. The elector Frederic fell about this time into a dangerous illness, which threw the whole party into great consternation, and occasioned some apprehensions at Wittemberg: but of this he happily recovered.

While Luther was labouring to excuse himself to the emperor and the bishops of Germany, Eckius had gone to Rome, to solicit his condemnation: which, it may easily be conceived, was not now very difficult to be obtained; as he and his whole party were had in abhorrence, and the elector Frederic was out of favour, on account of the protection which he afforded Luther. The elector excused himself to the pope, in a letter dated April 1; which the pope answered, and sent him at the same time a copy of a bull, in which he was required "either to oblige Luther to retract his errors, or to imprison him for the disposal of the pope." This peremptory proceeding alarmed at first the court of the elector, and many German nobles who were of Luther's party, but their final resolution was, to protect and defend him. In the mean time, though Luther's condemnation was determined at Rome, Miltitz did not cease to treat in Germany, and to propose means of accommodation. To this end he applied to the chapter of the Augustine friars there, and prayed them to interpose their authority, and to beg of Luther that he would endeavour to conciliate the pope by a letter, full of submission and respect. Luther consented to write, and his letter bears date April the 6th; but matters had been carried too far on both sides, ever to admit of a reconciliation. The mischief Luther had done, and continued to do, to the papal authority, was irreparable; and the rough usage and persecutions he had received from the pope's party had now inflamed his active spirit to that degree, that it was not possible to appease it, but by measures which the pope and the court of Rome could never be expected to adopt. At all events, the letter he wrote at this juncture could not be attended with any healing consequences; the style and sentiments were too irritating for a less degree of

pride than that which presided at Rome. In this epistle Luther says, "that among the monsters of the age, with whom he had been engaged for three years past, he had often called to mind the blessed father Leo: that now he began to triumph over his enemies, and to despise them: that, though he had been obliged to appeal from his holiness to a general council, yet he had no aversion to him: that he had always wished and prayed for all sorts of blessings upon his person and see: that his design was only to defend the truth: that he had never spoken dishonourably of his holiness, but had called him a Daniel in the midst of Babylon, to denote the innocence and purity he had preserved among so many corrupt men: that the court of Rome was visibly more corrupt than either Babylon or Sodom; and that his holiness was as a lamb among wolves, a Daniel among lions, and an Ezekiel among scorpions: that there were not above three or four cardinals of any learning or piety: that it was against these disorders of the court of Rome he was obliged to appear: that cardinal Cajetan, who was ordered by his holiness to treat with him, had shewn no inclinations to peace: that his nuncio Miltitz had indeed come to two conferences with him, and that he had promised Miltitz to be silent, and submit to the decision of the archbishop of Triers; but that the dispute at Leipsic had hindered the execution of this project, and put things into greater confusion: that Miltitz had applied a third time to the chapter of his order, at whose instigation he had written to his holiness: and that he now threw himself at his feet, praying him to impose silence upon his enemies: but that, as for a recantation on his part, he must not insist upon it, unless he would increase the troubles; nor prescribe him rules for the interpretation of the word of God, because it ought not to be limited. Then he admonishes the pope not to suffer himself to be seduced, by his flatterers, into a persuasion that he can command and require all things, that he is above a council and the universal church, that he alone has a right to interpret scripture; but to believe those rather who debase, than those who exalt him."

The continual importunities of Luther's adversaries with Leo caused him at length to publish a formal condemnation of him, in a bull dated June 15, 1520. In the beginning of this bull, the pope directs his speech to Jesus Christ, to St. Peter, St. Paul, and all the saints, invoking

their aid, in the most solemn expressions against the new errors and heresies, and for the preservation of the faith, peace, and unity of the church. Then he expresses his great grief for the late propagation of these errors in Germany; errors, either already condemned by the councils and constitutions of the pope, or new propositions heretical, false, scandalous, apt to offend and seduce the faithful. Then, after enumerating forty-one propositions collected from Luther's writings, he does, by the advice of his cardinals, and after mature deliberation, condemn them as respectively heretical; and forbids all Christians, under the pain of excommunication, and deprivation of all their dignities, which they should incur *ipso facto*, to hold, defend, or preach any of these propositions, or to suffer others to preach them. As to Luther, after accusing him of disobedience and obstinacy, because he had appealed from his citation to a council, though he thought he might at that instant condemn him as a notorious heretic, yet he gave him sixty days to consider; assuring him, that if in that time he would revoke his errors, and return to his duty, and give him real proofs that he did so by public acts, and by burning his books, he should find in him a true paternal affection: otherwise he declares, that he should incur the punishment due to heretics.

Luther, now perceiving that all hopes of an accommodation were at an end, no longer observed the least reserve or moderation. Hitherto he had treated his adversaries with some degree of ceremony, paid them some regard: and, not being openly separated from the church, did not quite abandon the discipline of it. But now he kept no measures with them, broke off all his engagements to the church, and publicly declared, that he would no longer communicate in it. The first step he took, after the publication of the pope's bull, was to write against it; which he did in very severe terms, calling it, "The execrable bull of antichrist." He published likewise a book called "The Captivity of Babylon:" in which he begins with a protestation, "That he became every day more knowing: that he was ashamed and repented of what he had written about indulgences two years before, when he was a slave to the superstitions of Rome: that he did not indeed then reject indulgences, but had since discovered, ~~that~~ they are nothing but impostures, fit to raise money, and to destroy the faith: that he was then content with denying the

papacy to be *jure divino*, but had lately been convinced that it was the kingdom of Babylon : that he then wished a general council would settle the communion in both kinds, but now plainly saw, that it was commanded by scripture : that he did absolutely deny the seven sacraments, owning no more than three, baptism, penance, and the Lord's supper," &c. About the same time also, he published another treatise in the German language, to make the court of Rome odious to the Germans ; in which " he gives a history of the wars raised by the popes against the emperors, and represents the miseries Germany had suffered by them. He strives to engage the emperor and princes of Germany to espouse his party against the pope, by maintaining, that they had the same power over the clergy as they had over the laity, and that there was no appeal from their jurisdiction. He advised the whole nation to shake off the pope's power ; and proposes a reformation, by which he subjects the pope and bishops to the power of the emperor, &c." Lastly, that he might not be wanting in any thing which should testify his abhorrence of the proceedings in the court of Rome, Luther determined to treat the pope's bull and decretals in the same manner as they had ordered his writings to be treated : and therefore, calling the students at Wittenberg together, he flung them into a fire prepared for that purpose ; saying, " Because thou hast troubled the holy one of God, let eternal fire trouble thee." This ceremony was performed, Dec. 10, 1520.

The bull of Luther's condemnation was carried into Germany, and published there by Eckius, who had solicited it at Rome ; and who, together with Jerom Aleander, a person eminent for his learning and eloquence, was intrusted by the pope with the execution of it. In the mean time, Charles V. of Spain, after he had adjusted the affairs of the Low Countries, went into Germany, and was crowned emperor, Oct. the 21st, at Aix-la-Chapelle. The plague preventing his remaining long in that city, he went to Cologne, and appointed a diet at Worms, to meet Jan. the 6th, 1521. Frederic, elector of Saxony, could not be present at the coronation, but was left sick at Cologne, where Aleander, who accompanied the emperor, presented him with a brief, which the pope had sent by him, and by which his holiness gave him notice of the decree he had made against the errors of Luther. Aleander told the

elector, that the pope had intrusted himself and *Eckius* with the affair of Luther, which was of the utmost consequence to the whole Christian world, and, if there were not a speedy stop put to it, would undo the empire: that he did not doubt, but that the elector would imitate the emperor, and other princes of the empire, who had received the pope's judgment respectfully. He informed his highness also, that he had two things to request of him in the name of the pope: "First, That he would cause all Luther's books to be burnt; and, secondly, that he would either put Luther to death, or imprison him, or send him to the pope." The pope sent also a brief to the university of Wittenberg, to exhort them to put his bull in execution against Luther: but neither the elector nor the university paid any regard to his briefs. Luther, at the same time, renewed his appeal to a future council, in terms very severe upon the pope, calling him tyrant, heretic, apostate, antichrist, and blasphemer; and in it prays the emperor, electors, princes, and lords of the empire, to favour his appeal, nor suffer the execution of the bull, till he should be lawfully summoned, heard, and convicted, before impartial judges. This appeal is dated Nov. 17. Erasmus, indeed, and other German divines, were of opinion that things ought not to be carried to this extremity, foreseeing, that the fire which consumed Luther's books would soon put all Germany into a flame. They proposed, therefore, to agree upon arbitrators, or to refer the whole cause to the first general council. But these pacific proposals came too late; and *Eckius* and *Aleander* pressed the matter so vigorously both to the emperor and the other German princes, that Luther's books were burnt in several cities of Germany. *Aleander* also earnestly importuned the emperor for an edict against Luther; but he found many and great obstacles. Luther's party was very powerful; and Charles V. was not willing to give so public an offence to the elector of Saxony, who had lately refused the empire, that he might have it.

To overcome these difficulties, *Aleander* gained a new bull from Rome, which declared, that Luther had incurred, by obstinacy, the penalty denounced in the first. He also wrote to the court of Rome for the assistance of money and friends, to be used at the diet of Worms: and, because the Lutherans insisted that the contest was chiefly about the jurisdiction of the pope, and the abuses of the

court of Rome, and that they were only persecuted for the sake of delivering up Germany to the tyranny of that court; he undertook to shew, That Luther had broached many errors relating to the mysteries of religion, and revived the heresies of Wickliff and John Huss. The diet of Worms was held in the beginning of 1521; where Aleander, in the absence of Luther, employed his eloquence and interest so successfully, that the emperor and princes of the empire were about to execute the pope's bull against Luther with severity, and without delay. The only way which the elector of Saxony and Luther's friends could invent to ward off the blow, was to say, "That it was not evident, that the propositions objected to were his; that his adversaries might attribute them to him falsely; that the books from which they were taken might be forged; and, above all, that it was not just to condemn him without summoning and hearing him." The emperor, therefore, with the consent of the princes of the diet, sent Sturmius, an officer, from Worms to Wittemberg, to conduct Luther safely to the diet. Sturmius carried with him a "safe-conduct" to Luther, signed by the emperor and princes of the diet; and also a letter from the emperor, dated March 21, 1521, and directed "To the honourable, beloved, devout doctor, Martin Luther, of the order of St. Augustine;" in which he summoned him to appear at the diet, and assured him, that he need not fear any violence or ill-treatment. Nevertheless, Luther's friends were much against his going; some telling him, that, by burning his books, he might easily know what censure would be passed on himself; others reminding him of the treatment they had, upon a like occasion, shewn to John Huss. But Luther despised all dangers; and, in a strain which is extremely characteristic of him, declared, that "If he knew there were as many devils at Worms as tiles upon the houses, he would go."

He arrived accordingly at Worms April 16, where a prodigious multitude of people were assembled, for the sake of seeing a man of whom so much had now been heard. When he appeared before the diet, he had two questions put to him by John Eckius: "First, whether he owned those books for his that went under his name; and, secondly, whether he intended to retract or defend what was contained in them." These queries produced an altercation, which lasted some days; but which ended at length

in this single and peremptory declaration of *Luther*, that “unless he was convinced by texts of scripture or evident reason (for he did not think himself obliged to submit to the pope or his councils), he neither could nor would retract any thing, because it was not lawful for him to act against his conscience.” This being *Luther*’s final resolution, the emperor declared to the diet, That he was determined to proceed against him as a notorious heretic; but that he intended, nevertheless, he should return to *Wittenberg*, according to the conditions laid down in his “safe-conduct.” *Luther* left *Worms* April the 26th, conducted by *Sturmius*, who had brought him; and being arrived at *Friburg*, he wrote letters to the emperor and princes of the diet, to commend his cause to them, and to excuse himself for not submitting to a recantation. These letters were conveyed by *Sturmius*, whom he sent back, on pretence that he was then out of danger; but in reality, as it is supposed, that *Sturmius* might not be present at the execution of a scheme which had been concerted before *Luther* set out from *Worms*; for, the elector of *Saxony*, foreseeing that the emperor was going to make a bloody edict against *Luther*, and finding it impossible to support and protect him any longer without involving himself in difficulties, resolved to have him taken away, and concealed. This was proposed to *Luther*, and accordingly when he went from *Eysenac*, May the 3d, through a wood, in his way to *Wittenberg*, he was suddenly set upon by some horsemen in disguise, deputed for that purpose, who pretended to take him by force, and carried him secretly into the castle of *Wittenberg*. *Melchior Adam* relates, that there were only eight nobles privy to this expedition, which was executed with so much address and fidelity, that no man knew what was become of him, or where he was. This contrivance produced two advantages to *Luther*: as, first, it caused people to believe that he was taken away by the intrigues of his enemies, which made them odious, and exasperated men’s minds against them; and, secondly, it secured him against the prosecution which the pope and the emperor were making against him.

Before the diet of *Worms* was dissolved, *Charles V.* caused an edict to be drawn up, which was dated the 8th of May, and solemnly published on the 26th in the assembly of the electors and princes held in his palace. In this edict, after declaring it to be the duty of an emperor, not



only to defend the limits of the empire, but to maintain religion and the true faith, and to extinguish heresies in their original, he commands, That Martin Luther be, agreeably to the sentence of the pope, henceforward looked upon as a member separated from the church, a schismatic, and an obstinate and notorious heretic. He forbids all persons, under the penalty of high treason, loss of goods, and being put under the ban of the empire, to receive or defend, maintain or protect him, either in conversation or in writing; and he orders, that, after the twenty-one days allowed in his safe-conduct, he should be proceeded against according to the form of the ban of the empire, in what place soever he should be: or, at least, that he should be seized and imprisoned, till his imperial majesty's pleasure should be further known. The same punishments are denounced against all the accomplices, adherents, followers, or favourers of Luther; and also all persons are forbidden to print, sell, buy, or read any of his books: and, because there had been published several books concerning the same doctrines, without his name, and several pictures dispersed that were injurious to the pope, cardinal, and bishops, he commands the magistrates to seize and burn them, and to punish the authors and printers of those pictures and libels. Lastly, it forbids in general the printing of any book concerning matters of faith, which hath not the approbation of the ordinary, and some neighbouring university.

While the bull of Leo X. executed by Charles V. was thundering throughout the empire, Luther was safely shut up in his castle, which he afterwards called his *Hermütage*, and his *Patmos*. Here he held a constant correspondence with his friends at Wittenberg, and was employed in composing books in favour of his own cause, and against his adversaries. He did not however so closely confine himself, but that he frequently made excursions into the neighbourhood, though always under some disguise or other. One day he assumed the title and appearance of a nobleman: but it may be supposed that he did not act his part very gracefully; for a gentleman who attended him under that character, to an inn upon the road, was, it seems, so fearful of a discovery, that he thought it necessary to caution him against that absence of mind peculiar to literary men; bidding him “keep close to his sword, without taking the least notice of books, if by chance any

should fall in his way." He used sometimes even to go out a hunting with those few who were in his secret; which, however, we may imagine, he did more for health than for pleasure, as indeed may be collected from his own curious account of it. "I was," says he, "lately two days a hunting, in which amusement I found both pleasure and pain. We killed a brace of hares, and took some unhappy partridges; a very pretty employment, truly, for an idle man! However, I could not forbear theologizing amidst dogs and nets; for, thought I to myself, do not we, in hunting innocent animals to death with dogs, very much resemble the devil, who, by crafty wiles and the instruments of wicked priests, is perpetually seeking whom he may devour? Again: We happened to take a leveret alive, which I put into my pocket, with an intent to preserve it; yet we were not gone far, before the dogs seized upon it, as it was in my pocket, and worried it. Just so the pope and the devil rage furiously to destroy the souls that I have saved, in spite of all my endeavours to prevent them. In short, I am tired of hunting these little innocent beasts; and had rather be employed, as I have been for some time, in spearing bears, wolves, tigers, and foxes; that is, in opposing and confounding wicked and impious divines, who resemble those savage animals in their qualities."

Weary at length of his retirement, he appeared publicly again at Wittenberg, March 6, 1522, after he had been absent about ten months. He appeared indeed without the elector's leave, but immediately wrote him a letter, to prevent his being offended. The diet of Charles V. severe as it was, had given little or no check to Luther's doctrine; for the emperor was no sooner gone into Flanders, than his edict was neglected and despised, and the doctrine seemed to spread even faster than before. Carolostadius, in Luther's absence, had acted with even more vigour than his leader, and had attempted to abolish the use of mass, to remove images out of the churches, to set aside auricular confession, invocation of saints, the abstaining from meats; had allowed the monks to leave their monasteries, to neglect their vows and to marry, and thus had quite changed the doctrine and discipline of the church at Wittenberg: all which, though not against Luther's sentiments, was yet blamed by him, as being rashly and unseasonably done. The reformation was still confined to

Germany; it had not extended to France; and Henry VIII. of England made the most rigorous acts to prevent its entering his realm; and to shew his zeal for the holy see, wrote a treatise "Of the seven Sacraments," against Luther's book "Of the captivity of Babylon;" which he presented to Leo X. in Oct. 1521. The pope received it favourably, and complimented Henry with the title of "Defender of the Faith." Luther, however, paid no regard to his dignity, but treated both his person and performance in the most contemptuous manner. Henry complained of this rude usage to the princes of Saxony; and Fisher, bishop of Rochester, replied, in behalf of Henry's treatise: but neither the king's complaint, nor the bishop's reply, were attended with any visible effects.

Luther now made open war with the pope and bishops; and, that he might make the people despise their authority as much as possible, he wrote one book against the pope's bull, and another against the order falsely called "the order of bishops." The same year, 1522, he wrote a letter, July the 29th, to the assembly of the States of Bohemia, in which he assured them, that he was labouring to establish their doctrine in Germany, and exhorted them not to return to the communion of the church of Rome; and he published also this year, a translation of the "New Testament" in the German tongue, which was afterwards corrected by himself and Melancthon. This translation having been printed several times, and in general circulation, Ferdinand, archduke of Austria, the emperor's brother, made a very severe edict, to suppress its publication, and forbade all the subjects of his imperial majesty to have any copies of it, or of Luther's other books. Some other princes followed his example, which provoked Luther to write a treatise "Of the secular power," in which he accuses them of tyranny and impiety. The diet of the empire was held at Nuremberg, at the end of the year; to which Adrian VI. sent his brief, dated Nov. the 25th; for Leo X. died Dec. 2, 1521, and Adrian had been elected pope the 9th of Jan. following. In this brief, among other things, he informs the diet, that he had heard, with grief, that Martin Luther, after the sentence of Leo X. which was ordered to be executed by the edict of Worms, continued to teach the same errors, and daily to publish books full of heresies: that it appeared strange to him, that so

large and so religious a nation could be *seduced* by a wretched apostate friar: that nothing, however, *could* be more pernicious to Christendom: and that, therefore, he exhorts them to use their utmost endeavours to make Luther, and the authors of these tumults, return to their duty; or, if they refuse and continue obstinate, to proceed against them according to the laws of the empire, ~~and~~ the severity of the last edict.

The resolution of this diet was published in the form of an edict, March 6, 1523; but it had no effect in checking the Lutherans, who still went on in the same triumphant manner. This year Luther wrote a great many tracts: among the rest, one upon the dignity and office of the supreme magistrate; with which Frederic elector of Saxony is said to have been highly pleased. He sent, about the same time, a writing in the German language to the Waldenses, or Picards, in Bohemia and Moravia, who had applied to him "about worshipping the body of Christ in the eucharist." He wrote also another book, which he dedicated to the senate and people of Prague, "concerning the institution of ministers of the church." He drew up a form of saying mass. He wrote a piece entitled "An Example of Popish Doctrine and Divinity;" which Dupin calls a satire against nuns, and those who profess a monastic life. He wrote also against the vows of virginity, in his preface to his commentary on 1 Cor. vii.: and his exhortations here were, it seems, followed with effects; for, soon after, nine nuns eloped from a nunnery, and were brought to Wittemberg. Whatever offence this proceeding might give to the papists, it was highly extolled by Luther; who, in a book written in the German language, compares the deliverance of these nuns from the slavery of a monastic life, to that of the souls which Jesus Christ has delivered by his death. This year he had occasion to lament the death of two of his followers, who were burnt at Brussels, and were the first who suffered martyrdom for his doctrine. He wrote also a consolatory epistle to three noble ladies at Misnia, who were banished from the duke of Saxony's court at Friburg, for reading his books.

In the beginning of 1524, Clement VII. sent a legate into Germany to the diet which was to be held at Nuremberg. This pope had succeeded Adrian, who died in Oct. 1523, and had, a little before his death, canonized Benno, who was bishop of Meissen in the time of Gregory

and one of the most zealous defenders of the holy see. Luther, imagining that this was done directly to oppose him, drew up a piece with this title, "Against the new Idol and Devil set up at Meissen;" in which he treats the memory of Gregory with great freedom, and does not spare even Adrian. Clement VII.'s legate, therefore, represented to the diet at Nuremberg the necessity of enforcing the execution of the edict of Worms, which had been strangely neglected by the princes of the empire; but, notwithstanding the legate's solicitations, which were very pressing, the decrees of that diet were thought so ineffectual, that they were condemned at Rome, and rejected by the emperor. It was in this year that the dispute between Luther and Erasmus began about free-will. Erasmus had been much courted by the papists to write against Luther; but had hitherto avoided the task, by saying, "that Luther was too great a man for him to write against, and that he had learned more from one short page of Luther, than from all the large books of Thomas Aquinas." Besides, Erasmus was all along of opinion, that writing would not be found an effectual way to end the differences, and establish the peace of the church. Tired out, however, at length with the importunities of the pope and the catholic princes, and desirous at the same time to clear himself from the suspicion of favouring a cause which he would not seem to favour, he resolved to write against Luther, though, as he tells Melancthon, it was with some reluctance; and he chose free-will for the subject. His book was entitled "A diatriba, or Conference about Free-will," and was written with much moderation, and without personal reflections. He tells Luther in the preface, "that he ought not to take his differing from him in opinion ill, because he had allowed himself the liberty of differing from the judgment of popes, councils, universities, and doctors of the church." Luther was some time before he answered Erasmus's book, but at last published a treatise "De servo arbitrio, or, Of the Servitude of Man's Will;" and though Melancthon had promised Erasmus, that Luther should answer him with civility and moderation, yet Luther had so little regard to Melancthon's promise, that he never wrote any thing more severe. He accused Erasmus of being careless about religion, and little solicitous what became of it, provided the world continued in peace; and that his notions were rather philosophical than Christian. Erasmus immediately re-

plied to Luther, in a piece 'called "Hyperaspistes;" in the first part of which he answers his arguments, and in the second his personal reflections.

In October 1524, Luther threw off the monastic habit; which, though not premeditated and designed, was yet a very proper preparative to a step he took the year after; we mean, his marriage with Catherine de Bore. Catherine de Bore was a gentleman's daughter, who had been a nun, and was one of those whom we mentioned as escaping from the nunnery in 1523. Luther had a design to marry her to Glacius, a minister of Ortamunden; but she did not like Glacius, and Luther married her himself, June 13, 1525. This conduct of his was blamed not only by the catholics, but, as Melancthon says, by those of his own party. He was even for some time ashamed of it himself; and owns, "that his marriage had made him so despicable, that he hoped his humiliation would rejoice the angels, and vex the devils." Melancthon found him so afflicted with what he had done, that he wrote some letters of consolation to him: he adds, however, that "this accident may possibly not be without its use, as it tends to humble him a little: for it is dangerous," says he, "not only for a priest, but for any man, to be too much elated and puffed up; great success giving occasion to the sin of a high mind, not only, as the orator says, in fools, but sometimes even in wise men." It was not so much the marriage, as the circumstances of the time, and the precipitation with which it was done, that occasioned the censures passed upon Luther. He married very suddenly, and at a time when Germany was groaning under the miseries of war, which was said at least to be owing to Lutheranism. It was thought also an indecent thing in a man of forty-two years of age, who was then, as he declared, restoring the gospel and reforming mankind, to involve himself in marriage with a woman of six and twenty, upon any pretext. But Luther, as soon as he had recovered himself a little from this abashment, assumed his former air of intrepidity, and boldly supported what he had done with reasons. "I took a wife," says he, "in obedience to my father's commands, and hastened the consummation, in order to prevent impediments, and stop the tongues of slanderers." It appears from his own confessions, that this reformer was very fond of Mrs. de Bore, and used to call her his Catherine; which occasioned some slanderous reflections: and

therefore, says he, "I married of a sudden, not only that I might not be obliged to hear the clamours which I knew would be raised against me, but to stop the mouths of those who reproached me with Catherine de Bore." Luther also gives us to understand, that he did it partly as concurring with his grand scheme of opposing the catholics. "See," says he, "because they are thus mad, I have so prepared myself, that, before I die, I may be found by God in the state in which I was created, and, if possible, retain nothing of my former popish life. Therefore let them rave yet more, and this will be their last farewell; for my mind presages, that I shall soon be called by God unto his grace: therefore, at my father's commands, I have taken a wife." In another letter he speaks thus: "I hope I shall live a little longer, and I would not deny this last obedience to my father, who required it in hopes of issue, and also to confirm the doctrines I have taught."

Luther, notwithstanding, was not himself altogether satisfied with these reasons. He did not think the step he had taken could be sufficiently justified upon the principle of human prudence; and therefore we find him, in other places, endeavouring to account for it from a supernatural impulse. "The wise men amongst us are greatly provoked," says he; "they are forced to own the thing to be of God, but the disguise of the persons under which it is transacted, namely, of the young woman and myself, makes them think and say every thing that is wicked." And elsewhere: "The Lord brought me suddenly, when I was thinking of other matters, to a marriage with Catherine de Bore, the nun." His party seem also to have favoured this supposition. Thus says Melancthon: "As for the unreasonableness and want of consideration in this marriage, on which account our adversaries will chiefly slander us, we must take heed lest that disturb us: for perhaps there is some secret, or something divine couched under it, concerning which it does not become us to inquire too curiously; nor ought we to regard the scoffs of those who exercise neither piety towards God, nor virtue towards men." But whether there was any thing divine in it or not, Luther found himself extremely happy in his new state, and especially after his wife had brought him a son. "My rib Kate," says he in the joy of his heart, "desires her compliments to you, and thanks you for the favour of your kind letter. She is very well, through God's

mercy. She is obedient and complying with me in all things, and more agreeable, I thank God, than I could have expected; so that I would not change my poverty for the wealth of Cræsus." He was heard to say, Seckendorf tells us, "that he would not exchange his wife for the kingdom of France, nor for the riches of the Venetians, and that for three reasons: first, because she had been given him by God, at the time when he implored the assistance of the Holy Ghost in finding a good wife: secondly, because, though she was not without faults, yet she had fewer than other women: and, thirdly, because she religiously observed the conjugal fidelity she owed him." There was at first a report, that Catherine de Bore was brought to bed soon after her marriage with Luther; but Erasmus, who wrote that news to one of his friends, acknowledged the falsehood of it a little after, in one of his letters, dated the 13th of March, 1526: "Luther's marriage is certain; the report of his wife's being so speedily brought to bed is false; but I hear she is now with child. If the common story be true, that antichrist shall be born of a monk and a nun, as some pretended, how many thousands of antichrists are there in the world already? I was in hopes that a wife would have made Luther a little tamer: but he, contrary to all expectation, has published, indeed, a most elaborate, but as virulent a book against me, as ever he wrote. What will become of the pacific Erasmus, to be obliged to descend upon the stage, at a time of life when gladiators are usually dismissed from the service; and not only to fight, but to fight with beasts!"

In the mean time the disturbances in Germany increased every day; and the war with the Turks, which brought the empire into danger, forced Charles V. at length to call a diet at Spire by his letters, May 24, 1525. After he had given the reasons why the diet was not held the year before, as it was appointed, he said, "That it was not because he thought that the imperial diets ought not to meddle with matters of religion; for he acknowledged, that, on the contrary, it was his duty to protect the Christian religion, to maintain the rights settled by their ancestors, and to prevent novelties and pernicious doctrines from arising and spreading; but that, being certified that the edict of Worms was not executed in some parts of Germany, that there had been commotions and rebellions in some places, that the princes and members of the empire had many



quarrels among themselves, that the Turk was ready to break in upon the territories of the empire, and that there were many disorders which needed a reformation, he had therefore appointed an imperial diet to meet at Augsburg upon the 1st of October." Few of the princes, however, being able to meet at Augsburg, on account of the popular tumults which prevailed, the diet was prorogued, and fixed again at Spire, where it was held in June 1526. The emperor was not present in person: but Ferdinand his brother, and six other deputies, acted in his name. The elector of Saxony, and the landgrave of Hesse, who were of Luther's party, came to it. At the opening of it, upon the 25th, the emperor's deputies proposed such things as were to be the subject of consultation, and said, "That it was the emperor's design, that the members of this diet should prescribe the means of securing the Christian religion, and the ancient discipline of the church derived to us by tradition; the punishments they should suffer, who did any thing contrary; and how the popish princes might assist each other best, in executing the edict of Worms." The deputies nominated to debate this matter, were, among others, the landgrave of Hesse, Sturmius deputy of Strasburg, and Cressy deputy of Nuremberg, who embraced Luther's doctrine; so that they could form no resolution conformable to the edict of Worms, but disputes ensued, and things were likely to end in a rupture. The elector of Saxony, landgrave of Hesse, and their party, were ready to withdraw; but Ferdinand, and the emperor's deputies, foreseeing that if the diet broke up with these animosities, and came to no conclusion, all Germany would be in danger of falling into quarrels, took pains to pacify them, and brought them at last to make the following resolution: viz. "That it being necessary, for the welfare of religion and the public peace, to call a national council in Germany, or a general one in Christendom, which should be opened within a year, deputies should be sent to the emperor, to desire him to return to Germany as soon as he could, and to hold a council; and that, in the mean time, the princes and states should so demean themselves concerning the edict of Worms, as to be able to give an account of their carriage to God and the emperor."

Before this resolution of the diet appeared, the elector of Saxony, and landgrave of Hesse, proposed to the deputies of Strasburg and Nuremberg, to make a league in the

defence of those who should follow the new doctrine, and to bring the cities of Francfort and Ulm into it; but the deputies could then give no other answer, than that they would consult their cities about it. Affairs were now in great confusion in Germany; and they were not less so in Italy; for a quarrel arose between the pope and the emperor, during which Rome was twice taken, and the pope imprisoned. While the princes were thus employed in quarrelling with each other, Luther persisted in carrying on the work of the Reformation, as well by opposing the papists, as by combating the anabaptists and other fanatical sects; which, having taken the advantage of his contest with the church of Rome, had sprung up and established themselves in several places. In 1527, Luther was suddenly seized with a coagulation of the blood about the heart, which had like to have put an end to his life; but recovering from this, he was attacked a second time with a spiritual temptation, which he calls, "*Colaphum Satanæ*,—a blow of Satan." He seemed, as he tells us, to perceive at his left ear a prodigious beating, as it were of the waves of the sea, and this not only within, but also without his head; and so violent withal, that he thought every moment he was going to expire. Afterwards, when he felt it only in the inner part of his head, he grew almost senseless, was all over chilly, and not able to speak: but, recovering himself a little, he applied himself to prayer, made a confession of his faith, and lamented grievously his unworthiness of martyrdom, which he had so often and so ardently desired. In this situation, he made a will, for he had a son, and his wife was again with child, in which he recommended his family to the care of heaven: "Lord God," says he, "I thank thee, that thou wouldst have me poor upon earth, and a beggar. I have neither house, nor land, nor possessions, nor money, to leave. Thou hast given me a wife and children; take them, I beseech thee, under thy care, and preserve them, as thou hast preserved me." He was, however, permitted to recover from this terrible condition; but he often spoke of it afterwards to his friends as one of the severest buffetings he had ever received from Satan. Perhaps our *medial* readers will be disposed to consider it in a very different light.

- The troubles of Germany still continuing, the emperor was forced to call a diet at Spires in 1529, to require the assistance of the princes of the empire against the Turks,

who had taken Buda, and to find out some means of allaying the contests about religion, which increased daily. In this diet were long and violent debates, after which the decree of the former diet of Spires was again agreed to, in which it was ordered, that concerning the execution of the edict of Worms, the princes of the empire should act in such a manner, as that they might give a good account of their management to God and the emperor. But, because some had taken occasion from these general terms, to maintain all sorts of new doctrines, they made a new decree in this diet, to explain that of the former; by which it was appointed, "That in those places where the edict of Worms had hitherto been observed, they should still keep to the execution of it, till a council should be called by the emperor; that those, who had taken up new opinions, and could not be brought to quit them without the hazard of some sedition, should be quiet for the future, and not admit of any alterations till the meeting of the council; that the new doctrine about the eucharist, which had been started of late, should not be entertained; that the mass should not be left off, nor the celebration of it be hindered, even in those places where the reformed doctrine prevailed; that the anabaptists should be proscribed; that the ministers of the word of God should preach it according to the interpretation of the church, and should abstain from speaking of any other doctrines, till the council should meet; that all the provinces of the empire should live in peace, and not commit acts of hostility upon one another, under a pretence of religion; and that one prince should not protect the subjects of another."

The elector John of Saxony (for Frederic was dead), the elector of Brandenburg, Ernest and Francis dukes of Lunenburg, the landgrave of Hesse, and the prince of Anhalt, protested against this decree of the diet. Their reasons were, "That they ought not to do any thing to infringe upon the determination of the former diet, which had granted liberty in religion, till the holding of the council; that that resolution, having been taken by the unanimous consent of all the members of the empire, could not be repealed but by the like consent; that, in the diet of Nuremberg, the original cause of all the differences in religion was searched into, and that, to allay them, they had offered to the pope eighty articles, to which his holiness had given no answer; that the effect of their consul-

tations had always been, that the best way to end disputes and reform abuses was to hold a council; that they could not suffer opinions to be forced from them, which they judged true and agreeable to the word of God, before the council was held; that their ministers had proved, by invincible arguments taken out of Scripture, that the popish mass was contrary to the institution of Jesus Christ, and the practice of the apostles, so that they could not agree to what was ordered in the diet; that they knew the judgment of their churches concerning the presence of the body and blood of Christ in the eucharist; but that they ought not to make a decree against those who were of a contrary opinion, because they were neither summoned nor heard; that they could indeed venture to approve of the clause about preaching the gospel according to the interpretation received in the church, since that did not determine the matter, it being yet in dispute what was the true church; that there was nothing more certain than the word of God itself, which explains itself, and therefore they would take care, that nothing else should be taught but the Old and New Testament in their purity; that they are the only infallible rule, and that all human traditions are uncertain; that the decree of the former diet was made for the preservation of peace, but that this last would infallibly beget wars and troubles. For these reasons they could not approve of the decree of the diet, but yet would do nothing that should be blame-worthy, till a council, either general or national, should be held." Fourteen cities, viz. Strasburg, Nuremberg, Ulm, Constance, Retlingen, Windsheim, Memmingen, Lindow, Kempten, Hailbron, Isny, Weissenburg, Nortlingen, S. Gal, joined in this protestation, which was put into writing, and published the 19th of April, 1529, by an instrument, in which they appealed from all that should be done, to the emperor, a future council, either general or national, or to unsuspected judges; and accordingly they appointed deputies to send to the emperor, to petition that this decree might be revoked. This was the famous protestation, which gave the name of Protestants to the reformers in Germany.

After this, the protestant princes laboured to make a firm league among themselves, and with the free cities, that they might be able to defend each other against the emperor, and the catholic princes. This league had been several times proposed before; but, after the protestation

just related, they judged it necessary not to delay it any longer, and so drew up a form of it at Nuremberg. The deputies of the princes and cities being met at Swaback, the affair was there proposed; but the deputies of the elector of Saxony alledging, that since this league was made for the security of the true Christian doctrine, they brought all unanimously to agree about this doctrine; they ordered, therefore, that a summary of their doctrine, contained in several heads, should be read, that it might be received, and approved unanimously by the whole assembly. The deputies of the protestants at the diet of Spires soon after, viz. Sept. 12, waited upon the emperor at Placentia, where he stayed a little, as he returned from his coronation at Bologna; and assured him, that "their masters had opposed the decree of that diet for no other reason, but because they foresaw it would occasion many troubles; that they implored his imperial majesty not to think ill of them, and to believe, that they would bear their part in the war against the Turks, and other charges of the empire, according to their duty; that they begged his protection, and a favourable answer to the memorial they had presented him." The emperor, content with their submission, promised them an answer, when he had communicated it to his council: and Oct. 13, sent them word in writing, that "the decree of the diet seemed to prevent all innovations, and preserve the peace of the empire; that the elector of Saxony, and his allies, ought to approve of it; that he desired a council as much as they, though that would not have been necessary, if the edict of Worms had been duly executed; that what had been once enacted by the major part of the members of the diet could not be disannulled by the opposition of some of them; that he had written to the elector of Saxony and others, to receive and execute the decree of the diet; and hoped they would the sooner submit to his order, because an union and peace were necessary at this time, when the Turk was in Germany."

The deputies having received this answer, drew up an act of appeal, and caused it to be presented to the emperor; which enraged him so extremely, that he confined them to their lodgings, and forbade them to write into Germany upon pain of death. One of the deputies, who happened to be absent when this order was given, wrote immediately to the senate of Nuremberg an account of

what had passed ; and this was transmitted to the elector of Saxony, the landgrave of Hesse, and other confederates, who met at Smalkald in November. Here it was first of all proposed, to agree upon a confession of faith ; which accordingly was prepared, and afterwards offered at the diet of Augsburg, in June 1530. The emperor would not suffer it to be read in a full diet, but only in a special assembly of the princes and other members of the empire ; after which the assembly was dismissed, that they might consult what resolutions should be formed. Some thought that the edict of Worms should be put in execution ; others were for referring the matter to the decision of a certain number of honest, learned, and indifferent persons ; a third party were for having it confuted by the catholic divines, and the confutation to be read in a full diet before the protestants ; and these prevailed. The protestants afterwards presented an apology for their confession ; but the emperor would not receive it ; they were, however, both made public. This confession of faith, which was afterwards called "The confession of Augsburg," was drawn up by Melancthon, the most moderate of all Luther's followers, as was also the apology. He revised and corrected it several times, and, as Dupin tells us, could hardly please Luther at last. Maimbourg says, however, that Luther was exceedingly pleased with it, when Melancthon sent him a copy of it ; and Seckendorf allows that Luther was very glad of the opportunity which was offered of letting the world know what he and his followers taught. It was signed by the elector of Saxony, the marquis of Brandenburg, Ernest and Francis dukes of Brunswick and Lunenburg, the landgrave of Hesse, the princes of Anhalt, and the deputies of the cities of Nuremberg and Retlingen.

Luther had now nothing else to do but to sit down and contemplate the mighty work he had finished ; and the remainder of his life was spent in exhorting princes, states, and universities, to confirm the reformation which had been brought about through him, and in publishing from time to time such writings as might encourage, direct, and aid them. The emperor threatened temporal punishments with armies, and the pope eternal with bulls and anathemas ; but Luther cared for none of their threats. His friend and coadjutor Melancthon was not so indifferent, owing to the moderation and diffidence of his temper, and hence we find many of Luther's letters, written on purpose

to comfort him under his anxieties. "I am," says he, in one of these letters, "much weaker than you in private conflicts, if I may call those conflicts private which I have with the devil; but you are much weaker than me in public. You are all diffidence in the public cause; I, on the contrary, am very sanguine, because I am confident it is a just and a true cause, the cause of God and of Christ, which need not look pale and tremble; whereas the case is very different with me in my private conflicts, who am a very miserable sinner, and therefore have great reason to look pale and tremble. Upon this account it is, that I can be almost an indifferent spectator amidst all the noisy threats and bullyings of the papists; for if we fall, the kingdom of Christ falls with us; and, if it should fall, I had rather fall with Christ, than stand with Cæsar." So again a little farther: "You, Melancthon, cannot bear these disorders, and labour to have things transacted by reason, and agreeable to that spirit of calmness and moderation which your philosophy dictates. You might as well attempt to be mad with reason. Do not you see that the matter is entirely out of your power and management, and that even Christ himself forbids your measures to take place?" This letter was written in 1530.

In 1533 Luther wrote a consolatory epistle to the citizens of Oschatz, who had suffered some hardships for adhering to the Augsburg confession of faith; in which, among other things, he says, "The devil is the host, and the world is his inn, so that wherever you come, you shall be sure to find this ugly host." He had also about this time a warm controversy with George duke of Saxony, who had such an aversion to Luther's doctrine, that he obliged his subjects to take an oath that they would never embrace it. Sixty or seventy citizens of Leipsic, however, were found to have deviated a little from the catholic doctrine, in some point or other, and they were known previously to have consulted Luther about it; on which George complained to the elector John, that Luther had not only abused his person, but also preached up rebellion among his subjects. The elector ordered Luther to be acquainted with this, and to be told at the same time, that if he did not clear himself of the charge, he could not possibly escape punishment. Luther, however, easily refuted the accusation, by proving that he had been so far from stirring up his subjects against him on the score of religion, that, on the contrary, he had

exhorted them rather to undergo the greatest hardships, and even to suffer themselves to be banished.

In 1534 the Bible translated by him into German was first printed, as the old privilege, dated at Bibliopolis, under the elector's own hand, shews, and was published the year after. He also published this year a book "against masses and the consecration of priests," in which he relates a conference he had with the devil upon those points; for it is remarkable in Luther's whole history, that he never had any conflicts of any kind within, which he did not attribute to the personal agency of the devil. In Feb. 1537, an assembly was held at Smalkald about matters of religion, to which Luther and Melancthon were called. At this meeting Luther was seized with so dangerous an illness, that there was no hope of his recovery. He was afflicted with the stone, and had a stoppage of urine for eleven days. In this condition he insisted on travelling, notwithstanding all his friends could do to prevent him: his resolution, however, was attended with a good effect, for the night after his departure he began to be better. As he was carried along he made his will, in which he bequeathed his detestation of popery to his friends and brethren; agreeably to what he often used to say, "*Pestis eram vivus, moriens ero mors tua, papa;*" that is, "I was the plague of popery in my life, and shall be its destruction in my death."

This year the court of Rome, finding it impossible to deal with the protestants by force, began to have recourse to stratagem. They affected therefore to think, that though Luther had indeed carried things to a violent extreme, yet what he had pleaded in defence of these measures was not entirely without foundation. They talked with a seeming shew of moderation; and Pius III. who succeeded Clement VII. proposed a reformation first among themselves, and even went so far as to fix a place for a council to meet at for that purpose. But Luther treated this farce as it deserved to be treated; unmasked and detected it immediately; and, to ridicule it the more strongly, caused a picture to be drawn, in which was represented the pope seated on high upon a throne, some cardinals about him with fox's tails, and seeming to evacuate upwards and downwards, "*sursum deorsum repurgare,*" as Melchior Adam expresses it. This was fixed against the title-page, to let the readers see at once the scope and design of the



book; which was, to expose that cunning and artifice with which those subtle politicians affected to cleanse and purify themselves from their errors and superstitions. Luther published about the same time "A Confutation of the pretended grant of Constantine to Sylvester bishop of Rome," and also "Some letters of John Huss," written from his prison at Constance to the Bohemians.

In this manner he was employed till his death, which happened in 1546. That year, accompanied by Melancthon, he paid a visit to his own country, which he had not seen for many years, and returned again in safety. But soon after he was called thither again by the earls of Mansfelt, to compose some differences which had arisen about their boundaries. He had not been used to such matters; but because he was born at Isleben, a town in the territory of Mansfelt, he was willing to do his country what service he could, even in this way. Preaching his last sermon, therefore, at Wittemberg, Jan. 17, he set off the 23d; and at Hall in Saxony lodged with Justus Jonas, with whom he stayed three days, because the waters were out. The 28th he passed over the river with his three sons, and Jonas; and being in some danger, he said to the doctor, "Do not you think it would rejoice the devil exceedingly, if I and you, and my three sons, should be drowned?" When he entered the territories of the earl of Mansfelt, he was received by 100 horsemen or more, and conducted in a very honourable manner; but was at the same time so very ill that it was feared he would die. He said that these fits of sickness often came upon him when he had any great business to undertake: of this, however, he did not recover, but died Feb. 18, in his sixty-third year. A little before he expired he admonished those that were about him to pray to God for the propagation of the gospel; "because," said he, "the council of Trent, which had sat once or twice, and the pope, will devise strange things against it." Soon after, his body was put into a leaden coffin, and carried with funeral pomp to the church at Isleben, when Jonas preached a sermon upon the occasion. The earls of Mansfelt desired that his body should be interred in their territories; but the elector of Saxony insisted upon his being brought back to Wittemberg, which was according<sup>l</sup>, done; and there he was buried with the greatest pomp that perhaps ever happened to any private man. Princes, earls, nobles, and students without num-

ber, attended the procession; and Melancthon made his funeral oration.

A thousand falsehoods were invented by the papists about his death. Some said that he died suddenly; others, that he killed himself; others, that the devil strangled him; others, that his corpse stunk so abominably that they were forced to leave it in the way as it was carried to be interred. Similar slanders were even invented about his death, while he was yet alive; for a pamphlet was published at Naples, and in other places of Italy, the year before, wherein was given the following account: "Luther, being dangerously sick, desired to communicate, and died as soon as he had received the viaticum. As he was dying, he desired his body might be laid upon the altar, to be adored; but that request being neglected, he was buried. When, lo! at his interment there arose a furious tempest, as if the world was at an end; and the terror was universal. Some, in lifting their hands up to heaven, perceived that the host, which the deceased had presumed to take, was suspended in the air; upon which it was gathered up with great veneration, and laid in a sacred place, and the tempest ceased for the present; but it arose the night following with greater fury, and filled the whole town with consternation; and the next day Luther's sepulchre was found open and empty, and a sulphureous stench proceeded from it, which nobody could bear. The assistants fell sick of it, and many of them repented, and returned to the catholic church." We have related this as a specimen of the innumerable falsehoods that the papists have invented about Luther; in which, as Bayle observes very truly, they have shewn no regard either to probability, or to the rules of the art of slandering, but have assumed all the confidence of those who fully believe that the public will blindly and implicitly receive their stories, be they ever so absurd and incredible. Luther, however, to give the most effectual refutation of this account of his death, published an advertisement of his being alive; and wrote a book at the same time to prove that "Papacy was founded by the devil." Amidst all this malice of the papists towards Luther, we must not forget a generous action of the emperor Charles V. which is an exception to it. While Charles's troops quartered at Wittemberg in 1547, which was one year after Luther's death, a soldier gave Luther's effigies, in the church of the castle, two stabs with his dagger; and

the Spaniards earnestly desired that his tomb might be pulled down, and his bones dug up and burnt: but the emperor wisely answered, "I have nothing farther to do with Luther; he has henceforth another judge, whose jurisdiction it is not lawful for me to usurp. Know, that I make not war with the dead, but with the living, who still make war with me." He would not therefore suffer his tomb to be demolished; and he forbad any attempt of that nature upon pain of death.

After this long, but we trust, not uninteresting account of the great founder of the Reformation, we shall select only, on the part of the Roman catholics, the opinion of father Simon, respecting his talents as an interpreter of scripture, for this is a part of his character which must appear very important, as he was the first who boldly undertook to reform an overgrown system of idolatry and superstition by the pure word of God. "Luther," says this critical author, "was the first protestant who ventured to translate the Bible into the vulgar tongue from the Hebrew text, although he understood Hebrew but very indifferently. As he was of a free and bold spirit, he accuses St. Jerom of ignorance in the Hebrew tongue; but he had more reason to accuse himself of this fault, and for having so precipitately undertaken a work of this nature, which required more time than he employed about it. Thus we find that he was obliged to review his translation, and make a second edition; but, notwithstanding this review, the most learned protestants of that time could not approve of either the one or the other, and several of them took the liberty to mark the faults, which were very numerous." In another place he speaks of him not as a translator, but as a commentator, in the following manner: "Luther, the German protestant's patriarch, was not satisfied with making a translation of the whole Bible, both from the Hebrew and Greek, into his mother tongue, but thought he ought to explain the word of God according to his own method, for the better fixing of their minds whom he had drawn to his party. But this patriarch could succeed no better in his commentaries upon the Bible than in his translation. He made both the one and the other with too little consideration; and he very often consults only his own prejudices. That he might be thought a learned man, he spends time to no purpose in confuting of other people's opinions, which he fancies ridiculous. He mixes very improperly theologi-

cal questions and several other things with his commentaries, so that they may rather be called lectures, and disputes in divinity, than real commentaries. This may be seen in his exposition on Genesis, where there are many idle digressions. He thought, that by reading of morality, and bawling against those who were not of his opinion, he might very much illustrate the word of God; yet one may easily see by his own books, that he was a turbulent and passionate man, who had only a little flashy wit and quickness of invention. There is nothing great or learned in his commentaries upon the Bible; every thing low and mean: and as he had studied divinity, he has rather composed a rhapsody of theological questions, than a commentary upon the scripture text: to which we may add, that he wanted understanding, and usually followed his senses instead of his reason."

This is the language of those in the church of Rome who speak of Luther with any degree of moderation; for the generality allow him neither parts nor learning, nor any attainment intellectual or moral. They tell you that he was not only no divine, but even an outrageous enemy and calumniator of all kinds of science; and that he committed gross, stupid, and abominable errors against the principles of divinity and philosophy. They accuse him of having confessed, that after struggling for ten years together with his conscience, he at last became a perfect master of it, and fell into Atheism; and add, that he frequently said he would renounce his portion in heaven, provided God would allow him a pleasant life for 100 years upon earth. And, lest we should wonder that so monstrous and much unheard-of impiety should be found in a mere human creature, they make no scruple to say that an Incubus begat him. These, and many more such scandalous imputations, Bayle has been at the pains to collect, and has treated them with all the contempt and just indignation they deserve.

On the protestant side, the character given of Luther by Dr Robertson, seems, on the whole, the most just and impartial that has yet appeared. "As he was raised by Providence," says this excellent historian, "to be the author of one of the greatest and most interesting revolutions recorded in history, there is not any person, perhaps, whose character has been drawn with such opposite colours. In his own age, one party, struck with horror and inflamed

with rage, when they saw with what a daring hand he overturned everything which they held to be sacred, or valued as beneficial, imputed to him not only the defects and vices of a man, but the qualities of a demon. The other, warmed with the admiration and gratitude which they thought he merited, as the restorer of light and liberty to the Christian church, ascribed to him perfections above the condition of humanity, and viewed all his actions with a veneration bordering on that which should be paid only to those who are guided by the immediate inspiration of heaven. It is his own conduct, not the undistinguishing censure or the extravagant praise of his contemporaries, that ought to regulate the opinions of the present age concerning him. Zeal for what he regarded as truth; undaunted intrepidity to maintain his own system; abilities, both natural and acquired, to defend his principles; and unwearied industry in propagating them; are virtues which shine so conspicuously in every part of his behaviour, that even his enemies must allow him to have possessed them in an eminent degree. To these may be added, with equal justice, such purity and even austerity of manners, as became one who assumed the character of a reformer; such sanctity of life as suited the doctrine which he delivered; and such perfect disinterestedness, as affords no slight presumption of his sincerity. Superior to all selfish considerations, a stranger to the elegancies of life, and despising its pleasures, he left the honours and emoluments of the church to his disciples, remaining satisfied himself in his original state of professor in the university, and pastor of the town of Wittemberg, with the moderate appointments annexed to these offices. His extraordinary qualities were allayed by no inconsiderable mixture of human frailties and human passions. These, however, were of such a nature, that they cannot be imputed to malevolence or corruption of heart, but seem to have taken their rise from the same source with many of his virtues. His mind, forcible and vehement in all its operations, roused by great objects, or agitated by violent passions, broke out, on many occasions, with an impetuosity which astonishes men of feeble spirits, or such as are placed in a more tranquil situation. By carrying some praise-worthy dispositions to excess, he bordered sometimes on what was culpable, and was often betrayed into actions which exposed him to censure. His confidence that his own opinions were well-founded, ap-

proached to arrogance; his courage in asserting them, to rashness; his firmness in adhering to them, to obstinacy; and his zeal in confuting his adversaries, to rage and scurrility. Accustomed himself to consider every thing as subordinate to truth, he expected the same deference for it from other men; and, without making any allowances for their timidity or prejudices, he poured forth against each as disappointed him in this particular, a torrent of invective mingled with contempt. Regardless of any distinction of rank or character when his doctrines were attacked, he chastised all his adversaries indiscriminately, with the same rough hand: neither the royal dignity of Henry VIII, nor the eminent learning and abilities of Erasmus, screened them from the same gross abuse with which he treated Tetzels or Eckius.

“But these indecencies of which Luther was guilty, must not be imputed wholly to the violence of his temper. They ought to be charged in part on the manners of the age. Among a rude people, unacquainted with those maxims, which, by putting constraint on the passions of individuals, have polished society, and rendered it agreeable, disputes of every kind were managed with heat, and strong emotions were uttered in their natural language without reserve or delicacy. At the same time, the works of learned men were all composed in Latin; and they were not only authorized, by the example of eminent writers in that language, to use their antagonists with the most illiberal scurrility; but, in a dead tongue, indecencies of every kind appear less shocking than in a living language, whose idioms and phrases seem gross, because they are familiar.

“In passing judgment upon the characters of men, we ought to try them by the principles and maxims of their own age, not by those of another. For, although virtue and vice are at all times the same, manners and customs vary continually. Some parts of Luther's behaviour which to us appear most culpable, gave no disgust to his contemporaries. It was even by some of those qualities which we are now apt to blame, that he was fitted for accomplishing the great work he undertook. To rouse mankind, when sunk in ignorance or superstition, and to encounter the rage of bigotry armed with power, required the utmost vehemence of zeal, as well as a temper daring to excess. A gentle call would neither have reached, nor have excited those to whom it was addressed. A spiri

more amiable, but less vigorous than Luther's, would have shrunk back from the dangers which he braved and surmounted. Toward the close of Luther's life, though without any perceptible diminution of his zeal or abilities, the infirmities of his temper increased upon him, so that he grew daily more peevish, more irascible, and more impatient of contradiction. Having lived to be a witness of his own amazing success; to see a great part of Europe embrace his doctrines; and to shake the foundation of the papal throne, before which the mightiest monarchs had trembled, he discovered, on some occasions, symptoms of vanity and self-applause. He must have been, indeed, more than man, if, upon contemplating all that he actually accomplished, he had never felt any sentiments of this kind rising in his breast."

His works were collected after his death, and printed at Wittenberg in seven volumes folio. Catherine de Bore survived her husband a few years, and continued the first year of her widowhood at Wittenberg, though Luther had advised her to seek another place of residence. She went from thence in 1547, when the town was surrendered to the emperor Charles V. Before her departure, she had received a present of fifty crowns from Christian III. king of Denmark; and the elector of Saxony, and the counts of Mansfelt, gave her good tokens of their liberality. With these additions to what Luther had left her, she was enabled to maintain herself and her family handsomely. She returned to Wittenberg, when the town was restored to the elector, where she lived a very devout and pious life, till the plague obliged her to leave it again in 1552. She sold what she had at Wittenberg, and retired to Torgau, with a resolution to end her life there. An unfortunate mischance betel her in her journey thither, which proved fatal to her. The horses growing unruly, and attempting to run away, she leaped out of the vehicle, and had a fall, of which she died about a quarter of a year after, at Torgau, Dec. 20, 1552. She was buried there in the great church, where her tomb and epitaph are still to be seen; and the university of Wittenberg, which was then at Torgau because the plague raged at Wittenberg, made a public programma concerning the funeral pomp.

Lutheranism has undergone some alteration since the time of its founder. Luther rejected the epistle of St. James, as inconsistent with the doctrine of St. Paul, in

relation to justification ; he also set aside the Apocalypse ; both which are now received as canonical in the Lutheran church. Luther reduced the number of sacraments to two, viz. baptism, and the eucharist ; but he believed the impanation, or consubstantiation : that is, that the matter of the bread and wine remain with the body and blood of Christ ; and it is in this article, that the main difference between the Lutheran and English churches consists. Luther maintained the mass to be no sacrifice ; he exploded the adoration of the host, auricular confession, meritorious works, indulgences, purgatories, the worship of images, &c. which had been introduced in the corrupt times of the Romish church. He also opposed the doctrine of free-will ; maintained predestination ; asserted that we are necessitated in all we do ; that all our actions done in a state of sin, and even the virtues themselves of heathens, are crimes ; that we are justified only by the merits and satisfaction of Christ. He also opposed the fastings in the Roman church, monastical vows, the celibacy of the clergy, &c.<sup>1</sup>

LUTTI (BENEDICT), an Italian artist, was born at Florence, in 1666. He was the disciple of Dominico Gabbiani, and at twenty-four his merit was judged equal to that of his master. He afterwards studied at Rome, under the patronage of the grand duke, and hoped to have profited by the instructions of Ciro Ferri ; but on his arrival he had to regret the death of that master. He now, however, pursued his studies with such success, that his works became much valued in England, France, and Germany. The emperor knighted him, and the elector of Mentz sent with his patent of knighthood, a cross set with diamonds. Lutti was never satisfied with his own performances, and though he often retouched his pictures, yet they never appeared laboured ; he always changed for the better, and his last thought was the best. There were three much-admired public works of his at Rome, viz. a Magdalene in the church of St. Catharine of Siena, at Monte Magna Napoli ; the prophet Isaiah, in an oval, St. John de Lateran ; and St. Anthony of Padua, in the church of the Holy Apostles ; and at the palace Albani was a miracle of St. Pio, which some reckon his master-piece. Fuseli speaks of his " Cain, flying from his murdered bro-

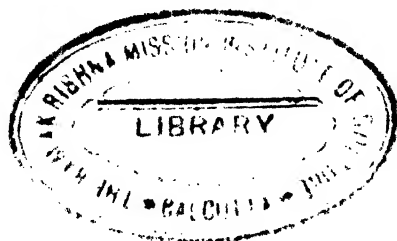
<sup>1</sup> Melchior Adam.—Seckendorff's Hist. of Lutheranism.—Dupin.—Sen. Diet.—Robertson's History of Charles V.—Roscoe's Life of Leo.—Mosheim and Milner's Church History, &c. &c.



ther," which he says has something of the sublimity and the pathos that strike in the Pietro Martyre of Titian; and his "Psyche," in the gallery of the capitol, breathes refinement of taste and elegance. His death is said to have been hastened by a fit of chagrin, owing to his not having been able to finish a picture of St. Eusebius, bishop of Vercelli, designed for Turin, for which he had received a large earnest, and promised to get it ready at a set time. But several disputes happening between him and those who bespoke the picture, brought on a fit of sickness, of which he died at Rome, in 1724, aged fifty-eight, and the picture was afterwards finished by Pietro Bianchi, one of his disciples. Lutti is blamed for not having placed his figures advantageously, but in such a manner as to throw a part of the arms and legs out of the cloth. This fault he possesses in common with Paul Veronese and Rubens, who, to give more lignity and grandeur to the subject they treated, have introduced into the fore-ground of their pictures, groups of persons on horseback, tops of heads, and arms and legs, of which no other part of the body appears.

Lutti was lively in conversation; he had a politeness in his behaviour, which, as it prompted him to treat every body with proper civility, so it also procured him a return of esteem and respect. He spoke well in general of all his contemporary painters, but contracted no particular acquaintance with any, though he was principal of the academy of St. Luke; nor did he court the protection of the great, whom he never visited, and who very seldom visited him; convinced that the true protection of a painter is his own merit.<sup>1</sup>

<sup>1</sup> D'Argenville, vol. I.—Strutt, and Pickington.



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